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SANSKRIT READER:

WITH VOCABULARY AND NOTES

BY

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TO MY TEACHERS,

WILLIAM DWIGHT WHITNEY
OF YALE COLLEGE,

ALBRECHT WEBER
OF THE UNIVERSITY OF BERLIN,

AND

RUDOLF ROTH
OF THE UNIVERSITY OF TüBINGEN,

IN TOKEN OF THANKS AND AFFECTION.

PREFACE.

THE results of comparative philology are now so generally incorporated into our modern classical grammars, lexicons, and text-books, that even a slight knowledge of Sanskrit, if it be accurate so far as it goes, is of great service to the classical teacher in making his instruction interesting and effective. As independent disciplines, moreover, Sanskrit and comparative philology, and the literatures and religions of India, are constantly gaining in importance, so that, for example, Sanskrit is now taught at all but one of the twenty universities of the German Empire.

The design of this work, then, is twofold. In the first place, it is to serve as an introduction to these subjects for the students of our colleges and universities. The excellent Chrestomathy of BOEHTLINGK has no vocabulary; and few persons can be expected to buy the costly dictionary of WILLIAMS or that of BOEHTLINGK AND ROTH, at the outset, when they are uncertain whether Sanskrit will be of sufficient interest or use to them to warrant their continuing its study. What the beginner needs is an elementary work comprehending both text and vocabulary in a single volume. And accordingly, this Reader is meant to furnish ample material for about fifty weeks' reading, in a course of three hours a week, and, with the text, the appropriate lexical apparatus. The Reader is made as a companion-volume to WHITNEY's *Sanskrit Grammar*, and these two books supply all that is needed for the first year's study.

This Reader is designed, in the second place, to render a knowledge of Sanskrit accessible to the classical teachers of high-schools, academies, and colleges. These teachers, if they pursue this study at all, usually do so without the aid of an instructor. And it is especially *the requirements of unaided private study* that I have taken constant pains to meet. I state this fact thus explicitly, because, both here at Cambridge, and during my connection with the Johns Hopkins University (where the plan for this work was formed), numerous inquiries for such a book have been addressed to me by persons very remote from any of the higher institutions of learning.

If, incidentally, this work should help to correct some of the false notions which are prevalent respecting the relations of Sanskrit to other languages of the Indo-European family, and to save the literature from

undue depreciation and from exaggerated praise, it will have served a worthy object.

So cumbrous or so meagre have been hitherto the appliances for acquiring even a moderate knowledge of Sanskrit, that classical students, when seeking such knowledge as an auxiliary to their special work, have found the labor discouragingly great. These students unquestionably have a legitimate and sufficient reason for undertaking Sanskrit, and I venture to hope that the difficulties of the beginning (see p. xv) have been so materially lessened that they will now find even a modicum of Sanskrit well worth the trouble of attainment.

In making my selections¹ from the various Sanskrit writings, I have had two practical aims in view: first, to provide abundant material for thorough drill in the language of the classical period; and, secondly, to furnish a brief introduction to the works of the Vedic period, Mantra, Brāhmaṇa, and Sūtra. Accordingly I have not sought to give any thing new, but rather that which is best suited for beginners. The easy Nala is the Xenophon's Anabasis of Sanskrit students, and quotations from it appear very often in the grammars. And the first five chapters here given form a complete story. For an elementary reader, the Hitopadeṣa is unrivalled, and to leave it out would have been an inexcusable omission, unless, indeed, its place were taken by the Panchatantra. From this latter work I attempted to prepare some selections; but the text is in so unsatisfactory a condition, that I relinquished the plan. And so, although the Hitopadeṣa has been printed very often, I have given a considerable part² of it here, choosing the fables on the ground of their intrinsic excellence and their interest as originals of well-known occidental stories.³ For similar reasons the six tales from the Kathā-sarit-sāgara were selected. On account of their easy style and simple narrative, they furnish admirable matter for exercise in rapid reading. The selections from "Manu" are so made as to illustrate some of the most important and interesting matters of Hindu custom and belief.⁴

Among the Vedic hymns (or Mantra-material) are, first, some of the easiest⁵; then some taken on account of their poetic⁶ or dramatic⁷ merit, or

¹ These include 68 pages of classical Sanskrit and 37 pages of Vedic Sanskrit.

² Nineteen fables: there are forty-three in all.

³ See the introductions to the fables in the Notes.

⁴ Compare the table of contents. The text-selections are intended to be mutually illustrative as far as may be. Thus the passage 64⁸ ff. is chosen for its interesting bearing on Rigveda x.18.7 (86¹⁷), the verse

which was appealed to as scriptural authority for the practice of widow-burning. Compare also the notes on 28²², 57¹³, and 65⁹ ff., with those on 65⁶, 91¹⁶, and 97² respectively.

⁵ Such are selections xxxi. (Rigveda i.1), xxxiii., xxxviii., xxxix., xli., xlv., xlv., and lix.

⁶ Selection xxxii. is the best.

⁷ Selections xxxv., xxxvii., and lvi. are in dramatic form (see WHITNEY, page xviii), and are among the most difficult.

their ethical interest¹; and finally some taken because of their historical importance.² For the most part, a repetition of the hymns given by DELBRUECK and by BOEHTLINGK in their *Chrestomathies* has been avoided. The Brāhmana pieces are chosen in such a way as to show the relation of this kind of literature to the hymns or Mantras.³ The selections from the Grihya-sūtras are the two most interesting chapters of Indian private antiquities, the wedding and the burial service. These texts are, to a certain extent, rubrics, and prescribe that numerous specified stanzas of the Rigveda be repeated at these ceremonials. Care has therefore been taken that all the stanzas here cited by their first words should be given in full among the selections from the hymns.⁴

Concerning the text, little need be said. It would have been either folly or idle pretense to make elaborate text-studies for the short extracts of which the Reader is composed.⁵ I have accordingly contented myself, in the main, with reprinting the text of the best editions. Misprints have of course been corrected, and I have endeavored to make the orthography conformable to the best standard⁶ and consistent throughout.⁷ Of some slight emendations, due mention will be made in the Notes. For the Nala, I followed the edition of BUEHLER in his *Third Book of Sanskrit*⁸; for the Itiopaḍeṣa the text of BOEHTLINGK in the second edition of his *Chrestomathy*,⁸ and MUELLER; for the Kathā-sarit-sāgara, BROCKHAUS; and for "Manu," LOISELEUR DESLONGCHAMPS. I regret that the results of the studies of BUEHLER, BURNELL, HOPKINS, and JOLLY on the text of "Manu" are not yet available.

¹ Such are the Varuna-hymns, selections xliii.-xlvi.

² Such are the hymns for the dead and the wedding-hymn; likewise selection xxxvii., and selection xxxvi. (which contains the Sāvitrī). Selection lxii. is the Maitrāyaṇī version of the Hiranya-garbhā hymn, Rigveda x. 121, and is given partly in order that those who possess copies of the Rigveda may study the two versions comparatively.

³ Thus the Brāhmana selections lxvi., lxvii., lxviii., and lxxii. stand in connection with the Mantra selections lvi., xlvii., lxii., and xlv. respectively.

⁴ The stanzas required for the wedding ceremonial are given in selections lviii., lvii., and lv. From this the student will see why there are some selections consisting of only one or two stanzas. The burial-stanzas are

from Rigveda x. 9, 14, 16, 17, 18, 53, 154, and 155 (selections xlix. ff.), and i. 97 (selection xxxiv.). This last hymn is mere trash, and would not have been included among the texts, had not Aṅgalāyana (at iv.6.18) prescribed that it be used as a burial-hymn; but I could not allow room for the "Sun-hymns" (sāuryāṇi) and the "Blessings" (svasty-ayanāni), which are also mentioned at iv.6.18.

⁵ See A. WEBER, *Indische Studien*, ii. 151.

⁶ Especially in the use of *anusvāra* and of the nasal mutes, of *b* and of *ḡ*. I have written *cch* where WHITNEY (see § 227) writes *ch*.

⁷ But some of the interesting orthographical peculiarities of the Maitrāyaṇī Sanhitā I have allowed to stand.

⁸ See the "Brief List," page xvii.

It is a pleasant duty to acknowledge my thanks to BOEHTLINGK, who, in a way no less generous than unexpected, volunteered to look over all the proofs of the classical part of the text. For the well-established and well-edited Vedic texts, such help was of course not needed.

For the Rigveda, AUFRECHT's second edition was made the standard. For the selections from the Maitrāyaṇī Sanhitā, I am indebted to the kindness of its editor,¹ Dr. LEOPOLD VON SCHROEDER, of Dorpat. The extracts from the Brāhmanas naturally follow the editions of WEBER and AUFRECHT. The chapters from Aṅgalāyana are a reprint from STENZLER's edition, with some unimportant typographical licenses.

The vocabulary, it is almost needless to say, is based on the great Lexicon of BOEHTLINGK AND ROTH. I should of course deviate from it only with the utmost circumspection; but I trust that I have not followed it slavishly.

As for the extent of the vocabulary, it is designed to be complete for the text given in the Reader, and also, it may be added, for the text in the Appendix to the Grammar.

It is proper to mention here several matters touching the general plan of the vocabulary. It is not a mere list of the actually occurring Sanskrit words with their English equivalents. So far as possible, it aims to do with thoroughness two things:

First, as regards the *forms*, To enable the student to trace every word back to its root, by giving references to WHITNEY's chapters (xvi. and xvii.) on word-formation, and by giving the root itself, and, in the case of secondary and tertiary derivatives, the intermediate forms, even when these do not occur in the text at all. Thus, for the complete explanation of *mithyopacāra* (p. 217), are given, first, *mithyā*, then the older form thereof, *mithuyā*,² then the adjective *mīthu* from which the adverb is derived, and finally the root *mīth*, although neither the adverbs nor the adjective nor any verbal form of the root occurs in the text. In like manner, *car + upa* is given solely on account of *upacāra*.

Secondly, as regards the *meanings*, To enable the student to trace every signification back to the radical idea, by giving not only the meaning required for translating a particular passage, but also, if this is a secondary or tertiary or later meaning, the intermediate meanings, and in their logical order of development. Thus the only meanings of the word *pāda*, as it

¹ He gave them to me in manuscript, attention drawn to the peculiar form and before he himself began printing. accent of the adverb and will find the explanation thereof.

² By looking out the reference to 1112e (under *mīthu*), the student will have his

occurs in the text of this Reader, are 'foot' or 'leg,' in ten passages, and 'verse of a three-versed stanza,' in one passage (60¹²). The history and uses of the word may be clearly understood from BOEHTLINGER AND ROTH. The original meaning 'foot' was extended to that of 'leg'; then specialized to the meaning 'limb of a quadruped'; then generalized to the meaning 'quarter' (as, conversely, the English word *quarter* is specialized to the meaning 'fourth part of a quadruped, including a leg,' e.g., in *quarter of beef*); once more it is specialized to the meaning 'quarter of a four-versed stanza,' i.e. 'verse'; and then, at last, the use of the word is illogically extended, and it is made to denote a verse of even a three-versed stanza. To have given the meanings 'foot, leg, verse,' in three words, and perhaps in the order 'verse, leg, foot,' would have sufficed, it is true, for the purpose of making a translation; but such translation demands of the student only the most thoughtless and mechanical labor. On the other hand, by indicating briefly the development and connection of meanings, the attention of the student is directed to the processes which are constantly going on in the life and growth of language; and thus, although Sanskrit is a dead language, the *study* of Sanskrit may be made a study of life and growth.

The illustration of the transitions of meaning by analogies from the English and other familiar tongues would, it seemed to me, greatly increase the interest and usefulness of the vocabulary. And so, considerable space has been devoted to this matter. Thus under *vyāma* (p. 254, top), 'a stretch-out,' i.e. 'a fathom,' are adduced the closely parallel English *fathom*, from Anglo-Saxon *fæðm*, 'the extended arms,' and also *ὀρυμά* and French *toise*, both meaning 'fathom,' and of common origin respectively with *ὀρέγω* and Latin *tendere*, 'stretch.'¹

In a book intended partly for persons whose chief interest in Sanskrit is from the side of its relations to the classical languages and to our mother-tongue, etymological comparisons are plainly called for. Accordingly, the kindred words from the Greek, Latin, Anglo-Saxon, and English have been given,² and always along with their meanings. It is hoped that these comparisons, presenting, as they do, many familiar words with which the learner can associate what is new and strange, will prove a useful aid to the memory. Etymology is a subject in which there is large room for reasonable

¹ For other parallels, compare, for example, *ābharāṇa*, *barhis*, *bhavana*, *vañca*, *varṇa*. Sometimes the understanding of the parallelism depends on a knowledge of the etymology of an English word; thus under root *nud* + *vi*, are adduced the English *di-vert*, *dis-port*, and *s-port*, and a reference to SKEAT's dictionary or to WEBSTER's may be necessary for the student, in order to find how these words are parallel in specialization and metaphor. On this subject in general, compare CURTIUS, *Grundzüge*⁶, pp. 111-116, and BRINKMANN, *Die Metaphern*, Bonn, 1878.

² To give them without their meanings and without showing the connection of ideas is, for an elementary book, a useless task.

difference of opinion on matters of detail, and on such matters well-recognized authorities often disagree. I have tried to use the standard works of reference in the light of the best and latest etymological criticism at my command, and to distinguish with care between what is certain and what is mere conjecture. In the revision of the greater part of my manuscript for the press, I had the benefit of KLUGE's valuable dictionary.¹ His acceptance of the current comparisons has often given me assurance, and his sober judgment has often confirmed me in scepticism or silence on doubtful points. In the numerous cases where the undoubtedly allied words are too many to be given in full, I have usually selected those forms which were the simplest or the most interesting, or those whose kinship was clearest.²

These comparisons include only genuinely cognate words, as distinguished from borrowed words; the latter have as a rule been excluded, or, if given, have been characterized as borrowings.³ Thus *ēvos*, Latin *sen-ex*, and English *sen-green* are given on page 266, all as genuine cognates of *sana*; the words *senate*, *senator*, *senatorial*, *senescent*, *senile*, *senility*, *senior*, *sire*, *sir*, *seigniorage*, etc., are not mentioned, because they are not genuine English cognates, but only more or less ancient borrowings or more or less direct derivatives from the Latin.⁴ So under the root *srp* (p. 276) are given Latin *serpens* and *reptilis*, and it would be superfluous to add the borrowed English *serpent* and *reptile*.

The accents of all words have been regularly marked in the headings of the articles, so far as the accents are known from the occurrence of the words in any accentuated texts of the literature.⁵ But in addition to these words, the verb-forms immediately following the root have been uniformly accented, according to the rules, except in a few doubtful cases; and a number of compounds occurring on the pages of *Nala* have been accented,

¹ Entitled *Etymologisches Wörterbuch der deutschen Sprache*. Strassburg, Karl J. Trübner. 1883. Royal 8°. Price 10 Mark 50 Pfennige.

² Thus under *sana* (p. 266) might have been given, in addition to Latin *senex*, the words *senior*, *senectus*, *senilis*, *senesco*, *senātor*, *senātus*, etc.; but these are readily suggested by *senex*.

³ Thus the interesting compound *sene-schal* is added under *sana*, not as a genuine English cognate, but as a borrowing through the French from Continental Germanic, where its first member is indeed a genuine cognate.

⁴ Compare note ², above.

⁵ For these accents I have relied on BOEHTLINGK'S *Sanskrit-Wörterbuch in Kürzerer Fassung* as far as it has appeared, i.e. to the end of *bh*, and for the rest of the alphabet, on the great thesaurus of BOEHTLINGK AND ROTH. There are many words accented in more than one way (e.g., *rājyā*, *rājya*, *rājya*, *āsana*, *āsanā*, *dāridra*, *dāridra*, *dāiva*, *dāiva*, *bhūti*, *bhūti*, *vṛṣṭi*, *vṛṣṭi*, *venū*, *venū*); such have generally been left unmarked; but of a few common words like *mānu*, *dvipād*, *paçú*, *pāpā*, and *matí*, the prevailing accent is given, especially, if (as in the case of *bhṛtí* or *pātrí*) the other accent is rare, or (as in the case of *gūṣka*) not authenticated.

according to the rules, in order to make more tangible the difference between homonymous determinatives and possessives.¹

What form should be given to the headings of articles is often a question. For denominative verbs, I have chosen the stem-form (e.g., *mantraya* rather than *mantray*) ; to this is prefixed the root-sign (v), merely in order to catch the eye ; the sign must not be understood as meaning that such stems are in any wise co-ordinate with roots. The stems of the perfect active participle and of the primary comparatives are given as ending in *vāns* and *yāns*, but without any implication that these are theoretically better than the weaker forms. Roots with medial or final *ar* or *ṛ* are given in the latter form, and so are the stems in *ar* or *ṛ*.²

The synopses of conjugational forms which follow each verbal root are based on the collections, still in manuscript, made by Professor WHITNEY.³ These were placed at my disposal by him with the greatest kindness. They include all the verb-forms cited by the St. Petersburg Lexicon and BOENTLINGER'S Abridgment, as occurring in the actual literature, besides very extensive gleanings made independently by Professor WHITNEY from texts represented in the Lexicon,⁴ and from others published since its completion,⁵ or even not yet published.⁶ In the description and classification of the forms, I have followed WHITNEY. It often happens that there are several forms in actual use for the same tense ; in such cases, the commonest one has been given, or else the one prescribed by the Hindu Root-book (*dhātu-pāṭha*), or sometimes more than one form. Although in the case of many roots the aorist is confined almost exclusively to the Vedic language, I have nevertheless given the aorist in such cases in order to fill out the conjugational scheme, since this seemed desirable from a pedagogical point of view. For pedagogical reasons, also, the secondary conjugations have been for the most part omitted. Many roots which are conjugated regularly in only one voice show forms of the other voice in the Epos, especially where the metre demands them. It is very difficult to say just how far such forms should be included, and my course in accepting or rejecting them has been, I fear, not wholly consistent.

The Notes, which form the third part of this work, will be issued as soon as is practicable. It is designed that they shall be as brief as possible, but shall render ample assistance in the interpretation of difficult passages and

¹ Compare *bhīmaparākramá* and *bhīmá-parākrama*, p. 206.

² See WHITNEY, §§ 107 and 108, and compare § 370.

³ See *Proceedings of the American Oriental Society* for May, 1882, p. xiii.

⁴ For example, the *Çatapatha* and *Aitareya Brāhmanas*.

⁵ Especially GARBE'S edition of *Apastamba's Çrauta Sūtra*, and VON SCHROEDER'S *Maitrāyaṇī*.

⁶ The *Jaiminīya Brāhmana*.

the explanation of allusions to the antiquities of India. The plan includes also concise literary introductions to the various selections.

An open acknowledgment of my thanks is due to the printers of the vocabulary, Messrs. J. S. CUSHING & Co. They have performed their part with such intelligence, accuracy, and skill as to merit most cordial recognition.

In conclusion, I desire to make public expression of my gratitude to my honored teacher, Professor WILLIAM DWIGHT WHITNEY, for his constant interest in this undertaking and for his generous aid. I can only hope that the book may do something to further the cause in which he has labored long and devotedly, and that it may help to enlarge the scope of classical teaching, to quicken the interest in the history of our mother-tongue, and to make Sanskrit study among us increasingly fruitful.

C. R. L.

HOLLIS HALL, HARVARD COLLEGE,
CAMBRIDGE, MASSACHUSETTS,
December, 1883.

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INTRODUCTORY SUGGESTIONS.

It is chiefly at the beginning that the difficulties of Sanskrit present themselves. The variety of forms, the strange alphabet, the peculiarities of word and sentence combination,—all these simultaneously confront the student at the very outset. Accordingly, the plan followed with my classes, and for which provision is here made, is to distribute these difficulties over the first few weeks of the course. The common paradigms of nouns and verbs should first be learned. These are given by the Grammar in transliteration. The reading of the first four pages of the Nala in Roman letters should then be taken up. The Reader gives these in transliteration on an inset conveniently facing the same text in *nāgarī* letters. The student may thus become familiar with the *form* and *sound* of the vocables, without being embarrassed by the alphabet and the running together of the words. Next, the same familiar text should be read aloud over and over again in *nāgarī* letters. I am convinced that the easiest way to master the alphabet is to read frequently in it words which one already knows. The next step will be the reading of pages five to nine without the help of a transliteration, but with the aid given by the typographical separation of the words, which has been carried out so far as is practicable, though in violation of Indian usage. Finally, from this point on, the reading may be continued without other help for the difficulties of euphonic and graphic combination than is offered by the notes.

After finishing the Nala, the student should take up the Hitopadeṣa. Selections xvii., xx., and xi. are very easy and are good to begin with. The remaining short ones from vi. to xxi. may then follow in order; and finally the long selections ii. to v.

It is recommended that the student use the stories from the Kathā-sarit-sāgara for exercise in rapid reading, as soon as he has acquired a fair vocabulary from what precedes. The passages from “Manu” may be read as they stand.

Of the Vedic selections, the easiest are numbers xxxi. (Rigveda i. 1), xxxiii., xxxviii., xxxix., xli., xlv., xlv., and lix.; and it is advisable to read these first and in the order here mentioned. Selection xxxii., as being one of poetic merit and not over-hard, may next be taken up, and after it, the Varuna-hymns, selections xliii.—xliv.; then the hymns in dramatic form, selections xxxv., xxxvii., and lvi.

After these, selections xxxvi., xl., xlii., xlvii., xlviii., liv., and lxii. may be rapidly read. There will then remain the selections for the burial-service, xlix.-liii., lvii., lx., lxi., and xxxiv., and those for the wedding, lviii., lvii., and lv. These may properly be read last, in order that they may be fresh in the mind when reading the Sūtras, where constant reference is made to them.

The Brāhmana pieces may be read in the order in which they are printed; but selections lxvi., lxvii., lxviii., and lxxii. ought not to be taken up, unless selections lvi., xlvii., lxii., and xlvi. have previously been studied.

It is very undesirable to attempt to read the Sūtra chapters until one is familiar with the burial and wedding stanzas just mentioned. It is advisable to write out a translation of these chapters, and to insert therein each *mantra* in its proper place, writing out the original of the *mantra* in full, and its translation, the latter also in metre, if possible.

Since the synopses following each verbal root in the vocabulary represent the great mass of all the forms in actual use (rather than those simply prescribed by the grammarians), and so correspond to the "principal parts" of the Latin and Greek verbs, the student should make it his duty to learn the synopsis for each root when he first meets verbal forms of that root in the text.

Attention is called to the explanations and abbreviations (pages 289-294); these should be looked over carefully before using the vocabulary.

A BRIEF LIST OF BOOKS FOR STUDENTS OF SANSKRIT.

THIS list has a purely practical aim,¹ and is restricted to a few of the more important and useful books and² to such as are neither rare nor out of print. It includes (a) a grammar, (b) readers, (c) dictionaries, (d) classical works, books for the study (e) of the Rġveda and its literature, and (f) of the Atharvaveda, and last (g) some books on antiquities and the history of the literature and the religions of India.

1. **Whitney, William Dwight.** A Sanskrit Grammar, including both the classical language, and the older dialects, of Veda and Brahmana. Leipzig, Breitkopf and Härtel. London, Trübner & Co. 1879. 8°. Price (bound in cloth) 12 shillings.

This may be had in Boston of Ginn, Heath, and Co. The work exists also in a German translation, which may be had of the Leipzig publishers.

2. **Bühler, Georg.** Third Book of Sanskrit. With a glossary by Vishnu P. Shastri Pandit. Second edition. Bombay. 1877. 12°. 128 pages of text and 97 of glossary. Price 9 annas.

This book can be procured from Trübner & Co. in London (price 3 shillings). It contains the entire Story of Nala (26 chapters), Daśaratha's Death (Rāmāyana, ii. 63-64), and four stories from the Panchatantra. For beginners, the typography proves troublesome and the glossary too meagre; but the little volume is inexpensive and contains excellent material for easy and rapid reading, and so is highly to be recommended to those who have finished the classical part of this Reader and wish to continue their Sanskrit. For such students the glossary would be quite sufficient.

3. **Böhtlingk, Otto.** Sanskrit-Chrestomathie. Zweite, gänzlich umgearbeitete Auflage. St. Petersburg. 1877. Large 8°. 372 pages. Price 4 Mark 80 Pfennige.

This work and the two following are publications of the Russian Imperial Academy, and should be ordered through the Academy's agent, Leopold Voss, of Leipzig. The volume contains selections from the Veda (Mantra, Brāhmana, and Sūtra), from the Mahā-bhārata, Rāmāyana, Vishnu-purāna, Kathā-sarīt-sāgara, Hitopadeśa, "Manu's Laws," and Pāṇini's Grammar, and from various other books; a rich collection of proverbs; the Vedānta-sāra, a philosophical treatise, in text and translation; and the entire drama, Rātnāvalī. The Vedic hymns are all translated in the volume mentioned below, no. 15; and the notes show where many of the other selections may be found translated. Like all publications of the Academy, this is sold at an extremely low price. Since the book has no vocabulary, the student will at this point need to get a dictionary.

¹ Hence the prices are included. Both the Mark and the shilling may be reckoned as a quarter of a dollar. The prices given with the titles are publishers' prices. To these prices, except when given in dollars, should be added the duty, which is 25 per cent. The books will cost the American purchaser somewhat more or less according to his facilities for obtaining foreign books.

² With perhaps one exception, no. 18, which can, however, be had of second-hand dealers.

4. **Böhtlingk, Otto.** Sanskrit-Wörterbuch in kürzerer Fassung. St. Petersburg. 1879-. 4°.

To be ordered through Voss (see above). Parts I. to IV. have appeared, and reach to the end of bh; they cover 1167 pages, i.e. nigh two-thirds of the whole, and cost 34 Mark 80 Pfennige. The rest may be expected in the course of 1885. The manuscript is ready as far as *varṇa*. The work is an abridgment of the following.

5. **Böhtlingk, Otto, and Rudolph Roth.** Sanskrit-Wörterbuch. St. Petersburg. 1855-1875. Seven volumes. 4°. Price 177 Mark 90 Pfennige.

To be ordered through Voss (see above). This work, which is often called the "St. Petersburg Lexicon," is by far the most important production of Sanskrit scholarship. To such as wish to make any special study of the language and literature, it is absolutely indispensable.

6. **Williams, Monier.** A Sanskrit-English Dictionary, etymologically and philologically arranged, with special reference to Greek, Latin, Gothic, German, Anglo-Saxon, and other cognate Indo-European languages. London and New York, Macmillan and Co. 1872. 4°. 1186 pages. Price 94 shillings 6d. in England, or \$24 in the United States.

This is the only dictionary of Sanskrit into English which approaches completeness. It is in one compact and handy volume and is very convenient for reading works of the classical period. Unfortunately, the common meanings of a word are not distinguished from those which are seldom or never found. All Sanskrit words are given in transliteration, and the roots and more important words in *nāgarī* letters also.

7. **Williams, Monier.** *S'akuntalā*, a Sanskrit drama in seven acts, by Kālidāsa. Second edition. London and New York, Macmillan and Co. 1876. 8°. 339 pages. Price 21 shillings in England, or \$5.25 in the U.S.

This gives literal English translations of all the metrical passages, explanatory notes, and the Sanskritization of the Prakrit passages, and all on the same page with the text of this, the most famous of the plays.

8. **Kielhorn, Franz, and Georg Bühler.** *Panchatantra*. Edited with notes. Bombay. 1868. 8°.

The work constitutes numbers IV., III., and I. of the "Bombay Sanskrit Series." Number IV. (comprehending book I.) appeared in a second edition in 1873. The book may be had of Trübner & Co., London. The price of the entire work is 8 shillings; but the first book may be had separately for 3 shillings. The *Panchatantra* is easy and entertaining reading. It has been admirably translated into German by Benfey: *Pantschatantra*. Leipzig, F. A. Brockhaus. 1859. 2 vols. 8°. Price 24 Mark. The translation is accompanied by a very valuable history of fable-literature.

9. **Delbrück, Berthold.** *Vedische Chrestomathie*. Mit Anmerkungen und Glossar. Halle, Buchhandlung des Waisenhauses. 1874. 8°. Price 3 Mark.

This contains 47 hymns from the *Rigveda*. Of these, only five are repeated in this Reader. Both text and glossary are in transliteration. On account of the small price of the book, its mention may prove useful to such as do not wish to buy the two complete editions following (numbers 11 and 12).

10. **Windisch, Ernst.** *Zwölf Hymnen des Rigveda*. Mit Sāyaṇa's Commentar. Text. Wörterbuch zu Sāyaṇa. Appendices. Leipzig, S. Hirzel. 1883. 8°. Price 5 Mark.

This gives the text, and the comment of the great scholiast, both in *nāgarī* letters. The text is printed with the genuine accentuation (as in this Reader). The book serves a useful purpose as introduction to the native Hindu or traditional exegesis of the *Veda*. The vocabulary does not cover the hymns themselves; but seven of the twelve hymns are translated in the little book mentioned below, no. 15.

11. **Aufrecht, Theodor.** Die Hymnen des R̥igveda. Herausgegeben. Zweite Auflage. Bonn, Adolph Marcus. 1877. 2 volumes. 8°. Price 20 Mark.

The entire *saṁhita* text is given in transliteration, and extracts from the *pada* text at the foot of each page. The exceedingly valuable appendix contains lists of the poets, divinities, and metres, and a complete table of first lines of every stanza, with references to the concordant texts of other Vedas.

12. **Müller, F. Max.** The Hymns of the R̥igveda, in the Samhita and Pada texts, reprinted from the editio princeps. Second edition. London, Trübner & Co. 1877. 2 volumes. 8°. Price 32 shillings.

This edition gives the two texts complete on parallel pages and in *nāgarī* letters. The names of the poets, divinities, and metres are given at the beginning of each hymn.

13. **Grassmann, Hermann.** Wörterbuch zum R̥ig-veda. Leipzig, F. A. Brockhaus. 1873[-1875]. 8°. Price 30 Mark.

This is not only a dictionary, but also a complete concordance to the R̥igveda. It is a work of wonderful industry, method, clearness, and accuracy. Aside from the St. Petersburg Lexicon, this dictionary stands next in importance, for Vedic students, after the Vedic text itself.

14. **Grassmann, Hermann.** R̥ig-veda. Uebersetzt und mit kritischen und erläuternden Anmerkungen versehen. Leipzig, F. A. Brockhaus. 1876. 1877. 2 volumes. 8°. Price 24 Mark.

This translation is entirely in metre, except for a few corrupt or difficult hymns. The student can almost invariably see just what word Grassmann intended as the rendering of any given word of the text. This work is especially useful as giving a convenient general view of the contents of the R̥igveda, and as enabling the student to grasp easily many matters touching the metres, the arrangement, and the textual condition of the original.

15. **Geldner, Karl, und Adolf Kägi.** Siebenzig Lieder des R̥igveda. Uebersetzt. Mit Beiträgen von R. Roth. Tübingen. H. Laupp'sche Buchhandlung. 1875. 12°. Price 3 Mark.

Thirty-six of the seventy hymns of which this book gives metrical translations were later incorporated by Böhtlingk into his Chrestomathy (no. 3, above).

16. **Aufrecht, Theodor.** Das Aitareya Brāhmaṇa. Mit Auszügen aus dem Commentare von Śaṇācārya und anderen Beilagen herausgegeben. Bonn, Adolph Marcus. 1879. 8°. Price 11 Mark.

This Brāhmaṇa belongs to the R̥igveda. The text is in transliteration. The translation of Haug (London, Trübner & Co. 1863) would be of help; but it is inaccurate and hard to get. A good many passages are translated in volumes I., II., and V. of Muir (below, no. 26). Using these as an introduction, and the St. Petersburg Lexicon for help in hard places, an advanced student can make good progress with this text.

17. **Stenzler, Adolf Friedrich.** Indische Hausregeln. Sanskrit und deutsch herausgegeben. I. Aṣvalāyana. Erstes Heft. Text. Leipzig. 1864. 8°. Price 2 Mark. — Zweites Heft. Uebersetzung. 1865. Price 3 Mark.

Published by the German Oriental Society, in volumes III. and IV. of the *Abhandlungen für die Kunde des Morgenlandes*. To be ordered through the Society's agent, F. A. Brockhaus, in Leipzig. These are the Grihya-sūtras belonging to the R̥igveda.

18. **Roth, R., und Whitney, W. D.** Atharva Veda Saṁhita. Herausgegeben. Erster Band. Text. Berlin, Ferd. Dummler. 1856. Royal 8°. Price 28 Mark 50 Pfennige.

This is the most important and interesting of the Vedas, after the R̥ik. It is full of magic incantations and other products of curious superstitions.

19. **Garbe**, Richard. *Vaitāna Sūtra. The Ritual of the Atharvaveda.* Edited with critical notes and indices. London, Trübner & Co. 1878. 8°. Price 5 shillings.
20. **Garbe**, Richard. *Vaitāna Sūtra. Das Ritual des Atharvaveda.* Aus dem Sanskrit übersetzt und mit Anmerkungen versehen. London, Trübner & Co. 1878. 8°. Price 5 shillings.

Since this is the only *Ṣrauta-sūtra* published with translation, and since it is to be had easily and cheaply, it is recommended as an introduction to the works of this class.

21. **Weber**, Albrecht. *The history of Indian Literature.* Translated from the second German edition by John Mann and Theodor Zachariae. Second edition. London, Trübner & Co. 1878. 8°. Price 10 shillings 6 pence.

This is a systematic treatise covering both the Vedic and the classical Sanskrit literature. It gives abundant and practical bibliographical information. As a guide and as a work of reference it is of the utmost value.

22. **Zimmer**, Heinrich. *Altindisches Leben. Die Cultur der vedischen Arier.* Nach den *Saṁhitā* dargestellt. Berlin, Weidmannsche Buchhandlung. 1879. 8°. Price 10 Mark.

Under the different categories—geography, climate, minerals, plants, animals, agriculture, commerce, dress, food, amusements, family relations, art, etc.—the Vedic texts touching these subjects are discussed, and the results deducible from them are put together in a very readable and pleasant way.

23. **Kāgi**, Adolf. *Der Rigveda. Die älteste Literatur der Inder.* Zweite, umgearbeitete und erweiterte, mit vollständigem Sach- und Wortregister versehene Auflage. Leipzig, Otto Schulze. 1881. 12°. Price 4 Mark.

This contains an account of the Vedic writings in general, descriptions of the gods in language agreeing closely with the actual words of the original as cited in the notes, and sketches of some of the more important phases of Vedic life and thought. The numerous notes are highly useful as a guide to the already extensive literature of these subjects, and point out many interesting parallels of custom, belief, and expression to be found in biblical and classical antiquity.

24. **Barth**, Auguste. *The religions of India.* Authorized translation by Rev. J. Wood. London, Trübner & Co. 1882. 8°. Price 16 shillings.

The subject is treated in five chapters corresponding to the five grand phases of religious development in India: the Vedic religion; Brahmanism (ritual, philosophic speculation, decline); Buddhism; Jainism; and Hinduism (the sects and their great deities, Vishnuism and Civaism, reforming sects, cultus). The copious references to the literature of the subjects in hand add greatly to the value of the work.

25. **Oldenberg**, Hermann. *Buddha; his life, his doctrine, his order.* Translated from the German by William Hoey. London, Williams and Norgate. 1882. 8°. Price 18 shillings.

Oldenberg has recently finished editing (in five volumes) the *Vinaya Pitakam*, one of the most important among the Buddhist sacred books. He has a wide and deep knowledge of the original Pāli sources, and in his use of them he is guided by rare critical acumen and good common-sense. His account of Buddha's life, doctrine, and order contains the best results of his studies and they are presented in an extremely attractive form.

26. **Muir**, John. *Original Sanskrit texts on the origin and history of the people of India, their religions and institutions.* Collected, translated, and illustrated. London, Trübner & Co. 1872-1874. 5 volumes. 8°.

The first four volumes have appeared in a second edition, and the second volume in a third edition. The third volume costs 16 shillings. The price of each of the others is 21 shillings. The first volume discusses the origin of caste. The fifth is devoted to the cosmogony, mythology, religious ideas, life, and manners of the Indians in the Vedic age.

PART I.
THE SANSKRIT TEXT.

॥ अथ नलोपाख्यानम् ॥

बृहदश्व उवाच ।

आसीद् राजा नलो नाम वीरसेनसुतो बली ।

उपपन्नो गुणैर् इष्टै रूपवान् अश्वकोविदः ॥ १ ॥

5 अतिष्ठन् मनुजेन्द्राणां मूर्ध्नि देवपतिर् यथा ।

उपर्य् उपरि सर्वेषाम् आदित्य इव तेजसा ॥ २ ॥

ब्रह्मण्यो वेदविच् छूरो निषधेषु महीपतिः ।

अश्वप्रियः सत्यवादी महान् अश्वौहिणीपतिः ॥ ३ ॥

ईप्सितो नरनारीणाम् उदारः संयतेन्द्रियः ।

10 रक्षिता धन्विनां श्रेष्ठः साक्षाद् इव मनुः स्वयम् ॥ ४ ॥

तथैवासीद् विदर्भेषु भीमो भीमपराक्रमः ।

शूरः सर्वगुणैर् युक्तः प्रजाकामः स चाप्रजः ॥ ५ ॥

स प्रजार्थे परं यत्नम् अकरोत् सुसमाहितः ।

तम् अभ्यगच्छद् ब्रह्मर्षिर् दमनो नाम भारत ॥ ६ ॥

15 तं स भीमः प्रजाकामस् तोषयामास धर्मवित् ।

महिष्या सह राजेन्द्र सत्कारेण सुवर्चसम् ॥ ७ ॥

तस्मै प्रसन्नो दमनः सभार्याय वरं ददौ ।

कन्यारत्नं कुमारांश्च चोदरान् महायशः ॥८॥

दमयन्तीं दमं दान्तं दमनं च सुवर्चसम् ।

उपपन्नान् गुणैः सर्वैर्भीमान् भीमपराक्रमान् ॥९॥

दमयन्ती तु रूपेण तेजसा यशसा श्रिया ।

5 सौभाग्येन च लोकेषु यशः प्राप मुमध्यमा ॥१०॥

अथ तां वयसि प्राप्ते दासीनां समलंकृतम् ।

शतं शतं सखीनां च पर्युपासच्च ह्यचीम् इव ॥११॥

तच्च स्म राजते भैमी सर्वाभरणभूषिता ।

सखीमध्ये ऽनवद्याङ्गी विद्युत् सौदामनी यथा ॥१२॥

10 अतीव रूपसंपन्ना श्रीर् इवायतलोचना ।

न देवेषु न यक्षेषु तादृग् रूपवती क्वचित् ॥१३॥

मानुषेष्वपि चान्येषु दृष्टपूर्वाथ वा श्रुता ।

चित्तप्रमाथिनी बाला देवानामपि सुन्दरी ॥१४॥

नलश्च नरशार्दूलो लोकेष्वप्रतिमो भुवि ।

15 कन्दर्प इव रूपेण मूर्तिमान् अभवत् स्वयम् ॥१५॥

तस्याः समीपे तु नलं प्रशशंसुः कुतूहलात् ।

नैषधस्य समीपे तु दमयन्तीं पुनः पुनः ॥१६॥

तयोर् अदृष्टकामो ऽभूच्च हृत्खतोः सततं गुणान् ।

अन्योन्यं प्रति कौन्तेय स व्यवर्धत हृच्छयः ॥१७॥

20 अशङ्कुवन् नलः कामं तदा धारयितुं हृदा ।

अन्तःपुरसमीपस्थे वन आस्ते रहो गतः ॥१८॥

स ददर्श ततो हंसाञ् जातरूपपरिष्कृतान् ।

वने विचरतां तेषाम् एकं जयाह पक्षिणम् ॥१९॥

ततो ऽन्तरिक्षगो वाचं व्याजहार नलं तदा ।
 हन्तव्यो ऽस्मि न ते राजन् करिष्यामि तव प्रियम् ॥२०॥
 दमयन्तीसकाशे त्वां कथयिष्यामि नैषध ।
 यथा त्वद् अन्यं पुरुषं न सा मंस्यति कर्हि चित् ॥२१॥

५ एवम् उक्तस् ततो हंसम् उत्ससर्ज महीपतिः ।
 ते तु हंसाः समुत्पत्य विदर्भान् अगमंस् ततः ॥२२॥
 विदर्भनगरीं गत्वा दमयन्त्यास् तदान्तिके ।
 निपेतुस् ते गरुत्मन्तः सा ददर्श च तान् गणान् ॥२३॥
 सा तान् अद्भुतरूपान् वै दृष्ट्वा सखिगणावृता ।

१० दृष्ट्वा ग्रीहीतुं खगमांस् त्वरमाणोपचक्रमे ॥२४॥
 अथ हंसा विससृपुः सर्वतः प्रमदावने ।
 एकैकशस् तदा कन्यास् तान् हंसान् समुपाद्रवन् ॥२५॥
 दमयन्ती तु यं हंसं समुपाधावद् अन्तिके ।
 स मानुषीं गिरं कृत्वा दमयन्तीम् अथाब्रवीत् ॥२६॥

१५ दमयन्ति नलो नाम निषधेषु महीपतिः ।
 अश्विनोः सदृशो रूपे न समास् तस्य मानुषाः ॥२७॥
 तस्य वै यदि भार्या त्वं भवेथा वरवर्णिनि ।
 सफलं ते भवेज् जन्म रूपं चेदं सुमध्यमे ॥२८॥
 वयं हि देवगन्धर्वमानुषोरगराक्षसान् ।

२० दृष्टवन्तो न चास्माभिर् दृष्टपूर्वस् तथाविधः ॥२९॥
 त्वं चापि रत्नं नारीणां नरेषु च नलो वरः ।
 विशिष्टाया विशिष्टेन संगमो गुणवान् भवेत् ॥३०॥
 एवम् उक्त्वा तु हंसेन दमयन्ती विशां पते ।

अब्रवीत् तच्च तं हंसं त्वम् अण् एवं नले वद ॥३१॥

तथेत्य उक्त्वाण्डजः कन्यां विदर्भस्य विशां पते ।

पुनर् आगम्य निषधान् नले सर्वं न्यवेदयत् ॥३२॥

॥ इति नलोपाख्याने प्रथमः सर्गः ॥ १ ॥

5

बृहदश्व उवाच ।

दमयन्ती तु तच्च छुत्वा वचो हंसस्य भारत ।

ततः प्रभृति न स्वस्था नलं प्रति बभूव सा ॥ १ ॥

ततश्च चिन्तापरा दीना विवर्णवदना कृशा ।

बभूव दमयन्ती तु निःश्वासपरमा तदा ॥ २ ॥

10 ऊर्ध्वहृष्टिर् ध्यानपरा बभूवोन्मत्तदर्शना ।

पाण्डुवर्णा क्षणेनाथ हृच्छयाविष्टचेतना ॥ ३ ॥

न शय्यासनभोगेषु रतिं विन्दति कर्हि चित् ।

न नक्तं न दिवा शेते हा हेति रुदती पुनः ॥ ४ ॥

ततो विदर्भपतये दमयन्त्याः सखीजनः ।

15 न्यवेदयत् ताम् अस्वस्थां दमयन्तीं नरेश्वरे ॥ ५ ॥

तच्च छुत्वा नृपतिर् भीमो दमयन्तीसखीगणात् ।

चिन्तयामास तत् कार्यं सुमहत् स्वां सुतां प्रति ॥ ६ ॥

स समीक्ष्य महीपालः स्वां सुतां प्राप्तयौवनाम् ।

अपश्यद् आत्मना कार्यं दमयन्त्याः स्वयंवरम् ॥ ७ ॥

20 स संनिमन्त्रयामास महीपालान् विशां पतिः ।

अनुभूयताम् अयं वीराः स्वयंवर इति प्रभो ॥ ८ ॥

श्रुत्वा तु पार्थिवाः सर्वे दमयन्त्याः स्वयंवरम् ।
अभिजग्मुस् ततो भीमं राजानो भीमशसनात् ॥९॥

हस्त्यश्वरथघोषेण पूरयन्तो वसुंधराम् ।

विचित्रमाल्याभरणैर् बलैर् दृश्यैः स्वलंकृतैः ॥१०॥

5 तेषां भीमो महाबाहुः पार्थिवानां महात्मनाम् ।

यथार्हम् अकरोत् पूजां ते ऽवसंस् तत्र पूजिताः ॥११॥

एतस्मिन् एव काले तु सुराणाम् ऋषिसत्तमौ ।

अटमानौ महात्मानाव् इन्द्रलोकम् इतो गतौ ॥१२॥

नारदः पर्वतश्चैव महाप्राज्ञौ महाव्रतौ ।

10 देवराजस्य भवनं विविशते सुपूजितौ ॥१३॥

ताव् अर्चयित्वा मघवा ततः कुशलम् अभ्ययम् ।

पप्रच्छानामयं चापि तयोः सर्वगतं विभुः ॥१४॥

नारद उवाच ।

आवयोः कुशलं देव सर्वत्र गतम् ईश्वर ।

15 लोके च मघवन् कृत्स्ने नृपाः कुशलिनो विभो ॥१५॥

बृहदश्व उवाच ।

नारदस्य वचः श्रुत्वा पप्रच्छ वलवृचहा ।

धर्मज्ञाः पृथिवीपालास् त्यक्तजीवितयोधिनः ॥१६॥

शस्त्रेण निधनं काले ये गच्छन्त्य अपराङ्मुखाः ।

20 अयं लोको ऽक्षयस् तेषां यथैव मम कामधुक् ॥१७॥

क्व नु ते क्षत्रियाः शूरा न हि पश्यामि तान् अहम् ।

आगच्छतो महीपालान् दयितान् अतिथीन् मम ॥१८॥

एवम् उक्तस् तु शक्रेण नारदः प्रत्यभाषत ।

शृणु मे मधवन् येन न दृश्यन्ते महीक्षितः ॥ १९ ॥

विदर्भराज्ञो दुहिता दमयन्तीति विश्रुता ।

रूपेण समतिक्रान्ता पृथिव्यां सर्वयोषितः ॥ २० ॥

5 तस्याः स्वयंवरः शक्र भविता नचिराद् इव ।

तत्र गच्छन्ति राजानो राजपुत्राण् च सर्वशः ॥ २१ ॥

तां रत्नभूतां लोकस्य प्रार्थयन्तो महीक्षितः ।

काङ्क्षन्ति स्म विशेषेण बलवृत्रनिषूदन ॥ २२ ॥

एतस्मिन् कथ्यमाने तु लोकपालाण् च साग्निकाः ।

10 आजग्मुर् देवराजस्य समीपम् अमरोत्तमाः ॥ २३ ॥

ततस् ते श्रुश्रुवुः सर्वे नारदस्य वचो महत् ।

श्रुत्वैव चाब्रुवन् दृष्ट्वा गच्छामो वयम् अण् उत ॥ २४ ॥

ततः सर्वे महाराज सगणाः सहवाहनाः ।

विदर्भान् अभिजग्मुस् ते यतः सर्वे महीक्षितः ॥ २५ ॥

15 नलो ऽपि राजा कौन्तेय श्रुत्वा राज्ञां समागमम् ।

अभ्यगच्छद् अदीनात्मा दमयन्तीम् अनुव्रतः ॥ २६ ॥

अथ देवाः पथि नलं ददृशुर् भूतले स्थितम् ।

साक्षाद् इव स्थितं मूर्त्या मन्मथं रूपसंपदा ॥ २७ ॥

तं दृष्ट्वा लोकपालास् ते भाजमानं यथा रविम् ।

20 तस्थुर् विगतसंकल्पा विस्मिता रूपसंपदा ॥ २८ ॥

ततो ऽन्तरिक्षे विष्टभ्य विमानानि दिवौकसः ।

अब्रुवन् नैषधं राजन् अवतीर्य नभस्तलात् ॥ २९ ॥

भो भो नैषध राजेन्द्र नल सत्यव्रतो भवान् ।

अस्माकं कुरु साहाय्यं दूतो भव नरोत्तम ॥ ३० ॥

॥ इति नलोपाख्याने द्वितीयः सर्गः ॥ २ ॥

बृहदश्व उवाच ।

तेभ्यः प्रतिज्ञाय नलः करिष्य इति भारत ।

६ अथैतान् परिप्रच्छ कृताञ्जलिर् उपस्थितः ॥ १ ॥

के वै भवन्तः कण् चासौ यस्याहं दूत ईप्सितः ।

किं च तद् वो मया कार्यं कथयध्वं यथातथम् ॥ २ ॥

एवम् उक्ते नैषधेन मघवान् अभ्यभाषत ।

अमरान् वै निबोधास्मान् दमयन्त्यर्थम् आगतान् ॥ ३ ॥

10 अहम् इन्द्रो ऽयम् अग्निश्च तथैवायम् अपां पतिः ।

शरीरान्तकरो नृणां यमो ऽयम् अपि पार्थिव ॥ ४ ॥

त्वं वै समागतान् अस्मान् दमयन्त्यै निवेदय ।

लोकपाला महेन्द्राद्याः समायान्ति दिदृक्षुवः ॥ ५ ॥

प्राप्तुम् इच्छन्ति देवास् त्वां शक्रो ऽग्निर् वरुणो यमः ।

15 तेषाम् अन्यतमं देवं पतित्वे वरयस्व ह ॥ ६ ॥

एवम् उक्तः स शक्रेण नलः प्राञ्जलिर् अब्रवीत् ।

एकार्थं समुपेतं मां न प्रेषयितुम् अर्हथ ॥ ७ ॥

कथं नु जातसंकल्पः स्त्रियम् उत्सहते पुमान् ।

परार्थम् ईदृशं वक्तुं तत् क्षमन्तु महेश्वराः ॥ ८ ॥

20 देवा ऊचुः ।

करिष्य इति संश्रुत्य पूर्वम् अस्मासु नैषध ।

न करिष्यसि कस्मात् त्वं व्रज नैषध माचिरम् ॥ ९ ॥

बृहदश्व उवाच ।

एवम् उक्तः स देवैस् तैर् नैषधः पुनर् अब्रवीत् ।

सुरक्षितानि वेश्मानि प्रवेष्टुं कथम् उत्सहे ॥ १० ॥

5 प्रवेक्ष्यसीति तं शक्रः पुनर् एवाभ्यभाषत ।

जगाम स तथेत्य उक्त्वा दमयन्त्या निवेशनम् ॥ ११ ॥

ददर्श तत्र वैदर्भीं सखीगणसमावृताम् ।

देदीप्यमानां वपुषा श्रिया च वरवर्णिनीम् ॥ १२ ॥

अतीव सुकुमाराङ्गीं तनुमध्यां सुलोचनाम् ।

10 आक्षिपन्तीम् इव प्रभां शशिनः स्वेन तेजसा ॥ १३ ॥

तस्य दृष्ट्वैव ववृधे कामस् तां चारुहासिनीम् ।

सत्यं चिकीर्षमाणस् तु धारयामास हृच्छयम् ॥ १४ ॥

ततस् ता नैषधं दृष्ट्वा संभ्रान्ताः परमाङ्गनाः ।

आसनेभ्यः समुत्पेतुस् तेजसा तस्य धर्षिताः ॥ १५ ॥

15 प्रशशंसुश् च सुप्रीता नलं ता विस्मयान्विताः ।

न चैनम् अभ्यभाषन्त मनोभिस् त्व अभ्यपूजयन् ॥ १६ ॥

अहो रूपम् अहो कान्तिर् अहो धैर्यं महात्मनः ।

को ऽयं देवो ऽथ वा यक्षो गन्धर्वो वा भविष्यति ॥ १७ ॥

न तास् तं शक्नुवन्ति स्म व्याहर्तुम् अपि किं चन ।

20 तेजसा धर्षितास् तस्य लज्जावत्यो वराङ्गनाः ॥ १८ ॥

अथैनं स्मयमानं तु स्मितपूर्वाभिभाषिणी ।

दमयन्ती नलं वीरम् अभ्यभाषत विस्मिता ॥ १९ ॥

कस् त्वं सर्वानवद्याङ्ग मम हृच्छयवर्धन ।

प्राप्नो ऽस्य अमरवद् वीर ज्ञातुम् इच्छामि ते ऽनघ ॥ २० ॥

कथम् आगमनं चेह कथं चासि न लक्षितः ।

सुरक्षितं हि मे वेश्म राजा चैवोपशासनः ॥ २१ ॥

एवम् उक्तस् तु वैदर्भ्या नलस् तां प्रत्युवाच ह ।

5 नलं मां विद्धि कल्याणि देवदूतम् इहागतम् ॥ २२ ॥

देवास् त्वां प्राप्नुम् इच्छन्ति शक्रो ऽग्निर् वरुणो यमः ।

तेषाम् अन्यतमं देवं पतिं वरय शोभने ॥ २३ ॥

तेषाम् एव प्रभावेन प्रविष्टो ऽहम् अलक्षितः ।

प्रविशन्तं न मां कश्चिद् अपश्यन् नाप्य अवारयत् ॥ २४ ॥

10 एतदर्थम् अहं भद्रे प्रेषितः सुरसत्तमैः ।

एतच्च क्षुत्वा शुभे बुद्धिं प्रकुरुष्व यथेच्छसि ॥ २५ ॥

॥ इति नलोपाख्याने तृतीयः सर्गः ॥ ३ ॥

बृहदश्व उवाच ।

सा नमस्कृत्य देवेभ्यः प्रहस्य नलमब्रवीत् ।

15 प्रणयस्व यथाश्रद्धं राजन्किं करवाणि ते ॥ १ ॥

अहं चैव हि यच्चान्यन्ममास्ति वसु किं चन ।

तत्सर्वं तव विश्रब्धं कुरु प्रणयमीश्वर ॥ २ ॥

हंसानां वचनं यत्तु तन्मां दहति पार्थिव ।

त्वत्कृते हि मया वीर राजानः संनिपातिताः ॥ ३ ॥

20 यदि त्वं भजमानां मां प्रत्याख्यास्यसि मानद ।

विषममिं जलं रज्जुमास्थाय्ये तव कारणात् ॥ ४ ॥

एवमुक्तस्तु वैदर्भ्या नलस्तां प्रत्युवाच ह ।

तिष्ठत्सु लोकपालेषु कथं मानुषमिच्छसि ॥ ५ ॥

येषामहं लोककृतामीश्वराणां महात्मनाम् ।

६ न पादरजसा तुल्यो मनस्ते तेषु वर्तताम् ॥ ६ ॥

विप्रियं ह्याचरन्मर्त्यो देवानां मृत्युमृच्छति ।

चाहि मामनवद्याङ्गि वरयस्व सुरोत्तमान् ॥ ७ ॥

विरजांसि च वासांसि दिव्याश्चित्राः स्रजस्तथा ।

भूषणानि च मुख्यानि देवान्प्राप्य तु भुङ्क्ष्व वै ॥ ८ ॥

10 य इमां पृथिवीं कृत्स्नां संक्षिप्य यसते पुनः ।

हुताशमीशं देवानां का तं न वरयेत्पतिम् ॥ ९ ॥

यस्य दण्डभयात्सर्वे भूतयामाः समागताः ।

धर्ममेवानुरुध्यन्ति का तं न वरयेत्पतिम् ॥ १० ॥

धर्मात्मानं महात्मानं दैत्यदानवमर्दनम् ।

15 महेन्द्रं सर्वदेवानां का तं न वरयेत्पतिम् ॥ ११ ॥

क्रियतामविशङ्केन मनसा यदि मन्यसे ।

वरणं लोकपालानां सुहृद्वाक्यमिदं शृणु ॥ १२ ॥

नैषधेनैवमुक्ता सा दमयन्ती वचो ऽब्रवीत् ।

समाप्नुताभ्यां नेत्राभ्यां शोकजेनाथ वारिणा ॥ १३ ॥

20 देवेभ्यो ऽहं नमस्कृत्य सर्वेभ्यः पृथिवीपते ।

वृणे त्वामेव भर्तारं सत्यमेतदब्रवीमि ते ॥ १४ ॥

तामुवाच ततो राजा वेपमानां कृताञ्जलिम् ।

दौत्येनागत्य कल्याणि कथं स्वार्थमिहोत्सहे ॥ १५ ॥

कथं ह्यहं प्रतिश्रुत्य देवतानां विशेषतः ।

परार्थे यत्नमारभ्य कथं स्वार्थमिहोत्सहे ॥ १६ ॥

एष धर्मो यदि स्वार्थो ममापि भविता ततः ।

एवं स्वार्थं करिष्यामि तथा भद्रे विधीयताम् ॥ १७ ॥

5 ततो बाष्पाकुलां वाचं दमयन्ती शुचिस्मिता ।

प्रत्याहरन्ती शनकैर्नलं राजानमब्रवीत् ॥ १८ ॥

उपायो ऽयं मया दृष्टो निरपायो नरेश्वर ।

येन दोषो न भविता तव राजन्कथं चन ॥ १९ ॥

त्वं चैव हि नरश्रेष्ठ देवाश्चेन्द्रपुरोगमाः ।

10 आयान्तु सहिताः सर्वे मम यत्र स्वयंवरः ॥ २० ॥

ततो ऽहं लोकपालानां संनिधौ त्वां नरेश्वर ।

वरयिष्ये नरव्याघ्र नैवं दोषो भविष्यति ॥ २१ ॥

एवमुक्तस्तु वैदर्भ्या नलो राजा विशां पते ।

आजगाम पुनस्तत्र यत्र देवाः समागताः ॥ २२ ॥

15 तमपश्यंस्तथायान्तं लोकपाला महेश्वराः ।

दृष्ट्वा चैनं ततो ऽपृच्छन्वृत्तान्तं सर्वमेव तम् ॥ २३ ॥

कञ्चिद्दृष्ट्वा त्वया राजन्दमयन्ती शुचिस्मिता ।

किमब्रवीच्च नः सर्वान्वद भूमिपते ऽनघ ॥ २४ ॥

नल उवाच ।

20 भवद्भिरहमादिष्टो दमयन्त्या निवेशनम् ।

प्रविष्टः सुमहाकक्षं दण्डिभिः स्थविरैर्वृतम् ॥ २५ ॥

प्रविशन्तं च मां तत्र न कश्चिद्दृष्टवान्नरः ।

ऋते तां पार्थिवसुतां भवतामेव तेजसा ॥ २६ ॥

सत्यश्चास्या मया दृष्टास्ताभिश्चाप्युपलक्षितः ।
 विस्मिताश्चाभवन्सर्वा दृष्ट्वा मां विबुधेश्वराः ॥ २७ ॥
 वर्ण्यमानेषु च मया भवत्सु रुचिरानना ।
 मामेव गतसंकल्पा वृणीते सा सुरोत्तमाः ॥ २८ ॥
 ५ अब्रवीच्चैव मां बाला आयान्तु सहिताः सुराः ।
 त्वया सह नरव्याघ्र मम यत्र स्वयंवरः ॥ २९ ॥
 तेषामहं संनिधौ त्वां वरयिष्यामि नैषध ।
 एवं तव महाबाहो दोषो न भवितेति ह ॥ ३० ॥
 एतावदेव विबुधा यथावृत्तमुदाहृतम् ।
 १० मया शेषे प्रमाणं तु भवन्तस्त्रिदशेश्वराः ॥ ३१ ॥

॥ इति नलोपाख्याने चतुर्थः सर्गः ॥ ४ ॥

बृहदश्व उवाच ।

अथ काले शुभे प्राप्ते तिथौ पुण्ये क्षणे तथा ।
 आजुहाव महीपालान्भीमो राजा स्वयंवरे ॥ १ ॥
 १५ तच्छ्रुत्वा पृथिवीपालाः सर्वे हृच्छयपीडिताः ।
 त्वरिताः समुपाजग्मुर्दमयन्तीमभीप्सवः ॥ २ ॥
 कनकस्तम्भरुचिरं तोरणेन विराजितम् ।
 विविश्रुस्ते नृपा रङ्गं महासिंहा इवाचलम् ॥ ३ ॥
 तत्रासनेषु विविधेष्ववासीनाः पृथिवीक्षितः ।
 २० सुरभिस्त्र्यम्बराः सर्वे प्रमृष्टमणिकुण्डलाः ॥ ४ ॥
 तत्र स पीना दृश्यन्ते बाहवः परिघोपमाः ।

आकारवन्तः सुश्रद्धाः पञ्चशीर्षा इवोरगाः ॥ ५ ॥

मुकेशान्तानि चारुणि सुनासाक्षिभ्रुवाणि च ।

मुखानि राज्ञां शोभन्ते नक्षत्राणि यथा दिवि ॥ ६ ॥

दमयन्ती ततो रङ्गं प्रविवेश श्रुभानना ।

5 मुष्णन्ती प्रभया राज्ञां चक्षूंषि च मनांसि च ॥ ७ ॥

तस्या गात्रेषु पतिता तेषां दृष्टिर्महात्मनाम् ।

तत्र तत्रैव सक्ताभून् चचाल च पश्यताम् ॥ ८ ॥

ततः संकीर्त्यमानेषु राज्ञां नामसु भारत ।

ददर्श भैमी पुरुषान्यच्च तुल्याकृतीनथ ॥ ९ ॥

10 तान्समीक्ष्य ततः सर्वान्निर्विशेषाकृतीन्स्थितान् ।

संदेहादथ वैदर्भी नाभ्यजानान्नलं नृपम् ॥ १० ॥

यं यं हि दृष्टे तेषां तं तं मेने नलं नृपम् ।

सा चिन्तयन्ती बुद्ध्याथ तर्कयामास भाविनी ॥ ११ ॥

कथं हि देवाञ्जानीयां कथं विद्यां नलं नृपम् ॥ १२ ॥

15 एवं संचिन्तयन्ती सा वैदर्भी भृशदुःखिता ।

श्रुतानि देवलिङ्गानि तर्कयामास भारत ॥ १३ ॥

देवानां यानि लिङ्गानि स्थविरेभ्यः श्रुतानि मे ।

तानीह तिष्ठतां भूमावेकस्यापि न लक्ष्ये ॥ १४ ॥

सा विनिश्चित्य बहुधा विचार्य च पुनः पुनः ।

20 शरणं प्रति देवानां प्राप्तकालममन्यत ॥ १५ ॥

वाचा च मनसा चैव नमस्कारं प्रयुज्य सा ।

देवेभ्यः प्राञ्जलिर्भूत्वा वेपमानेदमब्रवीत् ॥ १६ ॥

हंसानां वचनं श्रुत्वा यथा मे नैषधो वृतः ।

पतित्वे तेन सत्येन देवास्तं प्रदिशन्तु मे ॥ १७ ॥

वचसा मनसा चैव यथा नाभिचराम्यहम् ।

तेन सत्येन विबुधास्तमेव प्रदिशन्तु मे ॥ १८ ॥

यथा देवैः स मे भर्ता विहितो निषधाधिपः ।

5 तेन सत्येन मे देवास्तमेव प्रदिशन्तु मे ॥ १९ ॥

यथेदं व्रतमारब्धं नलस्याराधने मया ।

तेन सत्येन मे देवास्तमेव प्रदिशन्तु मे ॥ २० ॥

स्वं चैव रूपं कुर्वन्तु लोकपाला महेश्वराः ।

यथाहमभिजानीयां पुण्यश्लोकं नराधिपम् ॥ २१ ॥

10 निशम्य दमयन्त्यास्तत्करुणं परिदेवितम् ।

यथोक्तं चक्रिरे देवाः सामर्थ्यं लिङ्गधारणे ॥ २२ ॥

सापश्यद्विबुधान्सर्वानस्वेदान्स्तब्धलोचनान् ।

द्विषितस्रयजोहीनान्स्थितानस्पृशतः क्षितिम् ॥ २३ ॥

छायाद्वितीयो म्लानस्रयजःस्वेदसमन्वितः ।

15 भूमिष्ठो नैषधश्चैव निमेषेण च सूचितः ॥ २४ ॥

सा समीक्ष्य तु तान्देवान्पुण्यश्लोकं च भारत ।

नैषधं वरयामास भैमी धर्मेण पाण्डव ॥ २५ ॥

विलज्जमाना वस्त्रान्ते जयाहायतलोचना ।

स्कन्धदेशे ऽसृजत्तस्य स्रजं परमशोभनाम् ॥ २६ ॥

20 वरयामास चैवैनं पतित्वे वरवर्णिनी ।

ततो हा हेति सहसा मुक्तः शब्दो नराधिपैः ॥ २७ ॥

देवैर्महर्षिभिस्तत्र साधु साध्विति भारत ।

विस्मितैरीरितः शब्दः प्रशंसद्भिर्नलं नृपम् ॥ २८ ॥

दमयन्तीं तु कौरव्य वीरसेनसुतो नृपः ।

आश्वासयद्वरारोहां प्रहृष्टेनान्तरात्मना ॥२९॥

यत्त्वं भजसि कल्याणि पुमांसं देवसंनिधौ ।

तस्मान्मां विद्धि भर्तारमेवं ते वचने रतम् ॥३०॥

5 यावच्च मे धरिष्यन्ति प्राणा देहे श्रुचिस्मिते ।

तावच्चयि भविष्यामि सत्यमेतद्ब्रवीमि ते ॥३१॥

दमयन्तीं तथा वाग्भिरभिनन्द्य कृताञ्जलिः ।

. ॥३२॥

तौ परस्परतः प्रीतौ दृष्ट्वा त्वमिपुरोगमान् ।

10 तानेव शरणं देवाञ्जग्मतुर्मनसा तदा ॥३३॥

वृते तु नैषधे भैम्या लोकपाला महौजसः ।

प्रहृष्टमनसः सर्वे नलायाष्टौ वरान्ददुः ॥३४॥

प्रत्यक्षदर्शनं यज्ञे गतिं चानुत्तमां शुभाम् ।

नैषधाय ददौ शक्रः प्रीयमाणः शचीपतिः ॥३५॥

15 अग्निरात्मभवं प्रादाद्यत्र वाञ्छति नैषधः ।

लोकानात्मप्रभांश्चैव ददौ तस्मै हुताशनः ॥३६॥

यमस्त्वन्नरसं प्रादाद्धर्मे च परमां स्थितिम् ।

अपां पतिरपां भावं यत्र वाञ्छति नैषधः ॥३७॥

स्रजश्चोत्तमगन्धाढ्याः सर्वे च मिथुनं ददुः ।

20 वरानेवं प्रदायास्य देवास्ते त्रिदिवं गताः ॥३८॥

पार्थिवाश्चानुभूयास्य विवाहं विस्मयान्विताः ।

दमयन्त्याश्च मुदिताः प्रतिजग्मुर्यथागतम् ॥३९॥

गतेषु पार्थिवेन्द्रेषु भीमः प्रीतो महामनाः ।

विवाहं कारयामास दमयन्त्या नलस्य च ॥४०॥

उष्य तत्र यथाकामं नैषधो द्विपदां वरः ।

भीमेन समनुज्ञातो जगाम नगरं स्वकम् ॥४१॥

अतीव मुदितो राजा भ्राजमानोऽश्रुमानिव ।

5 अरञ्जयत्प्रजा वीरो धर्मेण परिपालयन् ॥४२॥

ईजे चाप्यश्वमेधेन ययातिरिव नाहुषः ।

अन्यैश्च बहुभिर्धीमान्क्रतुभिश्चापन्नदक्षिणैः ॥४३॥

पुनश्च रमणीयेषु वनेषूपवनेषु च ।

दमयन्त्या सह नलो विजहारामरोपमः ॥४४॥

10 जनयामास च नलो दमयन्त्यां महामनाः ।

इन्द्रसेनं सुतं चापि इन्द्रसेनां च कन्यकाम् ॥४५॥

एवं स यजमानश्च विहरंश्च नराधिपः ।

ररक्ष वसुसंपूर्णां वसुधां वसुधाधिपः ॥४६॥

॥ इति नलोपाख्याने पञ्चमः सर्गः ॥५॥

॥ अथ हितोपदेशः ॥

II.

श्रुतो हितोपदेशो ऽयं पाटवं संस्कृतोक्तिषु ।

वाचां सर्वत्र वैचित्र्यं नीतिविद्यां ददाति च ॥

अजरामरवत्प्राज्ञो विद्यामर्थं च चिन्तयेत् ।

गृहीत इव केशेषु मृत्युना धर्ममाचरेत् ॥

सर्वद्रव्येषु विद्यैव द्रव्यमाहुरनुत्तमम् ।

अहार्यत्वादनर्घ्यत्वादक्षयत्वाच्च सर्वदा ॥

विद्या शस्त्रं च शास्त्रं च द्वे विद्ये प्रतिपत्तये ।

आद्या हास्याय वृद्धत्वे द्वितीयाद्रियते सदा ॥

5 यन्नवे भाजने लग्नः संस्कारो नान्यथा भवेत् ।

कथाञ्छलेन बालानां नीतिस्तदिह कथ्यते ॥

मित्रलाभः सुहृद्भेदो विग्रहः संधिरेव च ।

पञ्चतन्त्रात्तथान्यस्माद्ग्रन्थादाकृष्य लिख्यते ॥

अस्ति भागीरथीतीरे पाटलिपुत्रनामधेयं नगरम् । तत्र स-
10 र्वस्वामिगुणोपेतः सुदर्शनो नाम नरपतिरासीत् । स भूपतिरे-
कदा केनापि पठ्यमानं श्लोकद्वयं श्रुत्वा ।

अनेकसंशयोच्छेदि परोक्षार्थस्य दर्शकम् ।

सर्वस्य लोचनं शास्त्रं यस्य नास्त्यन्ध एव सः ॥

यौवनं धनसंपत्तिः प्रभुत्वमविवेकता ।

15 एकैकमप्यनर्थाय किं पुनस्तु चतुष्टयम् ॥

इत्याकर्ण्य आत्मनः पुत्राणामनधिगतशास्त्राणां नित्यमुन्मार्गगा-
मिनां शास्त्राननुष्ठानेनोद्धियमनाः स राजा चिन्तयामास ।

को ऽर्थः पुत्रेण जातेन यो न विद्वान्न धार्मिकः ।

कारणेन चक्षुषा किं वा चक्षुःपीडैव केवलम् ॥

20 अजातमृतमूर्खाणां वरमाद्यौ न चान्तिमः ।

सकृद्दुःखकरावाद्यावन्तिमस्तु पदे पदे ॥

किं च । स जातो येन जातेन याति वंशः समुन्नतिम् ।

परिवर्तिनि संसारे मृतः को वा न जायते ॥

अपरं च । वरमेको गुणी पुत्रो न च मूर्खशतैरपि ।

एकश्चन्द्रस्तमो हन्ति न च तारागणैरपि ॥

यस्य तस्य प्रसूतो ऽपि गुणवान्पूज्यते नरः ।

५ धनुर्वैश्विशुद्धो ऽपि निर्गुणः किं करिष्यति ॥

हा हा पुत्रक नाधीत सुगतैतासु रात्रिषु ।

तेन त्वं विदुषां मध्ये पङ्के गौरिव सीदसि ॥

तत्कथमिदानीमेते मम पुत्रा गुणवन्तः क्रियन्ताम् । यच्चो-
च्यते । यदभावि न तद्भावि भावि चेन्न तदन्यथा ।

10 इति चिन्ताविषयो ऽयमगदः किं न पीयते ॥

एतत्कार्येष्वमाणां केषां चिदालस्यवचनम् ।

न दैवमिति संचिन्त्य त्यजेदुद्योगमात्मनः ।

अनुद्योगेन कस्तैलं तिलेभ्यः प्राप्तुमर्हति ॥

अन्यच्च । उद्योगिनं पुरुषसिंहमुपैति लक्ष्मीर्

15 दैवेन देयमिति कापुरुषा वदन्ति ।

दैवं निहत्य कुरु पौरुषमात्मशक्त्या

यत्ने कृते यदि न सिध्यति को ऽत्र दोषः ॥

यथा ह्येकेन चक्रेण रथस्य न गतिर्भवेत् ।

एवं पुरुषकारेण विना दैवं न सिध्यति ॥

20 तथा च । पूर्वजन्मकृतं कर्म तद्दैवमिति कथ्यते ।

तस्मात्पुरुषकारेण यत्नं कुर्यादतन्द्रितः ॥

उद्यमेन हि सिध्यन्ति कार्याणि न मनोरथैः ।

न हि सुप्तस्य सिंहस्य प्रविशन्ति मुखे मृगाः ॥

मूर्खो ऽपि शोभते तावत्सभायां वस्त्रवेष्टितः ।

तावच्च शोभते मूर्खो यावत्किं चिन्न भाषते ॥

एतच्चिन्तयित्वा स राजा परिडितसभां कारितवान् । राजोवाच ।

भो भोः परिडिताः । श्रूयताम् । अस्ति कश्चिदेवंभूतो विद्वान्यो

५ मम पुत्राणां नित्यमुन्मार्गगामिनामनधिगतशास्त्राणामि-

दानीं नीतिशास्त्रोपदेशेन पुनर्जन्म कारयितुं समर्थः ।

यतः । काचः काच्चनसंसर्गाद्धत्ते मारकतीं द्युतिम् ।

तथा सत्सन्निधानेन मूर्खो याति प्रवीणताम् ॥

उक्तं च । हीयते हि मतिस्तात हीनैः सह समागमात् ।

१० समैश्च समतामेति विशिष्टैश्च विशिष्टताम् ॥

अत्रान्तरे विष्णुशर्मनामा महापरिडितः सकलनीतिशास्त्रतत्त्व-

ज्ञो बृहस्पतिरिवाब्रवीत् । देव । महाकुलसंभूता एते राजपुत्राः ।

तन्मया नीतिं याहयितुं शक्यन्ते ।

यतः । नाद्रुथे निहिता का चित्क्रिया फलवती भवेत् ।

१५ न व्यापारशतेनापि श्रुक्वत्पाठ्यते वकः ॥

अन्यच्च । अस्मिंस्तु निर्गुणं गोत्रे नापत्यमुपजायते ।

आकरे पद्मरागाणां जन्म काचमण्येः कुतः ॥

अतो ऽहं षण्मासाभ्यन्तरे तव पुत्रानीतिशास्त्राभिज्ञान्करि-

ष्यामि । राजा सविनयं पुनरुवाच ।

२० कीटो ऽपि सुमनःसङ्गादारोहति सतां शिरः ।

अश्मापि याति देवत्वं महद्भिः सुप्रतिष्ठितः ॥

तदेतेषामस्मत्पुत्राणां नीतिशास्त्रोपदेशाय भवन्तः प्रमाणम् ।

इत्युक्त्वा तस्य विष्णुशर्मणो बहुमानपुरःसरं पुत्रान्समर्पित-

वान् । अथ प्रासादपृष्ठे सुखोपविष्टानां राजपुत्राणां पुरस्ता-
त्प्रस्तावक्रमेण स परिडतो ऽब्रवीत् ।

काव्यशास्त्रविनोदेन कालो गच्छति धीमताम् ।

व्यसनेन तु मूर्खाणां निद्रया कलहेन वा ॥

5 तद्भवतां विनोदाय काककूर्मादीनां विचित्रां कथां कथयामि ।
राजपुत्रैरुक्तम् । आर्य । कथ्यताम् । विष्णुशर्मोवाच । शृणुत
यूयम् । संप्रति मित्रलाभः प्रस्तूयते ।

III.

अहमेकदा दक्षिणारण्ये चरन्नपश्यम् । एको वृद्धव्याघ्रः स्ना-
तः कुशहस्तः सरस्तीरे ब्रूते । भो भोः पान्थाः । इदं सुवर्णकङ्क-
10 णं गृह्यताम् । तद्वचनमाकर्ण्य भयात्को ऽपि तत्पार्श्वे न भज-
ते । ततो लोभाकृष्टेन केन चित्पान्थेनालोचितम् । भाग्येनै-
तत्संभवति । किं त्वस्मिन्नात्मसंदेहे प्रवृत्तिर्न विधेया । यतः ।

अनिष्टादिष्टलाभे ऽपि न गतिर्जायते शुभा ।

यच्चास्ति विषसंसर्गो ऽमृतं तदपि मृत्यवे ॥

15 किं तु सर्वत्रार्थार्जने प्रवृत्तिः संदेह एव । तथा चोक्तम् ।

न संशयमनारुह्य नरो भद्राणि पश्यति ।

संशयं पुनरारुह्य यदि जीवति पश्यति ॥

तन्निरूपयामि तावत् । प्रकाशं ब्रूते । कुत्र तव कङ्कणम् ।

व्याघ्रो हस्तं प्रसार्य दर्शयति । पान्थो ऽवदत् । कथं मारात्मके

20 त्वयि विश्वासः । व्याघ्र उवाच । शृणु रे पान्थ । प्रागेव यी-

वनदशायामतिदुर्वृत्त आसम् । अनेकगोब्राह्मणमनुष्यवधान्मे
 पुत्रा अनेकशो मृता दाराश्च । सांप्रतं निर्वेशो ऽस्मि । ततः के-
 नापि धार्मिकेणाहमुपदिष्टः । दानधर्ममाचरतु भवानिति । त-
 दुपदेशादिदानीमहं स्नानशीलो दाता वृद्धो गलितनखदन्तो
 5 दयावांश्च कथं न विश्वासभूमिः । उक्तं च ।

इज्याध्ययनदानानि तपः सत्यं क्षमा दमः ।

अलोभ इति मार्गो ऽयं धर्मस्याष्टविधः स्मृतः ॥

तत्र पूर्वश्चतुर्वर्गो दम्भार्थमपि सेव्यते ।

उत्तरश्च चतुर्वर्गो नामहात्मसु विद्यते ॥

10 मम चैतावाल्लं लोभविग्रहो येन स्वहस्तगतमपि सुवर्णकङ्कणं
 यस्मै कस्मै चिद्वातुमिच्छामि । तथापि व्याघ्रो मानुषं खादतीति
 लोकप्रवादो दुर्निवारः । यतः ।

गतानुगतिको लोकः कुट्टनीमुपदेशिनीम् ।

प्रमाणयति नो धर्मे यथा गोघ्नमपि द्विजम् ॥

15 मया च धर्मशास्त्राण्यधीतानि । शृणु ।

मरुस्थल्यां यथा वृष्टिः क्षुधार्ते भोजनं तथा ।

दरिद्रे दीयते दानं सफलं पाण्डुनन्दन ॥

प्राणा यथात्मनो ऽभीष्टा भूतानामपि ते तथा ।

आत्मौपम्येन सर्वत्र दयां कुर्वन्ति साधवः ॥

20 अपरं च । प्रत्याख्याने च दाने च सुखदुःखे प्रियाप्रिये ।

आत्मौपम्येन पुरुषः प्रमाणमधिगच्छति ॥

अन्यच्च । मातृवत्परदारांश्च परद्रव्याणि लोष्टवत् ।

आत्मवत्सर्वभूतानि यः पश्यति स पश्यति ॥

त्वं च दुर्गतः । तेन तद्बुभ्यं दातुं सयत्नो ऽहम् । तथा चोक्तम् ।

दरिद्रान्भर कौन्तेय मा प्रयच्छेऽश्वरे धनम् ।

व्याधितस्यौषधं पथ्यं नीरुजस्तु किमौषधैः ॥

अन्यच्च । दातव्यमिति यद्दानं दीयते ऽनुपकारिणे ।

५ देशे काले च पात्रे च तद्दानं सात्त्विकं स्मृतम् ॥

तदत्र सरसि स्नात्वा सुवर्णकङ्कणमिदं प्रतिगृहाण । ततो जात-
विश्वासो यावदसौ सरः स्नातुं प्रविष्टस्तावदेव महापङ्के निम-
ग्नः पलायितुमक्षमः । पङ्के पतितं दृष्ट्वा व्याघ्रो ऽवदत् । अ-
हह । महापङ्के पतितो ऽसि । अतस्त्वामुत्थापयामि । इत्युक्त्वा

10 शनैः शनैरुपगम्य तेन व्याघ्रेण धृतः स पान्थो ऽचिन्तयत् ।

न धर्मशास्त्रं पठतीति कारणं

न चापि वेदाध्ययनं दुरात्मनः ।

स्वभाव एवात्र तथातिरिच्यते

यथा प्रकृत्या मधुरं गवां पयः ॥

15 किं च । अवशेन्द्रियचिन्तानां हस्तिस्नानमिव क्रिया ।

दुर्भगाभरणप्रायो ज्ञानं भारः क्रियां विना ॥

तच्च मया भद्रं कृतं यदत्र मारात्मके विश्वासः कृतः । तथा ह्यु-

क्तम् । नखिनां च नदीनां च शृङ्गिणां शस्त्रपाणिनाम् ।

विश्वासो नैव कर्तव्यः स्त्रीषु राजकुलेषु च ॥

20 अपरं च । सर्वस्य हि परीक्ष्यन्ते स्वभावा नेतरे गुणाः ।

अतीत्य हि गुणान्सर्वान्स्वभावो मूर्ध्नि वर्तते ॥

अन्यच्च । स हि गगणविहारी कल्मषध्वंसकारी

दशशतकरधारी ज्योतिषां मध्यचारी ।

विधुरपि विधियोगाद्रस्यते राहुणासौ

लिखितमपि ललाटे प्रोज्झितुं कः समर्थः ॥

इति चिन्तयन्नेव तेनासौ व्याघ्रेण व्यापादितः खादितश्च ।

IV.

अस्ति मगधदेशे चम्पकवती नामारण्यानी । तस्यां चिरा-
 5 न्महता स्नेहेन मृगकाकी निवसतः । स च मृगः स्वेच्छया भ्रा-
 म्यनुष्टाङ्गः केन चित्सृगालेनावलोकितः । तं दृष्ट्वा सृगालो
 ऽचिन्तयत् । आः । कथमेतन्मांसं सुललितं भक्षयामि । भ-
 वतु । विश्वासं तावदुत्पादयामि । इत्यालोच्योपमृत्याब्रवीत् ।
 मित्र । कुशलं ते । मृगेणोक्तम् । कस्त्वम् । जम्बुको ब्रूते । छु-
 10 द्रबुद्धिनामा जम्बुको ऽहम् । अचारण्ये मित्रबन्धुहीनो मृतव-
 देकाकी निवसामि । इदानीं भवन्तं मित्रमासाद्य पुनः सब-
 न्धुर्जीवलोकं प्रविष्टो ऽस्मि । अधुना मया तवानुचरेण सर्व-
 था भवितव्यम् । मृगेणोक्तम् । एवमस्तु । ततो ऽस्तं गते स-
 वितरि भगवति मरीचिमालिनि मृगस्य वासभूमिं प्रति मृ-
 15 गजम्बुको गतौ । तत्र चम्पकवृक्षशखायां सुबुद्धिनामा काको
 मृगस्य चिरमित्रं निवसति । तौ दृष्ट्वा काको ऽवदत् । सखे
 चिचाङ्ग । को ऽयं द्वितीयः । मृगो ब्रूते । जम्बुको ऽयमस्म-
 त्साख्यमिच्छन्नागतः । काको ब्रूते । मित्र । अकस्मादागन्तुना
 सह विश्वासो नैव युक्तः । तन्न भद्रमाचरितम् । तथा चोक्तम् ।

20 अज्ञातकुलशीलस्य वासो देयो न कस्य चित् ।

मार्जारस्य हि दोषेण हतो गृध्रो जरङ्गवः ॥

इत्याकार्यं स जम्बुकः सकोपमाह । मृगस्य प्रथमदर्शनदिने भ-
वानप्यज्ञातकुलशील एवासीत् । तद्भवता सह कथमद्य या-
वदेतस्य स्नेहानुवृत्तिरुत्तरोत्तरं वर्धते ।

यत्र विद्वज्जनो नास्ति श्लाघ्यस्तत्राल्पधीरपि ।

5 निरस्तपादपे देश एरण्डो ऽपि दुमायते ॥

अन्यच्चाश्रयं निजः परो वेति गणना लघुचेतसाम् ।

उदारचरितानां तु वसुधैव कुटुम्बकम् ॥

यथा चायं मृगो मम बन्धुस्तथा भवानपि । मृगो ऽब्रवीत् ।

किमनेनोत्तरोत्तरेण । सर्वैरेकत्र विश्रम्भालापैः सुखमनुभवद्भिः

10 स्थीयताम् । यतः ।

न कश्चित्कस्य चिन्मित्रं न कश्चित्कस्य चिद्रिपुः ।

व्यवहारेण मित्राणि जायन्ते रिपवस्तथा ॥

काकेनोक्तम् । एवमस्तु । अथ प्रातः सर्वे यथाभिमतदेशं ग-

ताः । एकदा निभृतं सृगालो ब्रूते । सखे मृग । एतस्मिन्नेव व-

15 नैकदेशे सस्यपूर्णं क्षेत्रमस्ति । तदहं त्वां तत्र नीत्वा दर्शयामि ।

तथा कृते सति मृगः प्रत्यहं तत्र गत्वा सस्यं खादति । अथ

क्षेत्रपतिना तद्दृष्ट्वा पाशास्तत्र नियोजिताः । अनन्तरं पुनरा-

गतो मृगस्तत्र चरन्पाशैर्बद्धो ऽचिन्तयत् । को मामितः का-

लपाशादिव व्याधपाशाच्चातुं मित्रादन्यः समर्थः । अत्रान्तरे

20 जम्बुकस्तत्रागत्योपस्थितो ऽचिन्तयत् । फलितं तावदस्माकं

कपटप्रबन्धेन । मनोरथसिद्धिरपि बाहुल्यान्मे भविष्यति । ए-

तस्योक्तृत्यमानस्य मांसासृगनुलिप्तान्यस्थीनि मयावश्यं प्रा-

प्नयानि । स च मृगस्तं दृष्ट्वा लसितो ब्रूते । सखे । छिन्धि ता-

बन्धनम् बन्धनम् । सत्वरं त्रायस्व माम् । यतः ।

आपत्सु मित्रं जानीयाद्युद्धे शूरमृगे शुचिम् ।

भार्यां क्षीणेषु वित्तेषु व्यसनेषु च बान्धवान् ॥

अपरं च । उत्सवे व्यसने चैव दुर्भिक्षे शत्रुसंकटे ।

5 राजद्वारे श्मशाने च यस्तिष्ठति स बान्धवः ॥

जम्बुकः पाशं मुहुर्मुहुर्विलोक्याचिन्तयत् । दृढबन्धनबद्धो ऽस्ति

तावदयं मृगः । ब्रूते च । स्नायुनिर्मिताः पाशाः । तदद्य भट्टा-

रकवारे कथमेतान्दनैः स्पृशामि । मित्र । यदि नान्यथा मन्य-

से तदा प्रभाते यत्नयोच्यते तन्मया कर्तव्यम् । इत्युक्त्वा तत्स-

10 मीप आत्मानमाच्छाद्य स्थितः सः । अनन्तरं स काकः प्रदोष-

काले मृगमनागतमवलोक्येतस्ततो ऽन्विष्य तथाविधं दृष्ट्वा-

वाच । सखे । किमेतत् । मृगेणोक्तम् । अवधीरितसुहृद्वाक्यस्य

फलमेतत् । तथा चोक्तम् ।

सुहृदां हितकामानां यः शृणोति न भाषितम् ।

15 विपत्संनिहिता तस्य स नरः शत्रुनन्दनः ॥

काको ब्रूते । स सृगालः क्व । मृगेणोक्तम् । मन्मांसार्थी तिष्ठत्य-

चैव । काको ब्रूते । मित्र । उक्तमेव मया पूर्वम् ।

अपराधो न मे ऽस्तीति नैतद्विश्वासकारणम् ।

विद्यते हि नृशंसेभ्यो भयं गुणवतामपि ॥

20 परोक्षे कार्यहन्तारं प्रत्यक्षे प्रियवादिनम् ।

वर्जयेत्तादृशं मित्रं विषकुम्भं पयोमुखम् ॥

दीर्घं निःश्वस्य । अरे वञ्चक । किं त्वया पापकर्मणा कृतम् ।

यतः ।

संलापितानां मधुरैर्वचोभिर्मिथ्योपचारैश्च वशीकृतानाम् ।
 आशावतां श्रद्धतां च लोके किमर्थिनां वञ्चयितव्यमस्ति ॥
 अन्यच्च । उपकारिणि विश्रब्धे श्रुद्धमतौ यः समाचरति पापम् ।
 तं जनमसत्यसंधं भगवति वसुधे कथं वहसि ॥
 5 दुर्जनेन समं सख्यं प्रीतिं चापि न कारयेत् ।
 उष्णो दहति चाङ्गारः शीतः कृष्णायते करम् ॥
 अथ वा स्थितिरियं दुर्जनानाम् ।

प्राक्पादयोः पतति खादति पृष्ठमांसं
 कर्णे कलं किमपि रौति शनैर्विचित्रम् ।

10 छिद्रं निरूप्य सहसा प्रविश्यशङ्कः
 सर्वं खलस्य चरितं मशकः करोति ॥

तथा च । दुर्जनः प्रियवादी च नैतद्विश्वासकारणम् ।

मधु तिष्ठति जिह्वाये हृदये तु हलाहलम् ॥

अथ प्रभाते स स्नेहपतिलर्गुडहस्तस्तं प्रदेशमागच्छन्काकेनाव-
 15 लोकिताः । तमालोक्य काकेनोक्तम् । सखे मृग । त्वमात्मानं
 मृतवत्संदर्श्य वातेनोदरं पूरयित्वा पादान्स्तब्धीकृत्य तिष्ठ । य-
 दाहं शब्दं करोमि तदा त्वं सत्वरमुत्थाय पलायिष्यसि । मृग-
 स्तथैव काकवचनेन स्थितः । ततः स्नेहपतिना हर्षोत्फुल्ललो-
 चनेनावलोकितः । तथाविधं मृगमवलोक्यासौ आः स्वयंमृ-
 20 तो ऽयमित्युक्त्वा मृगं बन्धनान्मोचयित्वा पाशान्संवर्तितुं सय-
 त्नो बभूव । ततः कियदूरे ऽन्तरिते स्नेहपतौ स मृगः काकस्य
 शब्दं श्रुत्वा ससंभ्रमः समुत्थाय पलायितः । तमुद्दिश्य तेन स्ने-
 हपतिना प्रकीर्णान्निभ्रलगुडेन सृगालो व्यापादितः । तथा

चोक्तम् । त्रिभिर्वर्षैस्त्रिभिर्मासैस्त्रिभिः पक्षैस्त्रिभिर्दिनैः ।

अत्युग्रपुण्यपापानामिहैव फलमश्नुते ॥

अतो ऽहं ब्रवीमि ।

भक्ष्यभक्षकयोः प्रीतिर्विपक्षेरेव कारणम् ।

५ मृगालात्पाशबद्धो ऽसौ मृगः काकेन रक्षितः ॥

V.

अस्ति भागीरथीतीरे गृध्रकूटनासि पर्वते महान्यर्केटोवृक्षः ।
 तस्य कोटे दैवदुर्विपाकाद्गलितनयनो जरङ्गवो नाम गृध्रः प्र-
 तिवसति । अथ कृपया तज्जीवनाय तद्गृक्षवासिनः पक्षिणः
 स्वाहारात्किं चित्किं चिद्दत्ति । तेनासौ जीवति । अथ कदा
 10 चिद्दीर्घकर्णनामा मार्जारः पक्षिशवकान्भक्षयितुं तत्रागतः ।
 ततस्तमायान्तं दृष्ट्वा पक्षिशवकैर्भयार्तैः कोलाहलः कृतः ।
 तच्छ्रुत्वा जरङ्गवेनोक्तम् । को ऽयमायाति । दीर्घकर्णो गृध्रम-
 वलोक्य सभयमाह । हा हतो ऽस्मि । अधुनातिसंनिधानेन
 पलायनमप्यशक्यम् । तद्यथा भवितव्यं तथा भवतु । एतत्समी-
 15 पमुपगच्छामि । इत्यालोच्योपसृत्याब्रवीत् । आर्य । त्वामभि-
 वन्दे । गृध्रो ऽवदत् । कस्त्वम् । सो ऽब्रवीत् । मार्जारो ऽहम् ।
 गृध्रो ब्रूते । तहूरमपसर । नो चेद्वन्तथ्यो ऽसि मया । मार्जा-
 रो ऽवदत् । श्रूयतां तावदस्मच्चनम् । ततो यद्यहं वध्यस्तदा
 हन्तव्यः । यतः ।

20 जातिमात्रेण कश्चित्किं वध्यते पूज्यते क्व चित् ।

व्यवहारं परिज्ञाय वध्यः पूज्यो ऽथ वा भवेत् ॥

गृध्रो ब्रूते । ब्रूहि । कीदृग्व्यापारवान् । सो ऽवदत् । अहमत्र
गङ्गातीरे नित्यस्नायी निरामिषाशी ब्रह्मचर्येण चान्द्रायणव्र-
तमाचरंस्तिष्ठामि । युष्मांश्च धर्मज्ञानरतान्विश्वासभूमयः प-
क्षिणः सर्वे सर्वदा ममाग्रे स्तुवन्ति । अतो भवद्भ्यो विद्याव-
5 योवृद्धेभ्यो धर्मे श्रोतुमिहागतः । भवन्तश्चैतादृशा धर्मज्ञा य-
न्मामतिथिं हन्तुमुद्यताः । गृहस्थस्य धर्मश्चैष समुदीरितः ।

अरावप्युचितं कार्यमातिथ्यं गृहमागते ।

छेत्तुमप्यागते छायां नोपसंहरते दुमः ॥

किं च । यद्यन्नं नास्ति तदा प्रीतिवचसाप्यतिथिः पूज्यः । यतः ।

10 तृणानि भूमिरुदकं वाक्चतुर्थी च सूनृता ।

एतान्यपि सतां गेहे नोच्छिद्यन्ते कदा चन ॥

अन्यच्च । बालो वा यदि वा वृद्धो युवा वा गृहमागतः ।

तस्य पूजा विधातव्या सर्वत्राभ्यागतो गुरुः ॥

अन्यच्च । निर्गुणेष्वपि सत्त्वेषु दयां कुर्वन्ति साधवः ।

15 न हि संहरते ज्योत्स्नां चन्द्रश्चाण्डालवेश्मनि ॥

अन्यच्च । अतिथिर्यस्य भग्नाशो गृहात्प्रतिनिवर्तते ।

स दत्त्वा दुष्कृतं तस्मै पुण्यमादाय गच्छति ॥

अन्यच्च । उत्तमस्यापि वर्णस्य नीचो ऽपि गृहमागतः ।

पूजनीयो यथायोग्यं सर्वदेवमयो ऽतिथिः ॥

20 गृध्रो ऽवदत् । मार्जारा हि मांसरुचयो भवन्ति पक्षिशवका-
श्चात्र निवसन्ति । तेनैवं ब्रवीमि । मार्जारो ऽप्येवं श्रुत्वा भू-
मिं स्पृष्ट्वा कर्णौ स्पृशति ब्रूते च । मया धर्मशास्त्रं श्रुत्वा वी-
तरागेणेदं दुष्करं व्रतं चान्द्रायणमध्यवसायितम् । यतः पर-

स्परं विवदमानानामपि धर्मशास्त्राणामहिंसा परमो धर्म इ-
त्यत्रैकमत्यम् । यतः ।

सर्वेहिंसानिवृत्ताश्च नराः सर्वसहाश्च ये ।

सर्वस्याश्रयभूताश्च ते नराः स्वर्गगामिणः ॥

5 अन्यच्च । एक एव सुहृद्भर्मो निधने ऽप्यनुयाति यः ।

शरीरेण समं नाशं सर्वमन्यद्भि गच्छति ॥

किं च । यो ऽस्ति यस्य यदा मांसमुभयोः पश्यतान्तरम् ।

एकस्य क्षणिकी प्रीतिरन्यः प्राणैर्विमुच्यते ॥

अपि च । मर्त्यमिति यद्दुःखं पुरुषस्योपजायते ।

10 शक्यस्तेनानुमानेन परो ऽपि परिरक्षितुम् ॥ शृणु

पुनः । स्वच्छन्दवनजातेन शाकेनापि प्रपूर्यते ।

अस्य दग्धोदरस्यार्थं कः कुर्यात्मातकं महत् ॥

एवं विश्वास्य स मार्जारस्तरुकोटरे स्थितः । ततो दिनेषु ग-
च्छत्सु पक्षिशवकानाक्रम्य कोटरमानीय प्रत्यहं खादति । अथ

15 येषामपत्यानि खादितानि तैः शोकार्तेर्विलपद्भिरितस्ततो जि-
ज्ञासा समारब्धा । तत्परिज्ञाय मार्जारः कोटरान्निःसृत्य पला-
यितः । पश्चात्पतत्रिभिरितस्ततो निरूपयद्भिस्तत्र तरुकोटरे शा-
वकास्थीनि प्राप्नानि । अनन्तरं चानेनैव शवकाः खादिता
इति निश्चित्य मिलित्वा तैः पक्षिभिः स गृध्रो व्यापादितः ।

20 अतो ऽहं ब्रवीमि ।

अज्ञातकुलशीलस्य वासो देयो न कस्य चित् ।

मार्जारस्य हि दोषेण हतो गृध्रो जंघवः ॥

VI.

अस्ति वाराणस्यां कर्पूरपटो नाम रजकः । स चैकदा निर्भरं प्रसुप्तः । तदनन्तरं द्रव्याणि हर्तुं तद्गृहं चौरः प्रविष्टः । तस्य प्राङ्गणे गर्दभो बद्धस्तिष्ठति कुक्कुरश्चोपविष्टः । तं चौरमवलोक्य गर्दभः श्वानमाह । तव तावदयं व्यापारः । तत्किमिति त्वमुच्चैः शब्दं कृत्वा स्वामिनं न जागरयसि । कुक्कुरो ब्रूते । माम् । नियोगस्यास्य चर्चा किं त्वया कर्तव्या । त्वमेव जानासि यथाहमेतस्याहर्निशं गृहरक्षां करोमि । यतो ऽयं चिरान्निवृत्तो ममोपयोगं न जानाति तेनाधुना ममाहारदाने ऽपि मन्दादरः । विना विधुरदर्शनं स्वामिनो ऽनुजीविषु मन्दा-
 10 दरा भवन्ति । गर्दभो ब्रूते । शृणु रे बर्बर ।

याचते कार्यकाले यः स किंभृत्यः स किंसुहृत् । कुक्कुरो ब्रूते । भृत्यान्संभावयेद्यस्तु कार्यकाले स किंप्रभुः ॥ किं च । आश्रितानां भृतौ स्वामिसेवायां धर्मसेवने ।

पुत्रस्योत्पादने चैव न सन्ति प्रतिहस्तकाः ॥

15 ततो गर्दभः सकोपमाह । आः । पापीयांस्त्वं यः स्वामिकार्योपेक्षां करोषि । भवतु । यथा स्वामी जागर्ति तथा मया कर्तव्यम् । यतः । पृष्ठतः सेवयेदर्कं जठरेण हुताशनम् ।

स्वामिनं सर्वभावेन परलोकममायया ॥

इत्युक्त्वा स अतीव चीत्कारं कृतवान् । ततः स रजकस्तेन ची-
 20 त्कारेण प्रबुद्धो निद्राविमर्दकोपादुत्थाय गर्दभं लगुडेन ताडयामास । अतो ऽहं ब्रवीमि ।

पराधिकारचर्चां यः कुर्यात्स्वामिहितेच्छया ।

स विषीदति चीत्कारात्ताडितो गर्दभो यथा ॥

VII.

अस्युत्तरापथे ऽर्बुदशिखरनाम्नि पर्वते महाविक्रमो नाम सिंहः । तस्य पर्वतकन्दरमधिशयानस्य केसरायं मूषिकः कश्चिच्छिनत्ति । स सिंहः केसरायं लूनं बुद्ध्वा कुपितो विवरान्तर्गतं ६ मूषिकमलभमानो ऽचिन्तयत् । किं विधेयमत्र । भवतु । एवं श्रूयते । क्षुद्रशत्रुर्भवेद्यस्तु विक्रमान्न स नम्यते ।

तं निहन्तुं पुरस्कार्यः सदृशस्तस्य सैनिकः ॥

इत्यालोच्य तेन ग्रामं गत्वा दधिकर्णनामा बिडालो मांसाद्याहारेण संतोष्य प्रयत्नादानीय स्वकन्दरे धृतः । ततस्तद्ग्रया- 10 न्मूषिको बहिर्न निःसरति । तेनासौ सिंहो ऽक्षतकेसरः सुखं स्वपिति । मूषिकशब्दं यदा यदा शृणोति तदा तदा सविशेषं तं बिडालं मांसाहारदानेन संवर्धयति । अथैकदा स मूषिकः क्षुधा पीडितो बहिः संचरंस्तेन मार्जारेण प्राप्तो व्यापादितः खादितश्च । अनन्तरं स सिंहो यदा कदा चिदपि मूषिकशब्दं 15 न शुश्राव तदोपयोगाभावात्तस्य बिडालस्याहारदाने मन्दादरो बभूव । अतो ऽहं ब्रवीमि ।

निरपेक्षो न कर्तव्यो भृत्यैः स्वामी कदा चन ।

निरपेक्षं प्रभुं कृत्वा भृत्यः स्यादधिकर्णवत् ॥

VIII. IX.

कस्मिंश्चित्तरौ वायसदंपती निवसतः । तयोश्चापत्यानि त-

रुकोटरावस्थितकृष्णसर्पेण खादितानि। ततः पुनर्गर्भवती वा-
यसी ब्रूते । स्वामिन् । त्यज्यतामयं तरुः । अत्र यावत्कृष्णस-
र्पस्तावदावयोः संततिः कदा चिदपि न भविष्यति । यतः ।

दुष्टा भार्या शठं मित्रं भृत्यश्चोत्तरदायकः ।

5 ससर्पे च गृहे वासो मृत्युरेव न संशयः ॥

वायसो ब्रूते । प्रिये । न भेतव्यम् । वारं वारं मयैतस्य महा-
पराधः सोढः । इदानीं पुनर्न क्षन्तव्यः । वायस्याह । कथमनेन
बलवता कृष्णसर्पेण सार्धं भवान्विग्रहीतुं समर्थः । वायसो ब्रू-
ते । अलमनया चिन्तया । यतः ।

10 यस्य बुद्धिर्बलं तस्य निर्बुद्धेस्तु कुतो बलम् ।

वने सिंहो बलोन्मत्तः शशकेन निपातितः ॥

वायस्याह । कथमेतत् । वायसः कथयति । अस्ति मन्दरना-
म्नि पर्वते दुर्दान्तो नाम सिंहः । स च सर्वदा पशूनां वधं
विदधान एवास्ते । ततः सर्वैः पशुभिर्मेलकं कृत्वा स सिं-
15 हो विज्ञप्रः । देव । किमर्थं सर्वपशुवधः क्रियते । वयमेव
भवदाहारार्थं प्रत्यहमेकैकं पशुमुपढौकयामः । सिंहेनोक्तम् ।
यद्येतदभिमतं भवतां तर्हि भवतु । ततः प्रभृति प्रत्यहमेकैकं
पशुमुपकल्पितं भक्षयन्नास्ते । अथ कदा चित्कस्यापि वृ-
द्धशशकस्य वासरः प्राप्तः । ततः सो ऽचिन्तयत् ।

20 चासहेतोर्विनीतिस्तु क्रियते जीविताशया ।

पञ्चत्वं चेन्नमिथ्यामि किं सिंहानुनयेन मे ॥

तन्मन्दं मन्दमुपगच्छामि । ततः सिंहो ऽपि क्षुधा पीडितः
कोपात्तमुवाच । कुतस्त्वं विलम्ब्यागतो ऽसि । शशको ऽब्र-

वीत् । नाहमपराद्धः । पथि सिंहान्तरेण बलाद्भुतस्तस्याग्रे
 पुनरागमनाय शपथं कृत्वा स्वामिनं निवेदयितुमत्रागतो
 ऽस्मि । सिंहः सकोपमाह । सत्वरं गत्वा मां दर्शय । क्वासौ
 दुरात्मा तिष्ठति । ततः शशकस्तं गृहीत्वा गम्भीरकूपसमीपं
 5 गतः । अत्रागत्य पश्यतु स्वामीत्युक्त्वा तस्मिन्कूपजले त-
 स्यैव प्रतिबिम्बं दर्शितवान् । ततो ऽसौ दर्पाध्मातस्तस्यो-
 पर्यात्मानं निक्षिप्य पञ्चत्वं गतः । अतो ऽहं ब्रवीमि । यस्य
 बुद्धिर्बलं तस्येत्यादि ।

वायसी ब्रूते । श्रुतं मया । कर्तव्यतां ब्रूहि । वायसो ऽवदत् ।
 10 प्रिये । आसन्ने सरसि राजपुत्रः सततमागत्य स्नाति । तस्मिन्प्र-
 स्तरे तदङ्गादवतारितं कनकसूत्रं चञ्च्वा धृतानीयास्मिन्कोटे
 धरिष्यसि । अथ कनकसूत्रानुसरणप्रवृत्तौ राजपुरुषैः कोटे नि-
 रूप्यमाणे कृष्णसर्पो द्रष्टव्यो व्यापादयितव्यश्च । अथ कदा चि-
 त्त्वातुं प्रविष्टे राजपुत्रे वायस्या तदनुष्ठितम् । तथानुष्ठिते तद्बु-
 15 द्धम् । अतो ऽहं ब्रवीमि ।

उपायेन हि तत्कुर्याद्यन्न शक्यं पराक्रमैः ।

काक्या कनकसूत्रेण कृष्णसर्पो निपातितः ॥

X.

अस्ति नर्मदातीरि पर्वतोपत्यकायां विशालः शाल्मलीतरुः ।
 तत्र निर्मितनीडक्रोडे पक्षिणः सुखेन वर्षास्वपि निवसन्ति ।
 20 अथ नीलपटैरिव जलधरपटलैरावृते नभस्तले धारासरैर्महती

वृष्टिर्बभूव । ततो वानरांस्तरुतले ऽवस्थिताञ्छोतातोन्कम्प-
मानानवलोक्य पक्षिभिरुक्तम् । भो भो वानराः । श्रूयताम् ।

अस्माभिर्निर्मिता नीडाश्चञ्चुमात्राहतैस्तृणैः ।

हस्तपादादिसंयुक्ता यूयं किमवसीदथ ॥

5 तच्छ्रुत्वा वानरैर्जातामर्षैरालोचितम् । अहो । निर्वीतनीडग-
र्भावस्थिताः सुखिनः पक्षिणो ऽस्मान्निन्दन्ति । तद्भवतु । ताव-
द्दृष्टेरुपशमः । अनन्तरं शान्ते पानीयवर्षे तैर्वानरैर्वृक्षमारुह्य
सर्वे नीडा भग्नाः । तेषां पक्षिणामण्डानि चाधः पतितानि ।
अतो ऽहं ब्रवीमि ।

10 विद्वानेवोपदेष्टव्यो नाविद्वांस्तु कदा चन ।

वानरानुपदिश्याज्ञान्स्थानभ्रंशं ययुः खगाः ॥

XI.

अस्ति हस्तिनापुरे कर्पूरविलासो नाम रजकः । तस्य गर्दे-
भो ऽतिभारवाहनाद्बुर्बलो मुमूर्षुरिवाभवत् । ततस्तेन रज-
केनासौ व्याघ्रचर्मणा प्रच्छाद्यारण्यसमीपे सस्यक्षेत्रे मोचितः ।

15 ततो दूरादवलोक्य व्याघ्रबुद्ध्या क्षेत्रपतयः सत्वरं पलायन्ते । स
च सुखेन सस्यं चरति । अथैकदा केनापि सस्यरक्षकेण धूसर-
कम्बलकृततनुचाणेन धनुष्काराडं सज्जीकृत्यावनतकायेनैकान्ते
स्थितम् । तं च दूरे दृष्ट्वा गर्देभः पुष्टाङ्गो गर्देभीयमिति मत्वा
शब्दं कुर्वाणस्तदभिमुखं धावितः । ततस्तेन सस्यरक्षकेण गर्दे-
20 भो ऽयमिति ज्ञात्वा लीलयैव व्यापादितः । अतो ऽहं ब्रवीमि ।

सुचिरं हि चरन्मौनं श्रेयः पश्यत्यबुद्धिमान् ।
 द्वीपिचर्मपरिच्छन्नो वाग्दोषान्नर्दभो हतः ॥

XII.

कदा चिद्वर्षास्वपि वृष्टेरभावात्तृषार्तो गजयूथो यूथपतिमा-
 ह । नाथ । को ऽप्युपायो ऽस्माकं जीवनाय नास्ति । अस्य च
 5 क्षुद्रजन्तूनां निमज्जनस्थानम् । वयं च निमज्जनाभावादन्धा
 इव क्व यामः किं वा कुर्मः । ततो हस्तिराजो नातिदूरं गत्वा
 निर्मलं हृदं दर्शितवान् । ततस्तत्तीरावस्थिताः शशका गजयू-
 थपादाहतिभिर्वहवश्शूर्णिताः । अनन्तरं शिलीमुखो नाम श-
 शकः सर्वानाहूय चिन्तयामास । अनेन गजयूथेन पिपासा-
 10 कुलितेन प्रत्यहमेवात्रागन्तव्यम् । अतो विनङ्क्ष्यत्यस्सत्कुलम् ।
 अथ विजयो नाम वृद्धशशको ऽवदत् । मा विषीदत । प्रती-
 कारो मया कर्तव्यः । इति प्रतिज्ञाय चलितः । गच्छता च
 तेनालोचितम् । कथं मया गजयूथपनिकटे गत्वा वक्तव्यम् ।
 यतः । स्पृशन्नपि गजो हन्ति जिघ्रन्नपि भुजंगमः ।

15 हसन्नपि नृपो हन्ति मानयन्नपि दुर्जनः ॥

अतो ऽहं पर्वतशिखरमारुह्य यूथनाथमभिवादयामि । तथा-
 नुष्ठिते सति यूथनाथ उवाच । कस्त्वम् । कुतः समायातः । स
 ब्रूते । दूतो ऽहं भगवता चन्द्रेण प्रेषितः । यूथपतिराह । का-
 र्यमुच्यताम् । विजयो वदति । शृणु गजेन्द्र ।

20 उद्यतेष्वपि शस्त्रेषु दूतो वदति नान्यथा ।

सदैवावध्यभावेन यथार्थस्य हि वाचकः ॥

तदहं तदाज्ञया ब्रवीमि । शृणु । यदेते शशकाश्चन्द्रसरोरक्षका-
 स्वया निःसारितास्तन्न युक्तं कृतम् । यतो रक्षकास्ते शशका
 मदीया अत एव लोके मे शशाङ्क इति प्रसिद्धिः । एवमुक्तव-
 ति दूते स यूथपतिर्भयादिदमाह । इदमज्ञानतः कृतम् । पुनर्न
 5 गमिष्यामि । दूत उवाच । तदत्र सरसि भगवन्तं चन्द्रमसं प्रको-
 पात्कम्पमानं प्रणम्य प्रसाद्य च गच्छ । ततस्तेन रात्रौ नीत्वा तत्र
 जले चञ्चलं चन्द्रप्रतिबिम्बं दर्शयित्वा स यूथपतिः प्रणामं का-
 रितः । देव । अज्ञानादेवानेनापराधः कृतस्तत्क्षम्यतामित्युक्त्वा
 तेन शशकेन स यूथपतिः प्रस्थापितः । अतो ऽहं ब्रवीमि ।

10 व्यपदेशेन महतां सिद्धिः संजायते परा ।

शशिनो व्यपदेशेन वसन्ति शशकाः सुखम् ॥

XIII.

अस्ति सृगालः कश्चित्स्वेच्छया नगरोपान्ते भ्रमन्नीलसंधा-
 नभाण्डे निपतितः । पश्चात्तत उत्थातुमसमर्थः प्रातरात्मानं मृ-
 तवत्संदर्श्य स्थितः । अथ नीलीभाण्डस्वामिनासावुत्थाप्य दूरे
 15 नीत्वा परित्यक्तः । ततो ऽसौ वनं गत्वात्मानं नीलवर्णमवलोक्य
 क्वाचिन्तयत् । अहमिदानीमुत्तमवर्णः । तदात्मनः किमुत्कर्षं
 न साधयामि । इत्यालोच्य सृगालानाहूय तेनोक्तम् । अहं भ-
 गवत्या वनदेवतया स्वहस्तेनारण्यराज्ये सर्वौषधिरसेनाभिषि-
 क्तः । पश्यत मम वर्णम् । तदद्वारभ्यास्मदाज्ञयास्मिन्नरण्ये
 20 व्यवहारः कार्यः । सृगालाश्च तं विशिष्टवर्णमवलोक्य साष्टा-
 ङ्गपातं प्रणम्योचुः । यथाज्ञापयति देवः । ततो ऽनेन क्रमेण

सर्वेष्वरण्यवासिष्वाधिपत्यं तस्य बभूव । ततस्तेन सिंहव्याघ्रा-
 दीनुत्तमपरिजनान्नाप्य सृगालानवलोक्य लज्जमानेनावज्ञया
 दूरीकृताः स्वज्ञातयः । ततो विषण्णान्सृगालानवलोक्य वृद्धसृ-
 गालेन केन चित्रप्रतिज्ञातम् । मा विषीदत । एवं चेदनेनानी-
 5 तिज्ञेन वयं मर्मज्ञाः परिभूताः । तद्यथायं नश्यति तन्मया
 विधेयम् । यतो ऽमी व्याघ्रादयो वर्णमात्रविप्रलब्धाः सृगा-
 लमज्ञात्वा राजानममुं मन्यन्ते तद्यथायं परिचीयते तथा
 कुरुत । तत्र चैवमनुष्ठेयं यथा वदामि । यदा सर्वे संध्यासमये
 तत्संनिधाने महारावमेकदा करिष्यथ ततस्तं शब्दमाकर्ण्य स्व-
 10 भावात्तेनापि शब्दः कर्तव्यः । यतः ।

यः स्वभावो हि यस्य स्यात्तस्यासौ दुरतिक्रमः ।

श्वा यदि क्रियते भोगी तर्हि नाश्नात्युपानहम् ॥

ततः शब्दाद्विज्ञाय व्याघ्रेण हन्तव्यः । तथानुष्ठिते सति तद्वृ-
 त्तम् । तथा चोक्तम् ।

15 छिद्रं मर्मं च वीर्यं च विजानाति निजो रिपुः ।

दहत्यन्तर्गतश्चैव शुष्कवृक्षमिवानलः ॥

अतो ऽहं ब्रवीमि ।

आत्मपक्षं परित्यज्य परपक्षे च यो रतः ।

स परैर्हन्यते मूढो नीलवर्णसृगालवत् ॥

XIV. XV. XVI.

20 अस्ति मगधदेशे फुल्लोत्पलाभिधानं सरः । तत्र चिरात्संक-
 टविकटनामानौ हंसौ निवसतः । तयोर्मिचं कञ्जुपीवनामा

कूर्मः प्रतिवसति । अथैकदा धीवरैरागत्य तत्रोक्तं यदद्यास्सा-
 भिरत्रोषित्वा प्रातः कूर्ममत्स्यादयो व्यापादयितव्याः । तदाक-
 र्ण्यं कूर्मो हंसावाह । सुहृदौ । श्रुतो ऽयं धीवरालापः । अधुना
 किं मया कर्तव्यम् । हंसावाहतुः । ज्ञायतां तावत् । पश्चाच्च-
 5 दुचितं तत्कर्तव्यम् । कूर्मो ब्रूते । मैवं यतो दृष्टव्यतिकरो ऽह-
 मत्र । तथा चोक्तम् ।

अनागतविधाता च प्रत्युत्पन्नमतिश्च यः ।

द्वावेतौ सुखमेधेते यद्भविष्यो विनश्यति ॥

तावाहतुः । कथमेतत् । कूर्मः कथयति । पुरैतस्मिन्नेव सर-
 10 स्येवंविधेष्वेव धीवरेषूपस्थितेषु मत्स्यत्रयेणालोचितम् ।
 तत्रानागतविधाता नामैको मत्स्यः । तेनोक्तम् । अहं ताव-
 ज्जलाशयान्तरं गच्छामि । इत्युक्त्वा स हृदान्तरं गतः । अ-
 परेण प्रत्युत्पन्नमतिनाम्ना मत्स्येनाभिहितम् । भाविन्यर्थे प्र-
 माणाभावात्कुत्र मया गन्तव्यम् । तदुत्पन्ने कार्ये यथाकार्य-
 15 मनुष्ठेयम् । ततो यद्भविष्येणोक्तम् ।

यदभावि न तद्भावि भावि चेन्न तदन्यथा ।

इति चिन्ताविषयो ऽयमगदः किं न पीयते ॥

ततः प्रातर्जालेन बद्धः प्रत्युत्पन्नमतिर्मृतवदात्मानं संदर्श्य
 स्थितः । ततो जालादपसारितः स्थलादुत्प्लुत्य गम्भीरं नीरं
 20 प्रविष्टः । यद्भविष्यश्च धीवरैः प्राप्तो व्यापादितः । अतो ऽहं
 ब्रवीमि । अनागतविधातेत्यादि ।

तद्यथाहमन्यहृदं प्राप्नोमि तदद्य विधीयताम् । हंसावाहतुः ।
 जलाशयान्तरे प्राप्ते तव कुशलम् । स्थले गच्छतस्ते को वि-

धिः । कूर्मो ब्रूते । यथाहं भवद्भ्यां सहाकाशवर्त्मना यामि स
उपायो विधीयताम् । हंसौ ब्रूतः । कथमुपायः संभवति । क-
च्छपो वदति । युवाभ्यां चञ्चुधृतं काष्ठमेकं मया मुखेनावल-
क्षितव्यम् । अतो भवतोः पक्षबलेन मयापि सुखं गन्तव्यम् ।

५ हंसौ ब्रूतः । संभवत्येष उपायः । किं तु ।

उपायं चिन्तयेत्प्राज्ञस्तथापायं च चिन्तयेत् ।

पश्यतो बकमूर्खस्य नकुलैर्भक्षिता बकाः ॥

कूर्मः पृच्छति । कथमेतत् । तौ कथयतः । अस्युत्तरापथे
गृध्रकूटो नाम पर्वतः । तत्रैव रेवातीरे न्यग्रोधपादपे बका
10 निवसन्ति । तस्य वटस्याधस्ताद्विवरे सर्पस्तिष्ठति । स च
बकानां बालापत्यानि खादति । ततः शोकार्तानां बकानां
प्रलापं श्रुत्वा केन चिद्बृद्धबकेनोक्तम् । भोः । एवं कुरुत
यूयम् । मत्स्यानानीय नकुलविवरादारभ्य सर्पविवरं या-
वत्पङ्क्तिक्रमेणैकैकशो मत्स्यान्धत्त । ततस्तदाहारवर्त्मना नकु-
15 लैरागत्य सर्पो द्रष्टव्यः स्वभावद्वेषाद्वापादयितव्यश्च । तथा-
नुष्ठिते सति तद्बृत्तम् । अथ नकुलैर्वृक्षोपरि पक्षिशवका-
नां रावः श्रुतः । पश्चात्तैर्वृक्षमारुह्य शवकाः सर्वे एव खा-
दिताः । अत आवां ब्रूवः । उपायं चिन्तयेदित्यादि ।

आवाभ्यां नीयमानं त्वां दृष्ट्वा लोकैः किं चिद्वक्तव्यमेव । त-
20 दाकर्ण्य यदि त्वमुत्तरं ददासि तदा तव मरणं भविष्यति । त-
त्सर्वथात्रैव स्थीयताम् । कूर्मो वदति । किमहमज्ञः । न कि-
मपि मया वक्तव्यम् । तत एवमनुष्ठिते सत्याकाशे नीयमानं
तं कूर्ममालोक्य सर्वे गोरक्षकाः पश्चाद्भावन्ति वदन्ति च ।

अहो महदाश्चर्यम् । पक्षिभ्यां कूर्मः समुद्यते । तत्र कश्चिदाह । य-
द्ययं कूर्मः पतति तदात्रैव पक्त्वा खादितव्यः । को ऽपि निगदति ।
गृहं नेतव्यः । कश्चिद्वदति । सरसः समीपे पक्त्वा भक्षितव्यः ।
तत्पुरुषवचनमाकर्ण्य स कूर्मः क्रोधाद्विस्मृतसंस्कारो ऽवदत् ।
5 युष्माभिर्भस्म भक्षितव्यम् । इति वदन्नेव काष्ठात्पतितो गोर-
क्षकैर्व्यापादितः । अतो ऽहं ब्रवीमि ।

मुद्गदां हितकामानां न करोतीह यो वचः ।

स कूर्म इव दुर्बुद्धिः काष्ठाद्गृष्टो विनश्यति ॥

XVII.

अस्ति गौतमारण्ये महातपा नाम मुनिः । तेनाश्रमसंनि-
10 धाने मूषिकशावकः काकमुखाद्गृष्टो दृष्टः । ततो दयालुना
तेन मुनिना नीवारकणैः स संवर्धितः । तं च मूषिकं खादि-
तुमनुधावन्बिडालो मुनिना दृष्टः । पश्चात्तपःप्रभावात्तेन मुनि-
ना मूषिको बलिष्ठो बिडालः कृतः । स बिडालः कुक्कुराद्विभेति ।
ततो ऽसौ कुक्कुरः कृतः । कुक्कुरस्य व्याघ्रान्महद्भयम् । तदनन्तरं स
15 व्याघ्रः कृतः । अथ व्याघ्रमपि तं मूषिकनिर्विशेषं पश्यति मु-
निः । अतः सर्वे तत्रस्था जनास्तं व्याघ्रं दृष्ट्वा वदन्ति । अनेन
मुनिना मूषिको ऽयं व्याघ्रतां नीतः । एतच्छ्रुत्वा स व्याघ्रः स-
व्यथो ऽचिन्तयत् । यावदनेन मुनिना जीवितव्यं तावदिदं मम
स्वरूपास्थानमकीर्तिकरं न पलायिष्यते । इति समालोच्य मु-
20 निं हन्तुं समुद्यतः । ततो मुनिना तस्य चिकीर्षितं ज्ञात्वा पु-
नर्मूषिको भवेत्युक्त्वा मूषिक एव कृतः । अतो ऽहं ब्रवीमि ।

नीचः श्लाघ्यपदं प्राप्य स्वामिनं लोभुमिच्छति ।
मूषिको व्याघ्रतां प्राप्य मुनिं हन्तुं गतो यथा ॥

XVIII.

अस्ति मालवविषये पद्मगर्भाभिधानं सरः । तत्रैको वृद्ध-
बकः सामर्थ्यहीनस्तथोद्धिमिवात्मानं दर्शयित्वा स्थितः । स
५ च केन चित्कुलीरेण दूरादेव पृष्ठः । किमिति भवानाहारपरि-
त्यागेन तिष्ठति । बकेनोक्तम् । मत्स्या मम जीवनहेतवः ।
ते चात्रावश्यमेव कैवर्तैर्व्यापादयितव्या इति नगरोपान्ते पर्या-
लोचना मयाकर्णिता । तदितो वर्तनाभावादस्मन्मरणमुपस्थि-
तम् । इति ज्ञात्वाहमाहारे ऽपि मन्दादरः कृतः । तच्छ्रुत्वा स-
१० वैर्मत्स्यैरालोचितम् । इह समये तावदुपकारक एवायमुपल-
क्ष्यते ऽस्माकम् । तदयमेव यथाकर्तव्यं पृच्छ्यताम् । तथा
चोक्तम् ।

उपकर्त्रारिणा संधिर्न मित्रेणापकारिणा ।

उपकारापकारौ हि लक्ष्यं लक्षणमेतयोः ॥

१५ मत्स्या ऊचुः । भो बक । अस्माकं कुत्र रक्षणोपायः । बको ब्रू-
ते । अस्ति रक्षणहेतुर्जलाशयान्तरम् । तत्राहमेकैकशो युष्मान्न-
यामि । मत्स्यैरपि भयादुक्तम् । एवमस्तु । ततो ऽसौ दुष्टबक-
स्तान्मत्स्यानेकैकान्नीत्वा कस्मिंश्चिद्देशे खादित्वा पुनरागत्य व-
दति । ते मया जलाशयान्तरे स्थापिताः । अनन्तरं कुलीरस्त-
२० मुवाच । भो बक । मामपि तत्र नय । ततो बको ऽप्यपूर्वकु-
लीरमांसार्थी सादरं तं नीत्वा स्थले धृतवान् । कुलीरो ऽपि

मत्स्यकङ्कालाकीर्णां भूमिं दृष्ट्वाचिन्तयत् । हा हतो ऽस्मि म-
न्दभाग्यः । भवतु । इदानीं समयोचितं व्यवहरामि । यतः ।

तावद्भयात्तु भेतव्यं यावद्भयमनागतम् ।

आगतं तु भयं दृष्ट्वा प्रहर्तव्यमभीतवत् ॥

5 अपरं च । अयुञ्जे हि यदा पश्येन्न किं चिद्धितमात्मनः ।

युध्यमानस्तदा प्राज्ञो म्रियते रिपुणा सह ॥

इत्यालोच्य स कुलीरस्तस्य बकस्य ग्रीवां चिच्छेद । स बकः
पञ्चत्वं गतः । अतो ऽहं ब्रवीमि ।

भक्षयित्वा बहून्मत्स्यानुत्तमाधममध्यमान् ।

10 अतिलौल्याङ्कः कश्चिन्मृतः कर्कटकग्रहात् ॥

XIX.

अस्ति देवीकोट्टनगरे देवशर्मा नाम ब्राह्मणः । तेन विषु-
वत्संक्रान्तौ सक्तुपूर्णशरावः प्राप्तः । ततस्तमादायासौ भा-
रदपूर्णकुम्भकारमण्डपिकैकदेशे शय्यानिक्षिप्तदेहः सन्नाचाव-
चिन्तयत् । यद्यहमिमं सक्तुशरावं विक्रीय दश कपर्देकान्प्रा-

15 ण्मि तदा तैरिह समये शरावांस्ततो घटादीनुपक्रीय विक्री-
यानेकधा वृद्धैर्धनैः पुनः पुनः पूगवस्त्रादिकमुपक्रीय लक्षसं-
ख्यानि धनान्युत्पाद्य विवाहचतुष्टयं करोमि । ततस्तासु पत्नीषु
याधिकरूपवती तस्यामधिकानुरागं करोमि । अनन्तरं जाते-
र्थास्तत्सपत्न्यो यदा द्वंद्वं कुर्वन्ति तदा कोपाकुलो ऽहं ताः

20 पत्नीर्लगुडेनेत्थं ताडयामि । इत्यभिधायोत्थाय तेन लगुडः
क्षिप्तः । अतः सक्तुशरावश्चूर्णितो भारडानि च बहूनि भग्ना-

नि । ततो भारद्वाजशब्देनागतकुम्भकारेण तद्दृष्ट्वा स ब्राह्म-
णस्तिरस्कृतो मण्डपिकागर्भाद्बहिष्कृतः । अतो ऽहं ब्रवीमि ।

अनागतवतीं चिन्तां कृत्वा यस्तु प्रहृष्यति ।

स तिरस्कारमाप्नोति भग्नभारदो द्विजो यथा ॥

XX.

- 5 अस्ति गौतमारण्ये प्रस्तुतयज्ञः कश्चिद्ब्राह्मणः । स २ .
ज्ञार्थं यामान्तराच्छागमुपक्रीय स्कन्धे कृत्वा गच्छन्धूर्तचयेणा-
वलोकितः । ततस्ते धूर्ता यद्येष छागः केनाप्युपायेन प्राप्य
खाद्यते तदा मतिप्रकर्षो भवतीत्यालोच्य प्रान्तरे वृक्षत्रयतले
ब्राह्मणस्य वर्त्मन्युपविश्य स्थिताः । तत्रैकेन धूर्तेन स ब्राह्मणो
10 गच्छन्नभिहितः । भो ब्राह्मण । किमिति त्वया कुक्कुरः स्क-
न्धेनोह्यते । ब्राह्मणो ब्रूते । नायं श्वा । यज्ञच्छागो ऽयं । अन-
न्तरं पुनर्द्वितीयेन क्रोशमात्रावस्थितेन तदेवोक्तम् । तदाकार्यं
ब्राह्मणस्तं छागं भूमौ निधाय मुहुर्मुहुर्निरीक्ष्य पुनः स्कन्धे कृ-
त्वा दोलायमानमतिश्चलितः । तदनन्तरं पुनर्गच्छन्स ब्राह्मण-
15 स्तृतीयेन धूर्तेनोक्तः । भो ब्राह्मण । किमिति कुक्कुरं स्कन्धेन
भवान्वहति । तदाकार्यं निश्चितमेवायं कुक्कुर इति मत्वा
छागं त्यक्त्वा स्नात्वा स्वगृहं ययौ । स छागो तैर्धूर्तैर्नीत्वा भ-
क्षितः । अतो ऽहं ब्रवीमि ।

आत्मौपम्येन यो वेत्ति दुर्जनं सत्यवादिनम् ।

20 स तथा वञ्च्यते धूर्तैर्ब्राह्मणश्छागतो यथा ॥

XXI.

अस्युज्जयिन्यां माठरो नाम ब्राह्मणः । तस्य ब्राह्मणी बालापत्यस्य रक्षार्थं ब्राह्मणमवस्थाप्य स्नातुं गता । अथ ब्राह्मणस्य कृते राज्ञः श्राद्धं दातुमाह्वानमागतम् । तच्छ्रुत्वा ब्राह्मणः सहजदारिद्र्यादचिन्तयत् । यदि सत्वरं न गच्छामि तदान्यः क-
 5 श्चिच्छ्राद्धं ग्रहीष्यति । उक्तं च ।

आदानस्य प्रदानस्य कर्तव्यस्य च कर्मणः ।

क्षिप्रमक्रियमाणस्य कालः पिबति तद्रसम् ॥

किं तु बालकस्याच रक्षको नास्ति । तत्किं करोमि । यातु ।
 चिरकालपालितमिमं पुत्रनिर्विशेषं नकुलं बालकरक्षार्थम-
 10 वस्थाप्य गच्छामि । तथा कृत्वा स तत्र गतः । ततस्तेन नकु-
 लेन बालकसमीपमागच्छता कृष्णसर्पो दृष्टो व्यापादितश्च ।
 अथासौ नकुलो ब्राह्मणमायान्तमवलोक्य रक्तविलिप्तमुख-
 पादः सत्वरमुपागम्य तस्य चरणयोर्लुलोठ । ततो ऽसौ ब्राह्म-
 णस्तं तथाविधं दृष्ट्वा मम पुत्रो ऽनेन भक्षित इत्यवधार्य व्या-
 15 पादितवान् । अनन्तरं यावदसावुपसृत्य पश्यति ब्राह्मणस्ता-
 वङ्गालकः सुस्थः सर्पश्च व्यापादितस्तिष्ठति । ततस्तमुपकार-
 कमेव नकुलं निरूप्य विभावितकृत्यः संतप्तचेताः स परं वि-
 षादमगमत् । अतो ऽहं ब्रवीमि ।

यो ऽर्थतत्त्वमविज्ञाय क्रोधस्यैव वशं गतः ।

20 स तथा तप्यते मूढो ब्राह्मणो नकुलाद्यथा ॥

॥ अथ कथासरित्सागरः ॥

XXII.

अचान्तरे स राजापि पुत्रकः सत्यसंगरः ।
 विवेश विन्ध्यकान्तारं विरक्तः स्वेषु बन्धुषु ॥
 भ्रमन्नवाप तत्रासौ बाहुयुद्धैकतत्परौ ।

5 पुरुषौ द्वौ ततस्तौ स पृष्टवान्कौ युवामिति ॥
 मयासुरसुतावावां तदीयं चास्ति नौ धनम् ।
 इदं भाजनमेषा च यष्टिरेते च पादुके ॥
 तन्निमित्तेन युद्धं नौ यो बली स हरेदिति ।
 एतत्तद्वचनं श्रुत्वा हसन्नोवाच पुत्रकः ॥

10 कियदेतद्धनं पुंसस्ततस्तौ समवोचताम् ।
 पादुके परिधायैते खेचरत्वमवाप्यते ॥
 यष्ट्या यस्त्रिण्यते किं चित्सत्यं संपद्यते हि तत् ।
 भाजने यो य आहारश्चिन्यते स स तिष्ठति ॥
 तच्छ्रुत्वा पुत्रको ऽवादीत्किं युद्धेनास्त्वयं पणः ।

15 धावन्बलाधिको यः स्यात्स एवैतद्धरेदिति ॥
 एवमस्त्विति तौ मूढौ धावितौ सो ऽपि पादुके ।
 अध्यास्योदपतद्भोम गृहीत्वा यष्टिभाजने ॥
 अथ दूरं क्षणान्नत्वा ददर्श नगरीं शुभाम् ।
 आकर्षिकाण्यां तस्यां च नभसो ऽवततार सः ॥

XXIII.

अथैः संचयवानर्थान्नाप्नोति कियदद्भुतम् ।

मया पुनर्विनैवार्थं लक्ष्मीरासादिता पुरा ॥

गर्भस्थस्यैव मे पूर्वं पिता पञ्चत्वमागतः ।

मन्मातुश्च तदा पापैर्गोत्रजैः सकलं हृतम् ॥

5 ततः सा तद्भयाद्गत्वा रक्षन्ती गर्भमात्मनः ।

तस्थौ कुमारदत्तस्य पितृमित्रस्य वेश्मनि ॥

तत्र तस्याश्च जातो ऽहं साध्या वृत्तिनिबन्धनम् ।

ततश्चावर्धयत्सा मां कृच्छुकर्माणि कुर्वती ॥

उपाध्यायमथाभ्यर्थ्य तया किं चन दीनया ।

10 क्रमेण शिक्षितश्चाहं लिपिं गणितमेव च ॥

वणिक्पुत्रो ऽसि तत्पुत्रं वाणिज्यं कुरु सांप्रतम् ।

विशाखिलाख्यो देशे ऽस्मिन्वणिकचास्ति महाधनः ॥

दरिद्राणां कुलीनानां भारडमूल्यं ददाति सः ।

गच्छ याचस्व तं मूल्यमिति माताब्रवीच्च माम् ॥

15 ततो ऽहमगमं तस्य सकाशं सो ऽपि तत्क्षणम् ।

इत्यवोचत्क्रुधा कं चिद्वणिकपुत्रं विशाखिलः ॥

मूषको दृश्यते यो ऽयं गतप्राणो ऽत्र भूतले ।

एतेनापि हि पण्येन कुशलो धनमर्जयेत् ॥

दत्तास्तव पुनः पाप दीनारा बहवो मया ।

20 दूरे तिष्ठतु तद्वृद्धिस्त्वया ते ऽपि न रक्षिताः ॥

तच्छ्रुत्वा सहसैवाहं तमवोचं विशाखिलम् ।

गृहीतो ऽयं मया त्वत्तो भारडमूल्याय मूषकः ॥

- इत्युक्त्वा मूषकं हस्ते गृहीत्वा संपुटे च तम् ।
 लिखित्वास्य गतो ऽभूवमहं सो ऽप्यहसद्वणिक् ॥
 चणकाञ्जलियुग्मेन मूल्येन स च मूषकः ।
 मार्जारस्य कृते दत्तः कस्य चिद्वणिजो मया ॥
 5 कृत्वा तांश्चणकान्निष्ठान्गृहीत्वा जलकुम्भिकाम् ।
 अतिष्ठं चत्वरे गत्वा छायायां नगराद्बहिः ॥
 तत्र श्रान्तागतायाम्भः शीतलं चणकांश्च तान् ।
 काष्ठभारिकसंधाय सप्रश्रयमदामहम् ॥
 एकैकः काष्ठिकः प्रीत्या काष्ठे द्वे द्वे ददौ मम ।
 10 विक्रीतवानहं तानि नीत्वा काष्ठानि चापणे ॥
 ततः स्तोकेन मूल्येन क्रीत्वा तांश्चणकांस्ततः ।
 तथैव काष्ठिकेभ्यो ऽहमन्येद्युः काष्ठमाहरम् ॥
 एवं प्रतिदिनं कृत्वा प्राप्य मूल्यं क्रमान्मया ।
 काष्ठिकेभ्यो ऽखिलं दारु क्रीतं तेभ्यो दिनचयम् ॥
 15 अकस्मादथ संजाते काष्ठच्छेदे ऽतिवृष्टिभिः ।
 मया तद्दारु विक्रीतं पणानां बहुभिः शतैः ॥
 तेनैव विपणीं कृत्वा धनेन निजकौशलात् ।
 कुर्वन्वाणिज्यं क्रमशः संपन्नो ऽस्मि महाधनः ॥
 सौवर्णो मूषकः कृत्वा मया तस्मै समर्पितः ।
 20 विशाखिलाय सो ऽपि स्वां कन्यां मह्यमदात्ततः ॥
 अत एव च लोके ऽहं प्रसिद्धो मूषकाख्यया ।
 एवं लक्ष्मीरियं प्राप्ता निर्धनेन सता मया ॥

XXIV.

तथा च पूर्वं राजाभूतपस्वी करुणापरः ।
 दाता धीरः शिबिर्नाम सर्वसत्त्वाभयप्रदः ॥
 तं वञ्चयितुमिन्द्रो ऽथ कृत्वा श्येनवपुः स्वयम् ।
 मायाकपोतवपुषं धर्ममन्वपतद्दुतम् ॥

5 कपोतः स भयाद्गत्वा शिवेरङ्गमशिश्रियत् ।
 मनुष्यवाचा श्येनो ऽथ स तं राजानमब्रवीत् ॥
 राजन्भक्ष्यमिदं मुञ्च कपोतं क्षुधितस्य मे ।
 अन्यथा मां मृतं विद्धि कस्ते धर्मस्ततो भवेत् ॥
 ततः शिविरुवाचैनमेष मे शरणागतः ।

10 अत्याज्यस्तद्ददाम्यन्यन्मांसमेतत्समं तव ॥
 श्येनो जगाद यद्येवमात्ममांसं प्रयच्छ मे ।
 तथेति तत्प्रदृष्टः सन्स राजा प्रत्यपद्यत ॥
 यथा यथा च मांसं स्वमुत्कृत्यारोपयन्पुः ।
 तथा तथा तुलायां स कपोतो ऽभ्यधिको ऽभवत् ॥

15 ततः शरीरं सकलं तुलां राजाध्यरोपयत् ।
 साधु साधु समं त्वेतद्विद्या वागुदभूततः ॥
 इन्द्रधर्मौ ततस्त्यक्त्वा रूपं श्येनकपोतयोः ।
 तुष्टावक्षतदेहं तं राजानं चक्रतुः शिविम् ॥
 दत्त्वा चास्मै वरानन्यांस्तावन्तर्धानमीयतुः ॥

XXV.

20 पुराभूज्जातमो नाम चिकालज्ञो महामुनिः ।

- अहल्येति च तस्यासीद्गार्या रूपजिताप्सराः ॥
 एकदा रूपलुब्धस्तामिन्द्रः प्रार्थितवान्हः ।
 प्रभूणां हि विभूत्यन्धा धावत्यविषये मतिः ॥
 सानुमेने च तं मूढा वृषस्यन्ती शचीपतिम् ।
 5 तच्च प्रभावतो बुद्ध्वा तत्रागाज्ञैतमो मुनिः ॥
 मार्जाररूपं चक्रे च भयादिन्द्रो ऽपि तत्क्षणम् ।
 कः स्थितो ऽचेति सो ऽपृच्छदहल्यामथ गौतमः ॥
 एसो ठिञ्ओ खु मज्जाञ्ओ इत्यपभ्रष्टवक्रया ।
 गिरा सत्यानुरोधिन्या सा तं प्रत्यब्रवीत्पतिम् ॥
 10 सत्यं त्वज्जार इत्युक्त्वा विहसन्स ततो मुनिः ।
 सत्यानुरोधकूपान्तं शापं तस्यामपातयत् ॥
 पापशीले शिलाभावं भूरिकालमवाप्नुहि ।
 आ वनान्तरसंचारिराघवालीकनादिति ॥
 दत्तशापो यथाकामं तपसे स मुनिर्ययौ ।
 15 अहल्यापि शिलाभावं दारुणं प्रत्यपद्यत ॥

XXVI.

- ततः कदा चिदध्यास्त वसन्तसमयोत्सवे ।
 देवीकृतं तदुद्यानं स राजा सातवाहनः ॥
 विहरन्स चिरं तत्र महेन्द्र इव नन्दने ।
 वापीजले ऽवतीर्णो ऽभूत्क्रीडितुं कामिनीसखः ॥
 20 असिञ्चत्तत्र दयिताः सहेलं करवारिभिः ।
 असिच्यत स ताभिश्च वशाभिरिव वारणः ॥

अथैका तस्य महिषी राज्ञः स्तनभरालसा ।
 शिरीषमुकुमाराङ्गी क्रीडन्ती श्रममभ्यगात् ॥
 सा जलैरभिषिञ्चन्तं राजानमसहा सती ।
 अब्रवीन्मोदकैर्देव परिताडय मामिति ॥

5 तच्छ्रुत्वा मोदकान् राजा द्रुतमानाययत्तदा ।
 ततो विहस्य सा राज्ञी पुनरेवमभाषत ॥
 राजन्वसरः को ऽत्र मोदकानां जलान्तरे ।
 उदकैः सिञ्च मा त्वं मामित्युक्तं हि मया तव ॥
 संधिमात्रं न जानासि माशब्दोदकशब्दयोः ।

10 न च प्रकरणं वेत्ति मूर्खस्त्वं कथमीदृशः ॥
 इत्युक्तः स तया राज्ञ्या शब्दशास्त्रविदा नृपः ।
 परिवारे हसत्यन्तर्लज्जाक्रान्तो भूटित्यभूत् ॥
 परित्यक्तजलक्रीडो वीतदर्पश्च तन्क्षणम् ।
 जातावमानो निर्लक्ष्यः प्राविशन्निजमन्दिरम् ॥

15 ततश्चिन्तापरो मुखन्नाहारादिपराङ्मुखः ।
 चित्रस्थ इव पृष्ठो ऽपि नैव किं चिदभाषत ॥
 पाण्डित्यं शरणं वा मे मृत्युर्वेति विचिन्तयन् ।
 शयनीयपरित्यक्तगात्रः संतापवानभूत् ॥
 अकस्मादथ राज्ञस्तां दृष्ट्वावस्थां तथाविधाम् ।
 20 किमेतदिति संभ्रान्तः सर्वैः परिजनो ऽभवत् ॥
 ततो ऽहं शर्ववर्मा च ज्ञातवन्तौ क्रमेण ताम् ।
 अचान्तरे च स प्रायः पर्येहीयत वासरः ॥
 प्रातरावामगच्छाव वासवेश्म महीपतेः ॥

तत्र सर्वस्य रुद्धे ऽपि प्रवेशे कथमप्यहम् ।
 प्राविशं मम पश्चाच्च शर्ववर्मा लघुक्रमम् ॥
 उपविश्याथ निकटे विज्ञप्तः स मया नृपः ।
 अकारणं कथं देव वर्तसे विमना इति ॥

5 तच्छ्रुत्वापि तथैवासीत्स तूष्णीं सातवाहनः ।
 शर्ववर्मा ततश्चेदमद्भुतं वाक्यमब्रवीत् ॥
 श्रुतिमन्तं मां कुर्विति प्रागुक्तं देव मे त्वया ।
 तेनाहं कृतवानद्य स्वप्नमाणवकं निशि ॥
 स्वप्ने ततो मया दृष्टं नभसश्च्युतमद्भुजम् ।

10 तच्च दिव्येन केनापि कुमारेण विकासितम् ॥
 ततश्च निर्गता तस्माद्दिव्या स्त्री धवलाम्बरा ।
 तव देव मुखं सा च प्रविष्टा समनन्तरम् ॥
 इयद्दृष्ट्वा प्रबुद्धो ऽस्मि सा च मन्ये सरस्वती ।
 देवस्य वदने साक्षात्संप्रविष्टा न संशयः ॥

15 एवं निवेदितस्वप्ने शर्ववर्मणि तत्क्षणम् ।
 मामस्तमौनः साकूतमवदत्सातवाहनः ॥
 शिष्यमाणः प्रयत्नेन कालेन कियता पुमान् ।
 अधिगच्छति पाणिद्वयमेतन्मे कथ्यतां त्वया ॥
 मम तेन विना ह्येषा लक्ष्मीर्न प्रतिभासते ।

20 विभवैः किं नु मूर्खस्य काष्ठस्याभरणैरिव ॥
 ततो ऽहमवदं राजन्वर्षेर्द्वादशभिः सदा ।
 ज्ञायते सर्वविद्यानां मुखं व्याकरणं नरैः ॥
 अहं तु शिक्षयामि त्वां वर्षषट्केन तद्भिभो ।

श्रुत्वैतत्सहसा सेर्यं शर्ववर्मा किलावदत् ॥
 सुखोचितो जनः क्लेशं कथं कुर्यादियच्चिरम् ।
 तदहं मासषट्केन देव त्वां शिक्षयामि तत् ॥
 श्रुत्वैवैतदसंभाष्यं तमवोचमहं रुषा ।

5 षड्भिर्मासैस्त्वया देवः शिक्षितश्चेत्ततो मया ॥
 संस्कृतं प्राकृतं तद्ब्रह्मभाषा च सर्वदा ।
 भाषात्रयमिदं त्यक्तं यन्मनुष्येषु संभवेत् ॥
 शर्ववर्मा ततो ऽवादीन्न चेदेवं करोम्यहम् ।
 द्वादशाब्दान्वहाम्येष शिरसा तव पादुके ॥

10 इत्युक्त्वा निर्गते तस्मिन्नहमप्यगमं गृहम् ।
 राजाप्युभयतः सिद्धिं मत्वा शस्तो बभूव सः ॥
 शर्ववर्मा च वीहस्तः प्रतिज्ञां तां सुदुस्तराम् ।
 पश्यन्सानुशयः सर्वं स्वभार्यायै शशंस तत् ॥
 सापि तं दुःखितावोचत्संकटे ऽस्मिंस्तव प्रभो ।

15 विना स्वामिकुमारेण गतिरन्या न दृश्यते ॥
 तथेति निश्चयं कृत्वा पश्चिमे ग्रहरे निशि ।
 शर्ववर्मा निराहारस्तत्रैव प्रस्थितो ऽभवत् ॥
 सो ऽपि वातैकभक्षः सन्कृतमौनः सुनिश्चयः ।
 प्राप स्वामिकुमारस्य शर्ववर्मान्तिकं क्रमात् ॥

20 शरीरनिरपेक्षेण तपसा तत्र तोषितः ।
 प्रसादमकरोत्तस्य कार्तिकेयो यथेप्सितम् ॥
 आगत्य शर्ववर्माथ कुमारवरसिद्धिमान् ।
 चिन्तितोपस्थिता राज्ञे सर्वा विद्याः प्रदत्तवान् ॥

प्रादुरासंश्च तास्तस्य सातवाहनभूपतेः ।
तत्क्षणं किं न कुर्याद्वि प्रसादः पारमेश्वरः ॥

XXVII.

- एवं गुणाढ्यवचसा साथ सप्तकथामयी ।
स्वभाषया कथा दिव्या कथिता काणभूतिना ॥
5 तथैव च गुणाढ्येन पैशाच्या भाषया तया ।
निबद्धा सप्तभिर्वर्षैर्ग्रन्थलक्षाणि सप्त सा ॥
मैतां विद्याधरा हार्षुरिति तामात्मशोणितैः ।
अटव्यां मथभावाच्च लिलेख स महाकविः ॥
तथा च श्रोतुमायातैः सिद्धविद्याधरादिभिः ।
10 निरन्तरमभूत्तत्र सवितानमिवाम्बरम् ॥
गुणाढ्येन निबद्धां च तां दृष्ट्वैव महाकथाम् ।
जगाम मुक्तशपः सन्काणभूतिर्निजां गतिम् ॥
पिशाचा ये ऽपि तत्रासन्नन्ये तत्सहचारिणः ।
ते ऽपि प्रापुर्दिवं सर्वे दिव्यामाकर्ण्य तां कथाम् ॥
15 प्रतिष्ठां प्रापणीयैषा पृथिव्यां मे बृहत्कथा ।
अयमर्थो ऽपि मे देव्या शपान्तोक्ताबुदीरितः ॥
तत्कथं प्रापयाम्येनां कस्मै तावत्समर्पये ।
इत्येवाचिन्तयत्तत्र स गुणाढ्यो महाकविः ॥
अथैको गुणदेवाख्यो नन्दिदेवाभिधः परः ।
20 तमूचतुरुपाध्यायं शिष्यावनुगताबुभौ ॥

तत्काव्यस्यार्पणस्थानमेकः श्रीसातवाहनः ।
 रसिको हि वहेत्काव्यं पुष्पामोदमिवानिलः ॥
 एवमस्त्विति तौ शिष्यावन्तिकं तस्य भूपतेः ।
 प्राहिणोत्पुस्तकं दत्त्वा गुणाढ्यो गुणशालिनौ ॥

5 स्वयं च गत्वा तत्रैव प्रतिष्ठाने पुराद्वहिः ।
 कृतसंकेत उद्याने तस्थौ देवीविनिर्मिते ॥
 तच्छिष्याभ्यां च गत्वा तत्सातवाहनभूपतेः ।
 गुणाढ्यकृतिरेषेति दर्शितं काव्यपुस्तकम् ॥
 पिशाचभाषां तां श्रुत्वा तौ च दृष्ट्वा तदाकृती ।

10 विद्यामदेन सासूयं स राजैवमभाषत ॥
 प्रमाणं सप्त लक्षाणि पेशाचं नीरसं वचः ।
 शोणितेनाक्षरन्यासो धिकिपशाचकथामिमाम् ॥
 ततः पुस्तकमादाय गत्वा ताभ्यां यथागतम् ।
 शिष्याभ्यां तद्गुणाढ्याय यथावृत्तमकथ्यत ॥

15 गुणाढ्यो ऽपि तदाकर्ण्य सद्यः खेदवशो ऽभवत् ।
 तत्त्वज्ञेन कृतावज्ञः को नामान्तर्न तप्यते ॥
 सशिष्यश्च ततो गत्वा नातिदूरं शिलोच्चयम् ।
 विविक्तरम्यभूभागममिकुराडं व्यधात्पुरः ॥
 तत्रामौ पञ्चमेकैकं शिष्याभ्यां साश्रु वीक्षितः ।

20 वाचयित्वा स चिक्षेप श्रावयन्मृगपक्षिणः ॥
 नरवाहनदत्तस्य चरितं शिष्ययोः कृते ।
 ग्रन्थलक्षं कथामेकां वर्जयित्वा तदीप्सिताम् ॥
 तस्मिंश्च तां कथां दिव्यां पठत्यपि दहत्यपि ।

परित्यक्ततृणाहाराः शृण्वन्तः साश्रुलोचनाः ॥

आसन्नभ्येत्य तत्रैव निश्चला बद्धमण्डलाः ।

निखिलाः खलु सारङ्गवराहमहिषादयः ॥

अत्रान्तरे स राजाभूदस्वस्थः सातवाहनः ।

5 दीर्घं चास्यावदन्वैद्याः शुष्कमांसोपभोगजम् ॥

आक्षिप्तास्तन्निमित्तं च सूपकारा बभाषिरे ।

अस्माकमीदृशं मांसं ददते लुब्धका इति ॥

पृष्टाश्च लुब्धका ऊचुर्नातिदूरे गिरावितः ।

पठित्वा पक्षमेकैकं को ऽप्यग्नौ क्षिपति द्विजः ॥

10 तत्समेत्य निराहाराः शृण्वन्ति प्राणिनो ऽखिलाः ।

नान्यतो यान्ति तेनैषां शुष्कं मांसमिदं क्षुधा ॥

इति व्याधवचः श्रुत्वा कृत्वा तानेव चायतः ।

स्वयं स कौतुकाद्राजा गुणाढ्यस्यान्तिकं ययौ ॥

ददर्श तं समाकीर्णं जटाभिर्वनवासतः ।

15 प्रशान्तशेषशपाग्निधूमिकाभिरिवाभितः ॥

अथैनं प्रत्यभिज्ञाय सबाष्पमृगमध्यगम् ।

नमस्कृत्य च पप्रच्छ तं वृत्तान्तं महीपतिः ॥

सो ऽपि स्वं पुष्पदन्तस्य राज्ञे शपादिचेष्टितम् ।

ज्ञानी कथावतारं तमाचख्यौ भूतभाषया ॥

20 ततो गणावतारं तं मत्वा पादानतो नृपः ।

ययाचे तां कथां तस्माद्दिव्यां हरमुखोद्गताम् ॥

अथोवाच स तं भूपं गुणाढ्यः सातवाहनम् ।

राजन्षड्यन्यलक्षाणि मया दग्धानि षड्दयाः ॥

- लक्ष्मेकमिदं त्वस्ति कथैका सैव गृह्यताम् ।
 मच्छिष्यौ तव चात्रैतौ व्याख्यातारौ भविष्यतः ॥
 इत्युक्त्वा नृपमामन्थ्य त्यक्त्वा योगेन तां तनुम् ।
 गुणाढ्यः शापनिर्मुक्तः प्राप दिव्यं निजं पदम् ॥
 5 अथ तां गुणाढ्यदत्तामादाय कथां बृहत्कथां नाम्ना ।
 नृपतिरगान्निजनगरं नरवाहनदत्तचरितमयीम् ॥
 गुणदेवनन्दिदेवौ तत्र च तौ तत्कथाकवेः शिष्यौ ।
 क्षितिकनकवस्त्रवाहनभवनधनैः संविभेजे सः ॥
 ताभ्यां सह च कथां तामाश्रास्य स सातवाहनस्तस्याः ।
 10 तद्भाषयावतारं वक्तुं चक्रे कथापीठम् ॥
 सा च चित्ररसनिर्भरा कथा विस्मृतामरकथा कुतूहलात् ।
 तद्विधाय नगरे निरन्तरां ख्यातिमत्र भुवनचये गता ॥
 ॥ इति कथासरित्सागरे ऽष्टमस्तरङ्गः ॥

XXVIII.

॥ अथ मानवधर्मशास्त्रम् ॥

- 15 आसीदिदं तमोभूतमप्रज्ञातमलक्षणम् ।
 अप्रतर्क्यमविज्ञेयं प्रसुप्तमिव सर्वतः ॥५॥ ॥अध्या० १॥
 ततः स्वयंभूर्भगवानव्यक्तो व्यञ्जयन्निदम् ।
 महाभूतादि वृत्तौजाः प्रादुरासीत्तमोनुदः ॥६॥
 यो ऽसावतीन्द्रियग्राह्यः सूक्ष्मो ऽव्यक्तः सनातनः ।
 20 सर्वभूतमयो ऽचिन्त्यः स एव स्वयमुद्भवो ॥७॥

सो ऽभिधाय शरीरात्स्वात्सिसृक्षुर्विविधाः प्रजाः ।

अप एव ससर्जादौ तासु बीजमवामृजत् ॥८॥

तदण्डमभवद्वैमं सहस्रांशुसमप्रभम् ।

तस्मिञ्जज्ञे स्वयं ब्रह्मा सर्वलोकपितामहः ॥९॥

5 आपो नारा इति प्रोक्ता आपो वै नरसूनवः ।

ता यदस्यायनं पूर्वं तेन नारायणः स्मृतः ॥१०॥

यत्तत्कारणमव्यक्तं नित्यं सदसदात्मकम् ।

तद्विसृष्टः स पुरुषो लोके ब्रह्मेति कीर्त्यते ॥११॥

तस्मिन्नण्डे स भगवानुषित्वा परिवत्सरम् ।

10 स्वयमेवात्मनो ध्यानात्तदण्डमकरोद्विधा ॥१२॥

ताभ्यां स शकलाभ्यां च दिवं भूमिं च निर्ममे ।

मध्ये व्योम दिशश्चाष्टावपां स्थानं च शाश्वतम् ॥१३॥

अग्निवायुरविभ्यस्तु त्रयं ब्रह्म सनातनम् ।

दुदोह यज्ञसिद्धयर्थमृग्यजुःसामलक्षणम् ॥२३॥

15 लोकानां तु विवृद्ध्यर्थं मुखबाहूरूपादतः ।

ब्राह्मणं क्षत्रियं वैश्यं शूद्रं च निरवर्तयत् ॥३१॥

अहोरात्रे विभजते सूर्यो मानुषदैविके ।

रात्रिः स्वप्नाय भूतानां चेष्टायै कर्मणामहः ॥६५॥

पित्र्ये रात्र्यहनी मासः प्रविभागस्तु पक्षयोः ।

20 कर्मचेष्टास्वहः कृष्णः शुक्लः स्वप्नाय शर्वरी ॥६६॥

दैवे रात्र्यहनी वर्षे प्रविभागस्तयोः पुनः ।

अहस्तत्रोदगयनं रात्रिः स्यादक्षिणायनम् ॥६७॥

ब्राह्मस्य तु क्षपाहस्य यत्प्रमाणं समासतः ।

एकैकशो युगानां तु क्रमशस्तन्निबोधत ॥६८॥
 चत्वार्याहुः सहस्राणि वर्षाणां तु कृतं युगम् ।
 तस्य तावच्छती संध्या संध्यांश्च तथाविधः ॥६९॥
 इतरेषु ससंध्येषु ससंध्यांशेषु च चिषु ।

5 एकापायेन वर्तन्ते सहस्राणि शतानि च ॥७०॥

यदेतत्परिसंख्यातमादावेव चतुर्युगम् ।
 एतद्वादशसाहस्रं देवानां युगमुच्यते ॥७१॥
 दैविकानां युगानां तु सहस्रं परिसंख्यया ।
 ब्राह्ममेकमहर्ज्ञेयं तावती रात्रिरेव च ॥७२॥

10 भूतानां प्राणिनः श्रेष्ठाः प्राणिनां बुद्धिजीविनः ।

बुद्धिमत्सु नराः श्रेष्ठा नरेषु ब्राह्मणाः स्मृताः ॥६६॥
 ब्राह्मणेषु च विद्वांसो विद्वत्सु कृतबुद्धयः ।
 कृतबुद्धिषु कर्तारः कर्तृषु ब्रह्मवेदिनः ॥६७॥

वेदो ऽखिलो धर्ममूलं स्मृतिशीले च तद्विदाम् ।

15 आचारश्चैव साधूनामात्मनस्तुष्टिरेव च ॥६८॥ ॥अध्या० २॥

श्रुतिस्मृत्युदितं धर्ममनुतिष्ठन् हि मानवः ।

इह कीर्तिमवाप्नोति प्रेत्य चानुत्तमं सुखम् ॥६९॥

श्रुतिस्तु वेदो विज्ञेयो धर्मशास्त्रं तु वै स्मृतिः ।

ते सर्वार्थेष्वमीमांस्ये ताभ्यां धर्मो हि निर्वर्तौ ॥७०॥

20 यो ऽवमन्येत ते मूले हेतुशास्त्राश्रयाद्विजः ।

स साधुभिर्वहिष्कार्यो नास्तिको वेदनिन्दकः ॥७१॥

वेदः स्मृतिः सदाचारः स्वस्य च प्रियमात्मनः ।

एतच्चतुर्विधं प्राहुः साक्षाद्धर्मस्य लक्षणम् ॥७२॥

वैदिकैः कर्मभिः पुण्यैर्निषेकादिर्द्विजन्मनाम् ।

कार्यः शरीरसंस्कारः पावनः प्रेत्य चेह च ॥ २६ ॥

गार्भैर्होमैर्जातकर्मचौडमौञ्जीनिबन्धनैः ।

वैजिकं गार्भिकं चैनो द्विजानामपमृज्यते ॥ २७ ॥

5 स्वाध्यायेन व्रतैर्होमैस्त्रैविद्येनेज्यया सुतैः ।

महायज्ञैश्च यज्ञैश्च ब्राह्मीयं क्रियते तनुः ॥ २८ ॥

प्राङ्गाभिवर्धनात्पुंसो जातकर्म विधीयते ।

मन्त्रवत्प्राशनं चास्य हिरण्यमधुसर्पिषाम् ॥ २९ ॥

नामधेयं दशम्यां तु द्वादश्यां वास्य कारयेत् ।

10 पुण्ये तिथौ मुहूर्ते वा नक्षत्रे वा गुणान्विते ॥ ३० ॥

मङ्गल्यं ब्राह्मणस्य स्यात्क्षत्रियस्य बलान्वितम् ।

वैश्यस्य धनसंयुक्तं शूद्रस्य तु जुगुप्सितम् ॥ ३१ ॥

शर्मवद्ब्राह्मणस्य स्याद्राज्ञो रक्षासमन्वितम् ।

वैश्यस्य पुष्टिसंयुक्तं शूद्रस्य प्रैषसंयुतम् ॥ ३२ ॥

15 स्त्रीणां सुखोद्यमक्रूरं विस्पष्टार्थं मनोहरम् ।

मङ्गल्यं दीर्घवर्णान्तमाशीर्वादाभिधानवत् ॥ ३३ ॥

चतुर्थे मासि कर्तव्यं शिशोर्निष्क्रमणं गृहात् ।

षष्ठे ऽन्नप्राशनं मासि यद्वेष्टं मङ्गलं कुले ॥ ३४ ॥

चूडाकर्म द्विजातीनां सर्वेषामेव धर्मतः ।

20 प्रथमे ऽन्दे तृतीये वा कर्तव्यं श्रुतिचोदनात् ॥ ३५ ॥

गर्भाष्टमे ऽन्दे कुर्वीत ब्राह्मणस्योपनायनम् ।

गर्भादेकादशे राज्ञो गर्भात्तु द्वादशे विशः ॥ ३६ ॥

प्रतिगृह्येप्सितं दण्डमुपस्थाय च भास्करम् ।

प्रदक्षिणं परीत्याग्निं चरेन्नैक्षं यथाविधि ॥४८॥

भवत्पूर्वं चरेन्नैक्षमुपनीतो द्विजोत्तमः ।

भवन्मध्यं तु राजन्यो वैश्यस्तु भवदुत्तरम् ॥४९॥

व्यत्यस्तपाणिना कार्यमुपसंग्रहणं गुरोः ।

5 सव्येन सव्यः स्पृष्टव्यो दक्षिणेन च दक्षिणः ॥५०॥

अध्येषमाणं तु गुरुर्नित्यकालमतन्द्रितः ।

अधीष्व भो इति ब्रूयाद्विरामो ऽस्त्विति चारमेत् ॥५३॥

ब्रह्मणः प्रणवं कुर्यादादावन्ते च सर्वदा ।

स्रवत्यनोक्तं पूर्वं परस्ताच्च विशीर्यते ॥५४॥

10 अकारं चाप्युकारं च मकारं च प्रजापतिः ।

वेदत्रयान्निरदुहङ्गर्भुवः स्वरितीति च ॥५६॥

त्रिभ्य एव तु वेदेभ्यः पादं पादमदूदुहत् ।

तदित्यूचो ऽस्याः सावित्र्याः परमेष्ठी प्रजापतिः ॥५७॥

एतदक्षरमेतां च जपन्व्याहतिपूर्विकाम् ।

15 संध्योर्वेदविद्विप्रो वेदपुण्येन युज्यते ॥५८॥

ऊर्ध्वं प्राणा ह्युत्क्रामन्ति यूनः स्थविर आयति ।

प्रत्युत्थानाभिवादाभ्यां पुनस्ताम्रतिपद्यते ॥५२०॥

अभिवादनशीलस्य नित्यं वृद्धोपसेविनः ।

चत्वारि तस्य वर्धन्ते आयुर्विद्या यशो बलम् ॥५२१॥

20 अभिवादात्परं विप्रो ज्यायांसमभिवादयन् ।

असौ नामाहमस्मीति स्वं नाम परिकीर्तयेत् ॥५२२॥

नामधेयस्य ये के चिदभिवादं न जानते ।

ताम्राज्ञो ऽहमिति ब्रूयात्स्त्रियः सर्वास्तथैव च ॥५२३॥

भोःशब्दं कीर्तयेदन्ते स्वस्य नाम्नो ऽभिवादाने ।
 नाम्नां स्वरूपभावो हि भोभाव ऋषिभिः स्मृतः ॥१२४॥
 आयुष्मान्भव सौम्येति वाच्यो विप्रो ऽभिवादाने ।
 अकारश्चास्य नाम्नो ऽन्ते वाच्यः पूर्वाक्षरः स्मृतः ॥१२५॥

5 यो न वेत्यभिवादस्य विप्रः प्रत्यभिवादनम् ।
 नाभिवादः स विदुषा यथा शूद्रस्तथैव सः ॥१२६॥
 ब्राह्मणं कुशलं पृच्छेत्क्षत्रबन्धुमनामयम् ।
 वैश्यं क्षेमं समागम्य शूद्रमारोग्यमेव च ॥१२७॥
 अवाच्यो दीक्षितो नाम्ना यवीयानपि यो भवेत् ।

10 भोभवत्पूर्वकं त्वेनमभिभाषेत धर्मवित् ॥१२८॥
 परपत्नी तु या स्त्री स्यादसंबन्धा च योनिनः ।
 तां ब्रूयाद्भवतीत्येवं सुभगे भगिनीति च ॥१२९॥
 मातुलांश्च पितृव्यांश्च श्वशुरानृत्विजो गुरुन् ।
 असावहमिति ब्रूयात्प्रत्युत्थाय यवीयसः ॥१३०॥

15 ब्राह्मस्य जन्मनः कर्ता स्वधर्मस्य च शासिता ।
 बालो ऽपि विप्रो वृद्धस्य पिता भवति धर्मतः ॥१५०॥
 अध्यापयामास पितृञ्छिशुराङ्गिरसः कविः ।
 पुत्रका इति होवाच ज्ञानेन परिगृह्य तान् ॥१५१॥
 ते तमर्थमपृच्छन्त देवानागतमन्यवः ।

20 देवाश्चेतान्समेत्योचुर्न्याय्यं वः शिशुरुक्तवान् ॥१५२॥
 अज्ञो भवति वै बालः पिता भवति मन्त्रदः ।
 अज्ञं हि बालमित्याहुः पितेत्येव तु मन्त्रदम् ॥१५३॥
 षट्त्रिंशदान्दिकं चर्यं गुरौ त्रैवेदिकं व्रतम् ।

तदर्धिकं पादिकं वा ग्रहणान्तिकमेव वा ॥१॥ ॥अध्या० ३॥

वेदानधीत्य वेदौ वा वेदं वापि यथाक्रमम् ।

अविष्णुतब्रह्मचर्यो गृहस्थाश्रममावसेत् ॥२॥

तं प्रतीतं स्वधर्मेण ब्रह्मदायहरं पितुः ।

5 सग्विणं तल्प आसीनमर्हयेत्प्रथमं गवा ॥३॥

गुरुणानुमतः स्नात्वा समावृत्तो यथाविधि ।

उद्धेत द्विजो भार्यां सवर्णां लक्षणान्विताम् ॥४॥

सर्वान्यरित्यजेदर्थान्स्वाध्यायस्य विरोधिनः ।

यथा तथाध्यापयंस्तु सा ह्यस्य कृतकृत्यता ॥११॥ अध्या० ४॥

10 कूप्रकेशनखश्मश्रुदान्तः शुक्लाक्षरः शुचिः ।

स्वाध्याये चैव युक्तः स्यान्नित्यमात्महितेषु च ॥३५॥

वैणवीं धारयेद्यष्टिं सोदकं च कमण्डलुम् ।

यज्ञोपवीतं वेदं च शुभे रौक्मे च कुण्डले ॥३६॥

नेष्टेतोद्यन्तमादित्यं नास्तं यान्तं कदा चन ।

15 नोपसृष्टं न वारिस्थं न मध्यं नभसो गतम् ॥३७॥

न लङ्घयेद्वत्सतन्तीं न प्रधावेच्च वर्षति ।

न चोदके निरीक्षेत स्वं रूपमिति धारणा ॥३८॥

मृदं गां दैवतं विप्रं घृतं मधु चतुष्पथम् ।

प्रदक्षिणानि कुर्वीत प्रज्ञातांश्च वनस्पतीन् ॥३९॥

20 वायुमिविप्रमादित्यमपः पश्यंस्तथैव गाः ।

न कदा चन कुर्वीत विण्मूत्रस्य विसर्जनम् ॥४०॥

मूत्रोच्चारसमुत्सर्गं दिवा कुर्यादुदङ्मुखः ।

दक्षिणाभिमुखो रात्रौ संधयोश्च यथा दिवा ॥४०॥

न वारयेन्नां धयन्तीं न चाचक्षीत कस्य चित् ।

न दिवीन्द्रायुधं दृष्ट्वा कस्य चिद्दर्शयेद्बुधः ॥५९॥

सामध्वनावृग्यजुषी नाधीयीत कदा चन ।

वेदस्याधीत्य वाप्यन्तमारण्यकमधीत्य च ॥१२३॥

५ ऋग्वेदो देवदैवत्यो यजुर्वेदस्तु मानुषः ।

सामवेदः स्मृतः पित्र्यस्तस्मात्तस्याश्रुचिर्ध्वनिः ॥१२४॥

नाधर्मश्चरितो लोके सद्यः फलति गौरिव ।

शनैरावर्तमानस्तु कर्तुर्मूलानि कृन्तति ॥१७२॥

यदि नात्मनि पुत्रेषु न चेतुत्रेषु न म्रूषु ।

१० न त्वेव तु कृतो ऽधर्मः कर्तुर्भवति निष्फलः ॥१७३॥

धर्मं शनैः संचिनुयाद्वल्मीकमिव पुत्तिकाः ।

परलोकसहायार्थं सर्वभूतान्यपीडयन् ॥२३८॥

नामुत्र हि सहायार्थं पिता माता च तिष्ठतः ।

न पुत्रदारं न ज्ञातिर्धर्मस्तिष्ठति केवलः ॥२३९॥

१५ एकः प्रजायते जन्तुरेक एव प्रलीयते ।

एको ऽनुभुङ्क्ते सुकृतमेक एव च दुष्कृतम् ॥२४०॥

मृतं शरीरमुत्सृज्य काष्ठलोष्टसमं क्षितौ ।

विमुक्ता बान्धवा यान्ति धर्मस्तमनुगच्छति ॥२४१॥

तस्माद्धर्मं सहायार्थं नित्यं संचिनुयाच्छनैः ।

२० धर्मेण हि सहायेन तमस्तरति दुस्तरम् ॥२४२॥

प्राणस्यान्नमिदं सर्वं प्रजापतिरकल्पयत् ।

स्थावरं जङ्गमं चैव सर्वं प्राणस्य भोजनम् ॥२८॥ अध्या० ५॥

चराणामन्नमचरा दंष्ट्रिणामप्यदंष्ट्रिणः ।

अहस्ताश्च सहस्तानां शूराणां चैव भीरवः ॥ २९ ॥

कुर्याद्भृतपशुं सङ्गे कुर्यात्पिष्टपशुं तथा ।

न तेव तु वृथा हन्तुं पशुमिच्छेत्कदा चन ॥ ३७ ॥

यावन्ति पशुरोमाणि तावत्कृत्वो ह मारणम् ।

5 वृथापशुघ्नः प्राप्नोति प्रेत्य जन्मनि जन्मनि ॥ ३८ ॥

मां स भक्षयितामुत्र यस्य मांसमिहादस्यहम् ।

एतन्मांसस्य मांसत्वं प्रवदन्ति मनीषिणः ॥ ५५ ॥

नास्ति स्त्रीणां पृथग्यज्ञो न व्रतं नाप्युपोषितम् ।

पतिं शुश्रूषते येन तेन स्वर्गे महीयते ॥ १५५ ॥

10 पाण्याहस्य साध्वी स्त्री जीवतो वा मृतस्य वा ।

पतिलोकमभीप्सन्ती नाचरेत्किं चिदप्रियम् ॥ १५६ ॥

कामं तु क्षपयेद्देहं पुष्पमूलफलैः शुभैः ।

न तु नामापि गृह्णीयात्पत्यौ प्रेते परस्य तु ॥ १५७ ॥

आसीता मरणात्क्षान्ता नियता ब्रह्मचारिणी ।

15 यो धर्म एकपत्नीनां काङ्क्षन्ती तमनुत्तमम् ॥ १५८ ॥

एवं गृहाश्रमे स्थित्वा विधिवत्ज्ञातको द्विजः ।

वने वसेत्तु नियतो यथावद्विजितेन्द्रियः ॥ १ ॥ ॥ अध्या० ६ ॥

वसीत चर्म चीरं वा सायं स्नायात्प्रगे तथा ।

जटाश्च विभृयान्नित्यं श्मश्रुलोमनखानि च ॥ ६ ॥

20 ग्रीष्मे पञ्चतपास्तु स्याद्वर्षास्वभावकाशिकः ।

आर्द्रवासास्तु हेमन्ते क्रमशो वर्धयन्स्तपः ॥ २३ ॥

वनेषु तु विहत्यैवं तृतीयं भागमायुषः ।

चतुर्थमायुषो भागं त्यक्त्वा सङ्गात्परिव्रजेत् ॥ ३३ ॥

आश्रमादाश्रमं गत्वा हुतहोमो जितेन्द्रियः ।

भिस्त्राबलिपरिश्रान्तः प्रव्रजन्नेत्य वर्धते ॥ ३४ ॥

ब्रह्मचारी गृहस्थश्च वानप्रस्थो यतिस्तथा ।

एते गृहस्थप्रभवाश्चत्वारः पृथगाश्रमाः ॥ ६७ ॥

5 एकैकं ह्रासयेत्पिराडं कृष्णे शुक्ले च वर्धयेत् ।

उपस्पृशंस्त्रिषवणमेतच्चान्द्रायणं स्मृतम् ॥ २१६ ॥ अध्या० ११ ॥

एतमेव विधिं कृत्स्नमाचरेद्यवमध्यमे ।

शुक्लपक्षादि नियतश्चरंश्चान्द्रायणं व्रतम् ॥ २१७ ॥

शुभाशुभफलं कर्म मनोवाग्देहसंभवम् ।

10 कर्मजा गतयो नृणामुत्तमाधममध्यमाः ॥ ३ ॥ ॥ अध्या० १२ ॥

तस्येह त्रिविधस्यापि त्र्यधिष्ठानस्य देहिनः ।

दशलक्षणयुक्तस्य मनो विद्यात्प्रवर्तकम् ॥ ४ ॥

परद्रव्येष्वभिध्यानं मनसानिष्टचिन्तनम् ।

वितथाभिनिवेशश्च त्रिविधं कर्म मानसम् ॥ ५ ॥

15 पारुष्यमनृतं चैव पैश्रुन्यं चापि सर्वशः ।

असंबद्धप्रलापश्च वाङ्मयं स्याच्चतुर्विधम् ॥ ६ ॥

अदत्तानामुपादानं हिंसा चैवाविधानतः ।

परदारोपसेवा च शरीरं त्रिविधं स्मृतम् ॥ ७ ॥

मानसं मनसैवायमुपभुङ्क्ते शुभाशुभम् ।

20 वाचा वाचा कृतं कर्म कायेनैव च कायिकम् ॥ ८ ॥

शरीरजैः कर्मदोषैर्याति स्थावरतां नरः ।

वाचिकैः पक्षिमृगतां मानसैरन्यजातिताम् ॥ ९ ॥

यद्याचरति धर्मं स प्रायशो ऽधर्ममल्पशः ।

तैरेव चावृतो भूतैः स्वर्गे सुखमुपाप्नुते ॥२०॥

यदि तु प्रायशो ऽधर्मे सेवते धर्ममल्पशः ।

तैर्भूतैः स परित्यक्तो यामीः प्राप्नोति यातनाः ॥२१॥

यामीस्ता यातनाः प्राप्य स जीवो वीतकल्मषः ।

5 तान्येव पञ्च भूतानि पुनरभ्येति भागशः ॥२२॥

एता हृष्टास्य जीवस्य गतीः स्वेनैव चेतसा ।

धर्मतो ऽधर्मतश्चैव धर्मे दध्यात्सदा मनः ॥२३॥

सत्त्वं रजस्तमश्चैव चीन्विद्यादात्मनो गुणान् ।

यैर्व्याप्येमान्स्थितो भावान्महान्सर्वानशेषतः ॥२४॥

10 यत्कर्म कृत्वा कुर्वंश्च करिण्यंश्चैव लज्जते ।

तज्ज्ञेयं विदुषा सर्वं तामसं गुणलक्षणम् ॥३५॥

येनास्मिन्कर्मणा लोके ख्यातिमिच्छति पुष्कलाम् ।

न च शोचत्यसंपत्तौ तद्विज्ञेयं तु राजसम् ॥३६॥

यत्सर्वेणेच्छति ज्ञातं यन्न लज्जति चाचरन् ।

15 येन तुष्यति चात्मास्य तत्सत्त्वगुणलक्षणम् ॥३७॥

तमसो लक्षणं कामो रजसस्त्वर्थ उच्यते ।

सत्त्वस्य लक्षणं धर्मः श्रेष्ठमेषां यथाक्रमम् ॥३८॥

येन यांस्तु गुणेनैषां संसारान्प्रतिपद्यते ।

तान्समासेन वक्ष्यामि सर्वस्यास्य यथाक्रमम् ॥३९॥

20 देवत्वं सात्त्विका यान्ति मनुष्यत्वं च राजसाः ।

तिर्यक्त्वं तामसा नित्यमित्येषा त्रिविधा गतिः ॥४०॥

त्रिविधा त्रिविधैषां तु विज्ञेया गौणिकी गतिः ॥

अधमा मध्यमाग्या च कर्मविद्याविशेषतः ॥४१॥

स्थावराः कृमिकीटाश्च मत्स्याः सर्पाः सकच्छपाः ।

पशवश्च मृगाश्चैव जघन्या तामसी गतिः ॥४२॥

हस्तिनश्च तुरंगाश्च शूद्रा म्लेच्छाश्च गर्हिताः ।

सिंहा व्याघ्रा वराहाश्च मध्यमा तामसी गतिः ॥४३॥

5 चारणाश्च सुपर्णाश्च पुरुषाश्चैव दाम्भिकाः ।

रक्षांसि च पिशाचाश्च तामसीषूतमा गतिः ॥४४॥

भल्ला मल्ला नटाश्चैव पुरुषाः शस्त्रवृत्तयः ।

द्यूतपानप्रसक्ताश्च जघन्या राजसी गतिः ॥४५॥

राजानः क्षत्रियाश्चैव राज्ञां चैव पुरोहिताः ।

10 वादयुद्धप्रधानाश्च मध्यमा राजसी गतिः ॥४६॥

गन्धर्वा गुह्यका यक्षा विबुधानुचराश्च ये ।

तथैवाप्सरसः सर्वा राजसीषूतमा गतिः ॥४७॥

तापसा यतयो विप्रा ये च वैमानिका गणाः ।

नक्षत्राणि च दैत्याश्च प्रथमा सात्त्विकी गतिः ॥४८॥

15 यज्वान ऋषयो देवा वेदा ज्योतींषि वत्सराः ।

पितरश्चैव साध्याश्च द्वितीया सात्त्विकी गतिः ॥४९॥

ब्रह्मा विश्वसृजो धर्मो महानव्यक्त एव च ।

उत्तमां सात्त्विकीमेतां गतिमाहुर्मनीषिणः ॥५०॥

श्वसूकरखरोष्ट्राणां गोऽजाविमृगपक्षिणाम् ।

20 चण्डालपुल्कसानां च ब्रह्महा योनिमृच्छति ॥५५॥

हिंसा भवन्ति क्रव्यादाः कृमयो ऽभक्ष्यभक्षिणः ।

परस्परादिनः स्तेनाः प्रेता ऽन्यस्त्रीनिषेविणः ॥५९॥

धान्यं हत्वा भवत्याखुः कांस्यं हंसो जलं श्रवः ।

मधु दंशः पयः काको रसं श्वा नकुलो घृतम् ॥ ६२ ॥

क्षुच्छुन्दरिः शुभान्गन्धान्यक्षशकं तु बर्हिणः ।

श्रावित्कृतान्नं विविधमकृतान्नं तु शल्यकः ॥ ६५ ॥

स्त्रियो ऽप्येतेन कल्पेन हत्वा दोषमवाप्नुयुः ।

5 एतेषामेव जन्तूनां भार्यात्वमुपयान्ति ताः ॥ ६९ ॥

वेदाभ्यासस्तपो ज्ञानमिन्द्रियाणां च संयमः ।

अहिंसा गुरुसेवा च निःश्रेयसकरं परम् ॥ ८३ ॥

प्रवृत्तं कर्म संसेव्य देवानामेति साम्यताम् ।

निवृत्तं सेवमानस्तु भूतान्येत्येति पञ्च वै ॥ ९० ॥

10 या वेदबाह्याः स्मृतयो याश्च काश्च कुदृष्टयः ।

सर्वास्ता निष्फलाः प्रेत्य तमोनिष्ठा हि ताः स्मृताः ॥ ९५ ॥

उत्पद्यन्ते च्यवन्ते च यान्यतो ऽन्यानि कानि चित् ।

तान्यर्वाक्कालिकतया निष्फलान्यनृतानि च ॥ ९६ ॥

अज्ञेभ्यो यन्थिनः श्रेष्ठा यन्थिभ्यो धारिणो वराः ।

15 धारिभ्यो ज्ञानिनः श्रेष्ठा ज्ञानिभ्यो व्यवसायिनः ॥ १०३ ॥

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एकोना विंशतिर्नार्यः क्रीडां कर्तुं वने गताः ।

विंशतिर्गृहमायाताः शेषो व्याघ्रेण भक्षितः ॥

समादिशत्पिता पुत्रं लिख लेखं ममाज्ञया ।

न तेन लिखितो लेखः पितुराज्ञा न खण्डिता ॥

XXXI. RIGVEDA I. 1.

अ॒ग्निमी॒ळे पु॒रोहि॑तं य॒ज्ञस्य॑ दे॒वमृ॑त्विजंम् ।

होता॑रं रत्न॒धात॑मम् ॥ १ ॥

अ॒ग्निः पूर्वे॑भिर्ऋ॒षिभि॑रीड्यो नू॒तनै॑रु॒त ।

स दे॒वाँ ए॒ह व॑क्षति ॥ २ ॥

5 अ॒ग्निना॑ र॒यिम॑श्नव॒त्योष॑मे॒व दि॒वे दि॒वे ।

य॒शसं॑ वी॒रव॑त्तमम् ॥ ३ ॥

अ॒ग्ने यं य॒ज्ञम॑ध्व॒रं वि॒श्वतः॑ परि॒भूर॑सि ।

स इ॒हे॒वेषु॑ गच्छति ॥ ४ ॥

अ॒ग्निर्हो॑ता क॒विक्र॑तुः स॒त्यश्चि॒त्रश्च॑वस्तमः ।

10 दे॒वो दे॒वेभि॑रा ग॑मत् ॥ ५ ॥

यद॒ङ्ग दा॒श्रुषे॑ त्वम॒ग्ने भ॒द्रं क॑रिष्यसि ।

तवे॑त्तत्स॒त्यम॑ङ्गिरः ॥ ६ ॥

उष॑ त्वा॒ग्ने दि॒वे दि॒वे दो॑षावस्तर्धि॒या व॒यम् ।

नमो॑ भ॒रन्त॑ एम॒सि ॥ ७ ॥

15 राज॑न्तमध्व॒राणां॑ गो॒पामृ॑तस्य॒ दीदि॑विम् ।

वर्ध॑मानं॒ स्वे द॑मे ॥ ८ ॥

स नः॑ पि॒तेव॑ सू॒नवे॑ ऽग्ने॒ सूप॑ाय॒नो भ॑व ।

सच॑स्त्वा नः स्व॒स्तये॑ ॥ ९ ॥

XXXII. RIGVEDA I. 32.

इन्द्रस्य नु वीर्याणि प्र वोचं यानि चकार प्रथमानि वज्री ।

अहन्नहिमन्वपस्ततर्द प्र वक्षणा अभिनत्पर्वतानाम् ॥ १ ॥

अहन्नहिं पर्वते शिश्त्रियाणं त्वष्टास्मै वज्रं स्वयं ततश्च ।

वाश्वा इव धेनवः स्यन्दमाना अञ्जः समुद्रमव जग्मुरापः ॥ २ ॥

5 वृषायमाणो ऽवृणीत सोमं चिकदुकेष्वपिबत्सुतस्य ।

आ सायकं मधवादत्त वज्रमहन्नेनं प्रथमजामहीनाम् ॥ ३ ॥

यदिन्द्राहन्नथमजामहीनामान्मायिनाममिनाः प्रोत मायाः ।

आत्सूर्यं जनयन्धामुषासं तादीत्ना शत्रुं न किला विवित्से ॥ ४ ॥

अहन्वृचं वृचतरं व्यंसमिन्द्रो वज्रेण महता वधेन ।

10 स्कन्धांसीव कुलिशेना विवृक्णाहिः शयत उपपृक्पृथिव्याः ॥ ५ ॥

अयोद्धेव दुर्मद आ हि जुह्वे महावीरं तुविबाधमृजीषम् ।

नातारीदस्य समृतिं वधानां सं रुजानाः पिपिष इन्द्रशत्रुः ॥ ६ ॥

अपादहस्तो अपृतन्यदिन्द्रमास्य वज्रमधि सानौ जघान ।

वृष्णो वध्निः प्रतिमानं बुभूषयुरुचा वृचो अशयद्व्यस्तः ॥ ७ ॥

15 नदं न भिन्नममुया शयानं मनो रुहाणा अति यन्यापः ।

याश्चिद्वृचो महिना पर्यतिष्ठत्तासामहिः पत्सुतः शीर्षभूव ॥ ८ ॥

नीचावया अभवद्वृचपुत्रेन्द्रो अस्या अव वधर्जभार ।

उत्तरा सूरधरः पुत्र आसीद्वानुः शये सहवत्सा न धेनुः ॥ ९ ॥

अतिष्ठन्तीनामनिवेशनानां काष्ठानां मध्ये निहितं शरीरम् ।

20 वृचस्य निण्यं वि चरन्त्यापो दीर्घं तम आशयदिन्द्रशत्रुः ॥ १० ॥

दासपत्नीरहिगोपा अतिष्ठन्निरुद्धा आपः पणिनेव गावः ।

अ॒पां बि॒ल॒मपि॑हि॒तं यदा॑सौ॒वृचं॑ ज॒घ॒न्वाँ अ॒प तद्व॑वार ॥११॥
 अ॒श्व्यो वा॒रो अ॒भ॒व॒स्तदिन्द्र॑ सृ॒के यत्त्वा॑ प्र॒त्यह॑न्दे॒व एकः॑ ।
 अ॒ज॒यो गा अ॒ज॒यः शू॒र सोम॑मवा॒सृजः॑ स॒र्त॒वे स॒प्र सिन्धू॑न् ॥१२॥
 नास्मै॑ वि॒द्युन्न त॑न्यतुः सि॒षेध॑ न यां मि॒हम॑कि॒रद्वा॒दुनि॑ च ।
 5 इन्द्र॑श्च यद्यु॒युधा॑ते अहि॑श्चो॒ताप॑री॒भ्यो म॒घवा॑ वि जि॒ग्ये ॥१३॥
 अ॒हे॒र्या॒ता॒रं क॑मपश्य इन्द्र ह॒दि यत्नै॑ ज॒घ्नुषो॑ भी॒रग॑च्छत ।
 न॒व च॑ य॒न्न॒वति॑ च॒स्र॒व॒न्तीः श्ये॒नो न भी॑तो अ॒त॒रो र॒जांसि॑ ॥१४॥
 इन्द्रो॑ या॒तो ऽव॑सितस्य॒ राजा॑ श॒म॒स्य च॑ शृ॒ङ्गि॒णो व॒ज्र॒बाहुः॑ ।
 सेदु॑ राजा क्षयति च॒र्ष॒णीना॑म॒रान्न॑ ने॒मिः परि॒ता ब॑भूव ॥१५॥

XXXIII. RIGVEDA I. 50.

10 उ॒दु त्वं जा॒तवे॑द॒सं दे॒वं वह॑न्ति के॒तवः॑ ।
 दृ॒शे वि॒श्वाय॑ सू॒र्यम् ॥१॥
 अ॒प॒ त्ये ता॒यवो॑ यथा॒ नक्ष॑त्रा य॒न्य॒क्तुभिः॑ ।
 सू॒राय॑ वि॒श्वच॑क्ष॒से ॥२॥
 अ॒दृ॒श्रम॑स्य के॒तवो॑ वि र॒श्मयो॑ ज॒नाँ अ॒नु ।
 15 भ्राज॑न्तो अ॒ग्नयो॑ यथा ॥३॥
 त॒र॒णिर्वि॒श्वदर्श॑तो ज्योति॒ष्कृ॒द॒सि सू॒र्ये ।
 वि॒श्व॒मा भा॑सि रो॒च॒नम् ॥४॥
 प्र॒त्यङ्मु॒दे॒वानां॑ वि॒शः प्र॒त्यङ्मु॒दे॒षि मा॒नु॒षान् ।
 प्र॒त्यङ्मि॒वश्च॑ स्वं॒र्ह॒शे ॥५॥
 20 ये॒ना पा॑व॒क चक्ष॑सा भुर॒ण्यन्तं॑ ज॒नाँ अ॒नु ।

त्वं वरुण पश्यसि ॥ ६ ॥

वि द्यामैषि रजस्पृश्वहा मिमानो अक्तुभिः ।

पश्यञ्जन्मानि सूर्य ॥ ७ ॥

सप्त त्वा हरितो रथे वहन्ति देव सूर्य ।

5 शोचिष्केशं विचक्षण ॥ ८ ॥

अयुक्त सप्त शुन्ध्युवः सूर्यो रथस्य नप्त्यः ।

ताभिर्याति स्वयुक्तिभिः ॥ ९ ॥

XXXIV. RIGVEDA I. 97.

अप नः शोशुचदघमये शुशुग्ध्या रयिम् ।

अप नः शोशुचदघम् ॥ १ ॥

10 सुक्षेत्रिया सुगातुया वसूया च यजामहे ।

अप नः शोशुचदघम् ॥ २ ॥

प्र यद्गन्दिष्ट एषां प्रास्माकासश्च सूरयः ।

अप नः शोशुचदघम् ॥ ३ ॥

प्र यत्ते अग्ने सूरयो जायेमहि प्र ते वयम् ।

15 अप नः शोशुचदघम् ॥ ४ ॥

प्र यदग्नेः सहस्वतो विश्वतो यन्ति भानवः ।

अप नः शोशुचदघम् ॥ ५ ॥

त्वं हि विश्वतोमुख विश्वतः परिभूरसि ।

अप नः शोशुचदघम् ॥ ६ ॥

20 द्विषो नो विश्वतोमुखाति नावेव पारय ।

अप नः शोशुचदघम् ॥७॥

स नः सिन्धुमिव नावयाति पर्षा स्वस्तये ।

अप नः शोशुचदघम् ॥८॥

XXXV. RIGVEDA I. 165.

कया शुभा सर्वयसः सनीळाः समान्या मरुतः सं मिमिक्षुः ।

5 कया मती कुत एतास एते ऽर्चन्ति शुष्मं वृषणो वसूया ॥१॥

कस्य ब्रह्माणि जुजुषुर्युवानः को अंधरे मरुत आ ववर्त ।

श्येनाँ इव ध्रजतो अन्तरिक्षे केन महा मनसा रीरमाम ॥२॥

कुतस्वमिन्द्र माहिनः सन्नेको यासि सत्यते किं त इत्या ।

सं पृच्छसे समराणः शुभानैर्वोचेस्तन्नो हरिवो यत्तै अस्मे ॥३॥

10 ब्रह्माणि मे मतयः शं सुतासः शुष्म इर्यति प्रभृतो मे अद्रिः ।

आ शासते प्रति हर्यन्युकथेमा हरी वहतस्ता नो अच्छ ॥४॥

अतो वयमन्तमेभिर्युजानाः स्वक्षत्रेभिस्तन्वः शुम्भमानाः ।

महोभिरेताँ उप युज्महे न्विन्द्र स्वधामनु हि नो बभूथ ॥५॥

क्व स्या वो मरुतः स्वधासीद्यन्मामेकं समधत्ताहिहत्यै ।

15 अहं ह्यृषस्तविषस्तुविष्मान्विश्वस्य शचोरनमं वधस्त्रैः ॥६॥

भूरि चकर्थ युज्येभिरस्मे समानेभिर्वृषभ पौंस्यैभिः ।

भूरीणि हि कृण्वामा शविष्ठेन्द्र क्रत्वा मरुतो यद्वशाम ॥७॥

वधीं वृचं मरुत इन्द्रियेण स्वेन भामेन तविषो बभूवान् ।

अहमेता मनवे विश्वश्चन्द्राः सुगा अपश्चकर वज्रबाहुः ॥८॥

20 अनुत्तमा ते मघवन्नकिर्नु न त्वावाँ अस्ति देवता विदानः ।

न जायमानो नशते न जातो यानि करिष्या कृणुहि प्रवृद्ध ॥९॥

एकस्य चिन्मे विभ्वस्त्वोजो या नु दधृष्वान्कृणवै मनीषा ।

अहं ह्युयो मरुतो विदानो यानि च्यवमिन्द्र इदीश एषाम् ॥१०॥

अमन्दन्मा मरुत स्तोमो अत्र यन्मे नरः श्रुत्यं ब्रह्म चक्र ।

5 इन्द्राय वृष्णे सुमखाय मह्यं सख्ये सखायस्तन्वै तनूभिः ॥११॥

एवेदेते प्रति मा रोचमाना अनेद्यः श्रव एषो दधानाः ।

संचक्ष्या मरुतश्चन्द्रवर्णा अच्छान्त मे हृदयाथा च नूनम् ॥१२॥

को न्वत्र मरुतो मामहे वः प्र यातन सखीरच्छा सखायः ।

मन्मानि चित्रा अपिवातयन्त एषां भूत नवेदा म ऋतानाम् ॥१३॥

10 आ यहुवस्याहुवसे न कारुस्साञ्चक्रे मान्यस्य मेधा ।

ओ षु वर्त्त मरुतो विप्रमच्छेमा ब्रह्माणि जरिता वो अर्चत् ॥१४॥

एष व स्तोमो मरुत इयं गीर्मान्दार्यस्य मान्यस्य कारोः ।

एषा यासीष्ट तन्वै वयां विद्यामेषं वृजनं जोरदानुम् ॥१५॥

XXXVI. RIGVEDA III. 62.

तत्सवितुर्वरेण्यं भर्गो देवस्य धीमहि ।

15 धियो यो नः प्रचोदयात् ॥१०॥

देवस्य सवितुर्वयं वाजयन्तः पुरंध्या ।

भगस्य रातिमीमहे ॥११॥

देवं नरः सवितारं विप्रा यज्ञैः सुवृक्तिभिः ।

नमस्यन्ति धियोषिताः ॥१२॥

XXXVII. RIGVEDA IV. 42.

- ममं द्विता राष्ट्रं क्षत्रियस्य विश्वायोर्विश्वे अमृता यथा नः ।
 क्रतुं सचन्ते वरुणस्य देवा राजामि कृष्टेरुपमस्य वव्रे ॥ १ ॥
 अहं राजा वरुणो मह्यं तान्यसुर्याणि प्रथमा धारयन्त ।
 क्रतुं सचन्ते वरुणस्य देवा राजामि कृष्टेरुपमस्य वव्रे ॥ २ ॥
 5 अहमिन्द्रो वरुणस्ते महित्वोर्वी गभीरे रजसी सुमेके ।
 त्वष्टेव विश्वा भुवनानि विद्वान्समैरयं रोदसी धारयं च ॥ ३ ॥
 अहमपो अपिन्वमुक्षमाणा धारयं दिवं सदन ऋतस्य ।
 ऋतेन पुत्रो अदितेर्ऋतावोत त्रिधातुं प्रथयद्वि भूमं ॥ ४ ॥
 मां नरः स्वश्वा वाजयन्तो मां वृताः समरणे हवन्ते ।
 10 कृणोम्याजिं मघवाहमिन्द्र इर्यमि रेणुमभिभूत्योजाः ॥ ५ ॥
 अहं ता विश्वा चकरं नकिर्मा दैव्यं सहो वरते अप्रतीतम् ।
 यन्मा सोमासो ममदन्यदुक्थोभे भयेते रजसी अपारे ॥ ६ ॥
 विदुष्टे विश्वा भुवनानि तस्य ता प्र ब्रवीषि वरुणाय वेधः ।
 त्वं वृत्राणि शृण्विषे जघन्वान्त्वं वृताँ अरिणा इन्द्र सिन्धून् ॥ ७ ॥

XXXVIII. RIGVEDA IV. 52.

- 15 प्रति था सूनरी जनी व्युच्छन्ती परि स्वसुः ।
 दिवो अदर्शि दुहिता ॥ १ ॥
 अश्वेव चित्रारुषी माता गवामृतावरी ।
 सखाभूदश्विनोरुषाः ॥ २ ॥
 उत सखास्यश्विनोरुत माता गवामसि ।

उ॒तोषो॒ वस्व॑ ई॒शिषे ॥३॥

या॒वय॑ह्वेष॒सं त्वा चि॑कि॒त्वि॒त्सू॒नृता॑वरि ।

प्रति॑ स्तोमै॒रभु॑त्सहि ॥४॥

प्रति॑ भ॒द्रा अ॒ह॒क्षत॑ ग॒वां सर्गो॑ न र॒श्मयः॑ ।

5 ओषा॑ अ॒प्रा उ॒रु ज॒यः ॥५॥

आ॒प॒प्रुषी॑ वि॒भाव॑रि॒ व्याव॑ज्यो॒ति॒षा तमः॑ ।

उषो॑ अ॒नु स्व॒धाम॑व ॥६॥

आ द्यां त॑नोषि र॒श्मिभि॑रान्तरि॒क्षमु॑रु प्रि॒यम् ।

उषः॑ शु॒क्रेण॑ शोचि॒षा ॥७॥

XXXIX. RIGVEDA V. 24.

10 अ॒ग्ने त्वं नो॑ अ॒न्त॑म उ॒त चा॒ता शि॒वो भ॑वा वरु॒थ्यः ॥१॥

वसु॑र॒ग्निर्वसु॑श्च॒वा अ॒च्छा न॑क्षि द्युम॒त्त॑मं र॒यिं दा॑ः ॥२॥

स नो॑ बोधि शु॒धी ह॑व॒मुरु॒था णो॑ अ॒घाय॑तः संम॒स्मात् ॥३॥

तं त्वा शोचि॑ष्ठ दी॒दिवः॑ सु॒म्नाय॑ नूनमी॒महे॑ सखि॒भ्यः ॥४॥

XL. RIGVEDA V. 40.

स्व॒र्भानो॒रध॑ यदि॒न्द्र मा॒या अ॒वो दि॒वो वर्त॑माना अ॒वाह॑न् ।

15 गृ॒ळ्हं सूर्ये॑ तम॒साप॑व्रतेन तुरी॒येण॑ ब्रह्म॒णावि॑न्द॒द॒र्चिः ॥६॥

मा मा॒मिमं॑ तव॒ सन्त॑मच॒ इर॑स्या दु॒ग्धो भि॒यसा॑ नि गा॒रीत् ।

त्वं मि॒त्रो अ॒सि स॒त्यरा॑धास्तौ मे॒हाव॑तं वरु॒णश्च॒ राजा॑ ॥७॥

याव॑णो ब्र॒ह्मा यु॒यु॒जानः॑ स॒पर्य॑न्क्वीरि॒णा दे॒वान्न॑म॒सोप॑शि॒क्षन् ॥

अत्रिः सूर्यस्य दिवि चक्षुराधात्स्वर्भानोरप माया अघुक्षत् ॥८॥

XLI. RIGVEDA VII. 55.

अमीवहा वास्तोष्पते विश्वा रूपाण्याविशन् ।

सखा सुशेव एधि नः ॥ १ ॥

यदर्जुन सारमेय दत्तः पिशङ्ग यच्छसे ।

5 वीव भ्राजन्त ऋष्टय उप स्रक्तेषु बप्सन्तो नि षु स्वप ॥ २ ॥

स्तेनं राय सारमेय तस्करं वा पुनःसर ।

स्तोतृनिन्द्रस्य रायसि किमस्मान्दुच्छुनायसे नि षु स्वप ॥ ३ ॥

त्वं सूकरस्य दर्दहि तव दर्दतु सूकरः ।

स्तोतृनिन्द्रस्य रायसि किमस्मान्दुच्छुनायसे नि षु स्वप ॥ ४ ॥

10 सस्तु माता सस्तु पिता सस्तु आ सस्तु विशपतिः ।

ससन्तु सर्वे ज्ञातयः सस्त्वयमभितो जनः ॥ ५ ॥

य आस्ते यश्च चरति यश्च पश्यति नो जनः ।

तेषां सं हन्मो अक्षाणि यथेदं हर्म्य तथा ॥ ६ ॥

सहस्रं ऋङ्गो वृषभो यः समुद्रादुदाचरत् ।

15 तेना सहस्येना वयं नि जनान्स्वापयामसि ॥ ७ ॥

प्रोष्टेशया वह्नेशया नारीर्यास्तल्पशीवरीः ।

स्त्रियो याः पुण्यगन्धास्ताः सर्वाः स्वापयामसि ॥ ८ ॥

XLII. RIGVEDA VII. 56.

क ई व्यक्ता नः सनीळा रुद्रस्य मर्या अधा स्वश्वाः ॥ १ ॥

- नकिर्ह्येषां ज॒नू॒षि वे॒द ते अ॒ङ्ग वि॒द्रे मि॒थो ज॒निच॑म् ॥२॥
 अ॒भि स्व॒पू॒भिर्मि॒थो व॑पन्त॒ वात॑स्वनसः श्ये॒ना अ॑स्पृध्नन् ॥३॥
 ए॒तानि॒ धी॒रो नि॒णया चि॒केत॒ पृ॒श्निर्य॑दू॒धो म॒ही ज॒भार॑ ॥४॥
 सा वि॒दसु॑वी॒रा म॒रु॒ज्जिर॑स्तु स॒नात्सह॑न्ती पु॒थ॒न्ती नृ॒णाम् ॥५॥
 5 या॒मं ये॒ष्टाः शु॒भा शो॒भि॒ष्टाः श्रि॒या संमि॑ष्टा ओ॒जोभि॑रु॒याः ॥
 उ॒यं व ओ॒ज॑ स्थि॒रा श॒वांस्य॑धा म॒रु॒ज्जिर्ग॑णस्तुवि॒ष्मान् ॥७॥
 शु॒भ्रो वः शु॒ष्मः क्रु॒ध्मी म॒नांसि॑ धु॒निर्मु॑निरिव श॒र्धस्य॑ धृ॒णोः ॥
 स॒ने॒म्य॒स्मद्यु॑योत॒ दि॒द्युं मा वो॑ दु॒र्म॒तिरि॒ह प्र॑ण॒ङ्गनः ॥९॥
 प्रि॒या वो॒ नाम॑ हु॒वे तुरा॑णामा यच्च॒पन्म॑रुतो बा॒व॒ज्ञा॒नाः ॥१०॥

XLIII. RIGVEDA VII. 86.

- 10 धी॒रा त्व॑स्य म॒हि॒ना ज॒नू॒षि वि॒ यस्त॑स्त॒म्भ रो॑द॒सी चि॒दु॒र्वी ।
 प्र॒ नाक॑मृ॒ष्वं नु॑नुदे बृ॒हन्तं॑ द्वि॒ता नक्ष॑त्रं प॒प्रथ॑च्च भू॒म ॥१॥
 उ॒त स्व॒या त॒न्वा॑ऽ सं व॑दे तत्क॒दा न्व॑न॒र्वरु॑णे भु॒वानि ।
 किं मे॑ ह॒व्यम॑ह॒णानो॑ जुषेत क॒दा मृ॑ळी॒कं सु॑म॒ना अ॒भि ख्य॑म् ॥
 पृ॒च्छे तदे॒नो वरु॑ण दि॒दृक्षू॑पो॒ एमि॑ चि॒कितु॑षो॒ वि॒पृच्छ॑म् ।
 15 स॒मा॒नमि॒न्मे क॒वय॑श्चि॒दाहु॑र॒यं ह तु॒भ्यं वरु॑णो ह॒णी॒ते ॥३॥
 कि॒मा॒गं आ॒स वरु॑ण ज्ये॒ष्ठं यत्सो॒तारं॑ जि॒घांस॑सि स॒खाय॑म् ।
 प्र॒ तन्मे॑ वो॒चो दू॒ळ॒भ स्व॒धावो॑ ऽव॒ त्वाने॑ना नम॒सा तुर॑ इ॒याम् ॥
 अ॒व दु॒ग्धानि॑ पि॒त्र्या सृ॒जा नो॑ ऽव॒ या व॒यं च॑कृ॒मा त॒नूभिः॑ ।
 अ॒व राज॑न्यश्रु॒तप॑ न ता॒युं सृ॒जा व॑त्सं न दा॒स्यो व॑सि॒ष्ठम् ॥५॥
 20 न स॒ स्वो द॑क्षो॒ वरु॑ण ध्रु॒तिः सा॒ सुरा॑ म॒न्युर्वि॒भीद॑को अ॒चि॒न्तिः॑ ॥

अस्ति ज्यायान्कनीयस उपारे स्वप्नश्चनेदनृतस्य प्रयोता ॥६॥
 अरं दासो न मीळ्हुषे कराण्यहं देवाय भूर्ये ऽनागाः ।
 अचेतयदचितो देवो अर्यो गृत्सं राये कवितरो जुनाति ॥७॥
 अयं सु तुभ्यं वरुण स्वधावो हृदि स्तोम उपश्चितश्चिदस्तु ।
 ५ शं नः क्षेमे शमु योगे नो अस्तु यूयं पात स्वस्तिभिः सदा नः ॥

XLIV. RIGVEDA VII. 88.

प्र शुन्धुवं वरुणाय प्रेष्टां मतिं वसिष्ठ मीळ्हुषे भरस्व ।
 य ईमर्वाञ्चं कर्ते यजत्रं सहस्रामघं वृषणं बृहन्तम् ॥१॥
 अधा न्वस्य संहशं जगन्वानग्नेरनीकं वरुणस्य मंसि ।
 स्वयं दशमन्त्रधिपा उ अन्धो ऽभि मा वपुर्दृश्ये निनीयात् ॥
 10 आ यदुहाव वरुणश्च नावं प्र यत्समुद्रमीरयाव मध्यम् ।
 अधि यदपां स्तुभिश्चराव प्र प्रेह्व ईह्वयावहै शुभे कम ॥३॥
 वसिष्ठं ह वरुणो नाय्याधादृषिं चकार स्वपा महोभिः ।
 स्तोतारं विप्रः सुदिनत्वे अहं यान्नु द्यावस्ततनन्यादुषासः ॥४॥
 क्व त्वानि नौ सख्या बभूवुः सचावहे यदवृकं पुरा चित ।
 15 बृहन्तं मानं वरुण स्वधावः सहस्रद्वारं जगमा गृहं ते ॥५॥
 य आपिर्नित्यो वरुण प्रियः सन्त्वामागांसि कृणवत्सखा ते ।
 मा त एनस्वन्तो यक्षिन्भुजेम यन्धि ष्मा विप्रं स्तुवते वरुथम् ॥
 ध्रुवासु त्वासु क्षितिषु क्षियन्तो व्यस्मत्पाशं वरुणो मुमोचत ।
 अवो वन्वाना अदितेरुपस्थाद्यूयं पात स्वस्तिभिः सदा नः ॥

XLV. RIGVEDA VII. 89.

मो षु वरुण मृन्मयं गृहं राजन्नहं गमम् ।

मृळा सुक्षत्र मृळय ॥ १ ॥

यदेमि प्रस्फुरन्निव हतिर्न ध्मातो अद्रिवः ।

मृळा सुक्षत्र मृळय ॥ २ ॥

5 क्रत्वः समह दीनता प्रतीपं जंगमा शुचे ।

मृळा सुक्षत्र मृळय ॥ ३ ॥

अपां मध्ये तस्थिवांसं तृष्णाविदज्जरितारम् ।

मृळा सुक्षत्र मृळय ॥ ४ ॥

यत्किं चेदं वरुण दैव्ये जने ऽभिद्रोहं मनुष्याऽश्चरामसि ।

10 अचिन्ती यत्तव धर्मा युयोपिम मा नस्तस्मादेनसो देव रीरिषः ॥

XLVI. RIGVEDA VIII. 14.

यदिन्द्राहं यथा त्वमीशीय वस्व एक इत् ।

स्तोता मे गोषखा स्यात् ॥ १ ॥

शिष्येयमस्मै दिक्षेयं शचीपते मनीषिणे ।

यदहं गोपतिः स्याम् ॥ २ ॥

15 धेनुष्टं इन्द्र सूनृता यजमानाय सुन्वते ।

गामश्वं पिपुषी दुहे ॥ ३ ॥

न ते वर्तास्ति राधस इन्द्र देवो न मर्त्यः ।

यद्विस्तसि स्तुतो मघम् ॥ ४ ॥

यज्ञ इन्द्रमवर्धयद्यज्ञमिं व्यवर्तयत् ।

- चक्राण ओपशं दिवि ॥ ५ ॥
 वावृधानस्य ते वयं विश्वा धनानि जिग्युषः ।
 ऊतिमिन्द्रा वृणीमहे ॥ ६ ॥
 व्यन्तरिक्षमतिरन्मदे सोमस्य रोचना ।
 5 इन्द्रो यदर्भिनश्चलम् ॥ ७ ॥
 उन्ना आजदङ्गिरोभ्य आविष्कृण्वन्गुहा सतीः ।
 अर्वाच्च नुनुदे वलम् ॥ ८ ॥
 इन्द्रेण रोचना दिवो हृहानि हंहितानि च ।
 स्थिराणि न पराणुदे ॥ ९ ॥
 10 अपामूर्मिर्मदन्निव स्तोमं इन्द्राजिरायते ।
 वि ते मदा अराजिषुः ॥ १० ॥
 त्वं हि स्तोमवर्धन इन्द्रास्युक्थवर्धनः ।
 स्तोतृणामुत भद्रकृत् ॥ ११ ॥
 इन्द्रमित्केशिना हरी सोमपेयाय वक्षतः ।
 15 उप यज्ञं सुराधसम् ॥ १२ ॥
 अपां फेनेन नमुचेः शिर इन्द्रोदवर्तयः ।
 विश्वा यदजय स्पृधः ॥ १३ ॥
 मायाभिरुत्तिसृप्तत इन्द्र द्यामारुरुक्षतः ।
 अव दस्यूरधूनुथाः ॥ १४ ॥
 20 असुन्वामिन्द्र संसदं विषूचीं व्यनाशयः ।
 सोमपा उन्नरो भवन् ॥ १५ ॥

XLVII. RIGVEDA VIII. 85.

वृ॒त्रस्य॑ त्वा श्व॒सथा॑दी॒षमा॑णा वि॒श्वे दे॒वा अ॒जहु॑र्ये सखा॒यः ।
 म॒रुद्भि॑रिन्द्र स॒ख्यं ते॑ अ॒स्त्वथे॑मा वि॒श्वाः पृ॒त॒ना ज॑यासि ॥७॥
 चिः ष॒ष्टि॒स्त्वा म॒रुतो॑ वावृ॒धाना उ॒स्मा इ॒व रा॒शयो॑ य॒ज्ञिया॑सः ।
 उप॒ त्वेमः॑ कृ॒धि नो॑ भाग॒धेयं॑ श्रु॒षम॑ त ए॒ना ह॒विषा॑ वि॒धेम ॥८॥
 ५ ति॒ग्ममा॑यु॒धं म॒रुता॑मनी॒कं क॑स्त॒ इन्द्र॑ प्रति॒ वज्रं॑ दध॒र्ष ।
 अ॒नायु॑धासो अ॒सुरा॑ अ॒देवा॑श्च॒क्रेण॑ ताँ अप॒ वप॑ ऋ॒जीषि॑न् ॥

XLVIII. RIGVEDA VIII. 91.

अ॒ग्ने घृ॒तस्य॑ धी॒तिभि॑स्ते॒षानो॑ दे॒व शो॑चिषा ।
 आ दे॒वान्व॑क्षि॒ यक्षि॑ च ॥१६॥
 तं त्वा॒जन॑न्त मा॒तरः॑ क॒विं दे॒वासो॑ अ॒ङ्गिरः॑ ।
 10 ह॒व्यवा॑ह॒मम॑र्त्यम् ॥१७॥
 प्र॒चेत॑सं त्वा क॒वे ऽग्ने॑ दू॒तं व॑रे॒ण्यम् ।
 ह॒व्यवा॑हं नि षे॒दिरे ॥१८॥
 न॒हि मे॒ अ॒स्त्यग्ना॑ न स्व॒धिति॑र्व॒नन्व॑ति ।
 अ॒थैता॑ह॒ग्भ॑रामि ते ॥१९॥
 15 यद॑ग्ने॒ कानि॑ कानि॒ चि॒दा ते॒ दा॑रु॒णि द॒ध्मसि॑ ।
 ता जु॑षस्व यवि॒ष्ठच॑ ॥२०॥
 अ॒ग्निमि॑न्धा॒नो म॑न॒सा धि॑यं स॒चेत् म॑र्त्यः ।
 अ॒ग्निमी॑धे वि॒वस्व॑भिः ॥२२॥

XLIX. RIGVEDA X. 9.

आपो हि षा मयोभुवस्ता न ऊर्जे दधातन ।
 महे रणाय चक्षसे ॥ १ ॥
 यो वः शिवतमो रसस्तस्य भाजयतेह नः ।
 उशतीरिव मातरः ॥ २ ॥
 5 तस्मा अरं गमाम वो यस्य क्षयाय जिन्वथ ।
 आपो जनयथा च नः ॥ ३ ॥

L. RIGVEDA X. 14.

परेयिवांसं प्रवतो महीरनु बहुभ्यः पन्थामनुपस्पशानम् ।
 वैवस्वतं संगमनं जनानां यमं राजानं हविषा दुवस्य ॥ १ ॥
 यमो नो गातुं प्रथमो विवेद नैषा गव्यूतिरपभर्तवा उ ।
 10 यत्रा नः पूर्वे पितरः परेयुरेना जज्ञानाः पथ्याऽ अनु स्वाः ॥ २ ॥
 प्रेहि प्रेहि पथिभिः पूर्वैर्भिर्यत्रा नः पूर्वे पितरः परेयुः ।
 उभा राजाना स्वधया मदन्ता यमं पश्यासि वरुणं च देवम् ॥ ७ ॥
 सं गच्छस्व पितृभिः सं यमेनेष्टापूर्तेन परमे व्योमन् ।
 हित्वायावद्यं पुनरस्तमेहि सं गच्छस्व तन्वा सुवर्चाः ॥ ८ ॥
 15 अपेत वीत वि च सर्पतातो ऽस्मा एतं पितरो लोकमक्रन् ।
 अहोभिरङ्गिरक्तुभिर्व्यक्तं यमो ददात्यवसानमस्मै ॥ ९ ॥
 अति द्रव सारमेयौ श्वानौ चतुरक्षौ श्वलौ साधुना पथा ।
 अथा पितृन्सुविदत्राँ उपेहि यमेन ये संधमादं मदन्ति ॥ १० ॥
 यौ ते श्वानौ यम रक्षितारौ चतुरक्षौ पथिरक्षौ नृचक्षसौ ।

ताभ्यामेनं परि देहि राजन्स्वस्ति चास्मा अनमीवं च धेहि ॥
 उरूणासावसुतृपा उदुबलौ यमस्य दूतौ चरतो जनां अनु ।
 तावस्मभ्यं दृश्ये सूर्याय पुनर्दातामसुमद्येह भद्रम् ॥१२॥

LI. RIGVEDA X. 16.

- मैनमग्ने वि दहो माभि शोचो मास्य त्वचं चिक्षिपो मा शरीरम् ।
 5 यदा ऋतं कृणवो जातवेदो ऽथेमेनं प्र हिणुतात्पितृभ्यः ॥१॥
 ऋतं यदा करसि जातवेदो ऽथेमेनं परि दत्तात्पितृभ्यः ।
 यदा गच्छात्यमुनीतिमेतामथा देवानां वशनीर्भवाति ॥२॥
 सूर्यं चक्षुर्गच्छतु वातमात्मा द्यां च गच्छ पृथिवीं च धर्मणा ।
 अपो वा गच्छ यदि तत्र ते हितमोषधीषु प्रति तिष्ठा शरीरैः ॥
 10 अजो भागस्तपसा तं तपस्व तं ते शोचिस्तपतु तं ते अर्चिः ।
 यास्ते शिवास्तन्वो जातवेदस्ताभिर्वहैनं सुकृतामु लोकम् ॥४॥
 अव सृज पुनरग्ने पितृभ्यो यस्त आहुतश्चरति स्वधाभिः ।
 आयुर्वसान उप वेतु शेषः सं गच्छतां तन्वा जातवेदः ॥५॥
 यत्रै कृणः शकुन आतुतोद पिपीलः सर्प उत वा श्वापदः ।
 15 अग्निष्टद्विश्वादंगदं कृणोतु सोमश्च यो ब्राह्मणां आविवेशं ॥६॥
 अग्नेर्वर्म परि गोभिर्भयस्व सं प्रोर्णुष्व पीवसा मेदसा च ।
 नेत्वा धृणुर्हरसा जह्वाणो दधृग्विधस्यन्यर्यह्वयाते ॥७॥
 इममग्ने चमसं मा वि जिह्वरः प्रियो देवानामुत सोम्यानाम् ।
 एष यश्चमसो देवपानस्तस्मिन्देवा अमृता मादयन्ते ॥८॥
 20 क्रव्यादमग्निं प्र हिणोमि दूरं यमराज्ञो गच्छतु रिप्रवाहः ।

इ॒हैवा॒यमि॒तरो जा॒तवे॒दा दे॒वेभ्यो॑ ह॒व्यं व॑हतु प्र॒जान॑न् ॥९॥
 यो अ॒ग्निः क्र॒व्यात्प्र॒विवेश॑ वो गृ॒हमि॒मं पश्य॑न्नित॒रं जा॒तवे॒दसम् ।
 तं ह॑रामि पि॒तृय॒ज्ञाय॑ दे॒वं स घ॑र्ममि॒न्वात्पर॑मे स॒धस्यै॑ ॥१०॥

यो अ॒ग्निः क्र॒व्यवा॑हनः पि॒तृन्य॑क्ष॒हता॑वृधः ।

5 प्रे॒तुं ह॒व्यानि॑ वोचति दे॒वेभ्य॑श्च पि॒तृभ्य॑ आ ॥११॥

उ॒शन्त॑स्त्वा नि धी॒मह्यु॑शन्तः समि॒धीम॑हि ।

उ॒शन्नु॑शत आ व॒ह पि॒तृन्ह॒विषे॑ अ॒त्तवे॑ ॥१२॥

यं त्वम॑ग्रे स॒मद॑ह॒स्तमु॑ नि॒र्वाप॑या पुनः ।

कि॒याञ्च॑ रो॒हतु॑ पा॒कदूर्वा॑ व्य॒ल्कशा॑ ॥१३॥

10 शी॒ति॒के शी॒ति॒काव॑ति॒ ह्लादि॑के॒ ह्लादि॑कावति ।

म॒ण्डूक्या॑ऽ सु सं ग॑म इ॒मं स्व॑मि॒मिं ह॑र्षय ॥१४॥

LII. RIGVEDA X. 17.

त्वष्टा॑ दु॒हि॒त्रे व॑हतुं कृ॒णोती॑ती॒दं वि॒श्वं भु॑वनं स॒मेति॑ ।

य॒मस्य॑ मा॒ता पर्यु॑ह्यमा॒ना म॒हो जा॒या वि॒वस्व॑तो ननाश ॥१॥

अ॒पा॒गूह॑न्न॒मृतां॑ म॒र्येभ्यः॑ कृ॒त्वी स॑व॒र्णाम॑ददुर्वि॒वस्व॑ते ।

15 उ॒ताश्चि॑ना॒वभ॑र॒द्यत्त॑दासी॒दज॑हादु॒ द्वा मि॑थुना सं॒रणूः॑ ॥२॥

पू॒षा त्वे॒तश्चा॑वयतु प्र वि॒ज्ञान॑न॒पशु॑र्भुवनस्य गो॒पाः ।

स त्वे॒तेभ्यः॑ परि॑ द॒दत्पि॑तृ॒भ्यो ऽग्नि॑दे॒वेभ्यः॑ सु॒विद॑त्रि॒येभ्यः॑ ॥३॥

आ॒युर्वि॑श्वा॒युः परि॑ पा॒सति॑ त्वा पू॒षा त्वा पा॑तु प्र॒पथे॑ पु॒रस्ता॑त् ।

यचा॑स॒ते सु॒कृ॒तो यच॑ ते य॒युस्त॑त् त्वा दे॒वः स॑वि॒ता द॑धातु ॥४॥

20 पू॒षेमा॑ आ॒शा अ॒नु वे॑द॒ सर्वाः॑ सो अ॒स्माँ अ॒भय॑तमेन नेषत् ।

स्वस्ति॒दा आ॒र्घृणिः॒ सर्व॑वी॒रो ऽप्र॑युच्छन्तुर ए॒तु प्र॒जान॑न् ॥५॥
 प्र॒पथे॑ प॒थाम॑जनिष्ट पू॒षा प्र॒पथे॑ दि॒वः प्र॒पथे॑ पृथि॒व्याः ।
 उ॒भे अ॒भि प्रि॒यत॑मे स॒धस्ये॒ आ च॒ परा॑ च चरति प्र॒जान॑न् ॥

LIII. RIGVEDA X. 18.

- परं॑ मृत्यो॒ अनु॒ परे॑हि॒ पन्थां॑ यस्ते॒ स्व इ॒तरो॑ दे॒व्याना॑त् ।
 5 चक्षु॑ष्मते शृ॒ण्वते॑ ते ब्रवी॒मि मा नः॑ प्र॒जां री॑रिषो मोत वी॒रान् ॥
 मृत्योः॑ प॒दं यो॒पय॑न्तो यदै॒त द्रा॒घीय॑ आ॒युः प्र॒तरं॑ द॒धानाः॑ ।
 आ॒प्याय॑मानाः प्र॒जया॑ धनेन श्रु॒द्धाः पू॒ता भ॑वत यज्ञि॒यासः॑ ॥२॥
 इ॒मे जी॒वा वि॒ मृतै॑राव॒वृच॑न्म॒भूद्भ॒द्रा दे॒वहू॑तिर्नो अ॒द्य ।
 प्रा॒ज्वो अ॒गाम॑ नृ॒तये॒ हसा॑य द्रा॒घीय॑ आ॒युः प्र॒तरं॑ द॒धानाः॑ ॥३॥
 10 इ॒मं जी॒वेभ्यः॑ परि॒धिं द॑धामि॒ मैषां॑ नु गा॒दप॑रो अर्थमे॒तम् ।
 श॒तं जी॒वन्तु॑ श॒रदः॑ पु॒रुची॑रन्त॒र्मृत्युं॑ द॒धतां॑ पर्व॒तेन ॥४॥
 यथा॑हा॒न्यनु॒पूर्वं॑ भव॒न्ति यथ॑ च॒तव॑ च॒तुभि॑र्यन्ति सा॒धु ।
 यथा॑ न पूर्॒वम॑प॒रो ज॑हा॒त्येवा॑ धा॒तरा॑यूषि कल्पयैषाम् ॥५॥
 आ रौ॑ह॒तायु॑र्जै॒रसं॑ वृ॒णाना॑ अनु॒पूर्वं॑ यत॒माना॑ यति॒ष्ट ।
 15 इ॒ह त्वष्टा॑ सु॒जनि॑मा स॒जोषा॑ दी॒र्घमा॑युः करति जी॒वसे॑ वः ॥६॥
 इ॒मा ना॒रीर॑वि॒धवाः॑ सु॒पत्नी॑रा॒ज्जने॑न स॒र्पिषा॑ सं वि॒शन्तु॑ ।
 अ॒नश्र॑वो ऽन॒मीवाः॑ सु॒रत्ना॑ आ रौ॑हन्तु॒ जन॑यो योनि॒मये॑ ॥७॥
 उ॒दीर्ष्व॑ ना॒र्येभि॑ जी॒वलो॑कं ग॒तासु॑मे॒तमु॒प शेष॑ एहि॒ ।
 ह॒स्तग्रा॑भस्य॒ दिधि॑षोस्त॒वेदं॑ प॒त्युर्ज॑नि॒त्वम॑भि सं व॒भूथ ॥८॥
 20 धनु॑र्ह॒स्तादा॑द॒दानो॑ मृत॒स्यासे॒ स्र॒चाय॑ व॒र्चसे॒ बला॑य ।

अत्रैव त्वमिह वयं सुवीरा विश्वा स्पृधो अभिमातीर्जयेम ॥९॥
 उप सर्प मातरं भूमिमेतामुरुचसं पृथिवीं सुशेवाम् ।
 ऊर्णमिदा युवतिर्दक्षिणावत एषा त्वा पातु निर्वृतेरुपस्थात ॥
 उच्छ्वस्व पृथिवि मा नि बाधथाः सूपायनासै भव सूपवञ्चना ।

5 माता पुत्रं यथा सिचाभ्येनं भूम ऊर्णहि ॥११॥

उच्छ्वमाना पृथिवी सु तिष्ठतु सहस्रं मित उप हि श्रयन्ताम् ।
 ते गृहासो घृतश्चुतो भवन्तु विश्वाहासै शरणाः सन्त्वत्र ॥१२॥
 उत्रै स्तभ्रामि पृथिवीं तत्परीमं लोणं निदधन्मो अहं रिषम् ।
 एतां स्थूणां पितरो धारयन्तु ते ऽत्रा यमः सादना ते मिनोतु ॥

10 प्रतीचीने मामहनीष्वाः पर्णमिवा दधुः ।

प्रतीचीं जयभा वाचमश्च रश्नया यथा ॥१४॥

LIV. RIGVEDA X. 33.

कुरुश्रवणमावृणि राजानं चासदस्यवम् ।

मंहिष्ठं वाघतामृषिः ॥४॥

यस्य मा हरितो रथे तिस्रो वहन्ति साधुया ।

15 स्तवै सहस्रदक्षिणे ॥५॥

यस्य प्रस्वादसो गिर उपमश्रवसः पितुः ।

क्षेत्रं न रणमूचुषे ॥६॥

अधि पुत्रोपमश्रवो नपान्मित्रातिथेरिहि ।

पितुष्टे अस्मि वन्दिता ॥७॥

20 यदीशीयामृतानामुत वा मर्त्यानाम् ।

जीवेदिन्मघवा मम ॥८॥

न देवानामति व्रतं शतात्मा चन जीवति ।

तथा युजा वि वावृते ॥९॥

LV. RIGVEDA X. 40. 10.

जीवं रुदन्ति वि मयन्ते अध्वरे दीर्घामनु प्रसितिं दीधियुर्नरः ।

5 वामं पितृभ्यो य इदं संमेरिरे मयः पतिभ्यो जनयः परिष्वजे ॥

LVI. RIGVEDA X. 52.

विश्वे देवाः शास्तन मा यथेह होता वृतो मनवै यन्निषद्य ।

प्र मे ब्रूत भागधेयं यथा वो येन पथा हव्यमा वो वहानि ॥१॥

अहं होता न्यसीदं यजीयान्विश्वे देवा मरुतो मा जुनन्ति ।

अहरहरश्चिनाध्वर्यवं वां ब्रह्मा समिज्जवति साहुतिर्वाम् ॥२॥

10 अयं यो होता किरु स यमस्य कमणूहे यत्समञ्जन्ति देवाः ।

अहरहर्जायते मासि मास्यथा देवा दधिरे हव्यवाहम् ॥३॥

मां देवा दधिरे हव्यवाहमपम्लुक्तं बहु कृच्छ्रा चरन्तम् ।

अग्निर्विद्वान्यज्ञं नः कल्पयाति पञ्चयामं चिवृतं सप्रतन्तुम् ॥

आ वो यस्यमृतत्वं सुवीरं यथा वो देवा वरिवः कराणि ।

15 आ बाहोर्वज्रमिन्द्रस्य धेयामथेमा विश्वाः पृतना जयाति ॥५॥

त्रीणि शता त्री सहस्राण्यग्निं त्रिंशच्च देवा नवं चासपर्यन् ।

औक्षन्धृतैरस्तृणन्वर्हिरेस्मा आदिजोतारं न्यसादयन्त ॥६॥

LVII. RIGVEDA X. 53.

तन्तुं तन्वन्नजसो भानुमन्विहि ज्योतिष्मतः पथो रक्ष धिया कृतान् ।
 अनुत्खणं वयत जोगुवामपो मनुर्भव जनया दैव्यं जनम् ॥६॥
 अशमन्वती रीयते सं रभध्वमुत्तिष्ठत प्र तरता सखायः ।
 अत्रा जहाम ये असन्नशेवाः शिवान्वयमुत्तरेमाभि वाजान् ॥७॥

LVIII. RIGVEDA X. 85. 36, 24-26, 32-33, 27, 43-47.

5 गृणामि ते सौभगत्वाय हस्तं मया पत्या जरदष्टिर्यथासः ।
 भगो अर्यमा सविता पुरंधिर्मह्यं त्वादुर्गार्हपत्याय देवाः ॥३६॥
 प्र त्वा मुञ्चामि वरुणस्य पाशाद्येन त्वावध्नात्सविता मुशेवः ।
 ऋतस्य योनौ सुकृतस्य लोके ऽरिष्टां त्वा सह पत्या दधामि ॥२४॥
 प्रेतो मुञ्चामि नामुतः सुवद्वाममुतस्करम् ।

10 यथेयमिन्द्र मीढुः सुपुत्रा सुभगासन्ति ॥२५॥
 पूषा त्वेतो नयतु हस्तगृह्याश्विना त्वा प्र वहतां रथेन ।
 गृहान्गच्छ गृहपत्नी यथासौ वशिनी त्वं विदथमा वंदासि ॥२६॥
 मा विदथरिपन्थिनो य आसीदन्ति दंपती ।
 सुगेभिर्दुर्गमतीतामप द्रान्वरातयः ॥३२॥

15 सुमङ्गलीरियं वधूरिमां समेत पश्यत ।
 सौभाग्यमस्यै दत्त्वायाथास्तं वि परेतन ॥३३॥
 इह प्रियं प्रजया ते समृध्यतामस्मिन्गृहे गार्हपत्याय जागृहि ।
 एना पत्या तन्वं सं मृजस्वाधा जिघ्री विदथमा वंदाथः ॥२७॥
 आ नः प्रजां जनयतु प्रजापतिराजस्ताय समनक्त्वर्धमा ।

अदुर्मङ्गलीः पतिलोकमा वि॒शं नो भव द्वि॒पदे॒ शं चतु॑ष्पदे॥

अघोरचक्षुरपति॒घ्नेधि॒ शि॒वा प॒शुभ्यः॒ सुम॑नाः सुव॒र्चाः ।

वी॒रसू॒र्देव॑कामा स्यो॒ना शं नो भव द्वि॒पदे॒ शं चतु॑ष्पदे ॥४४॥

इ॒मां त्वमि॒न्द्र मी॒ढुः सु॒पुत्रां सु॒भगां कृ॑णु ।

५ द॒शास्यां पु॒त्राना॒ धेहि॒ पति॑मेकाद॒शं कृ॑धि ॥४५॥

स॒म्राज्ञी श्व॑श्रु॒रे भव॑ स॒म्राज्ञी श्व॑श्वां भ॒व ।

न॒नान्द॒रि स॒म्राज्ञी भव॑ स॒म्राज्ञी अ॒धि दे॒वृषु॑ ॥४६॥

स॒मञ्ज॑न्तु वि॒श्वे दे॒वाः स॒मापो॒ हृद॑यानि नो ।

सं मा॒तरि॒श्वा सं धा॒ता स॒मु दे॒ष्ट्री द॒धातु॑ नो ॥४७॥

LIX. RIGVEDA X. 137.

10 उ॒त दे॒वा अ॒व॒हि॒तं दे॒वा उ॒न्नय॑था पु॒नः ।

उ॒ताग॑श्च॒क्रुषं॑ दे॒वा दे॒वा जी॒वय॑था पु॒नः ॥१॥

द्वावि॒मौ वा॒तौ वा॒त आ॒ सिन्धो॑रा प॒राव॑तः ।

द॒क्षं ते अ॒न्य आ॒ वा॒तु प॒रा॒न्यो वा॒तु य॒द्रपः॑ ॥२॥

आ॒ वा॒त वा॒हि भे॒षजं॑ वि॒ वा॒त वा॒हि य॒द्रपः॑ ।

15 त्वं हि वि॒श्वभे॑षजो दे॒वानां॑ दू॒त ई॒यसे ॥३॥

आ॒ त्वाग॑मं श॒न्ताति॑भि॒रथो॑ अ॒रि॒ष्टता॑तिभिः ।

द॒क्षं ते भ॒द्रमा॑भा॒र्षे प॒रा य॒क्ष्मं सु॒वामि॑ ते ॥४॥

चा॒र्यन्ता॑मि॒ह दे॒वास्त्रा॑र्य॒तां म॒रुतां॑ ग॒णः ।

चा॒र्यन्तां॑ वि॒श्वा भू॑तानि यथा॒यम॑र॒पा अस॑न्त ॥५॥

20 आ॒प इ॒द्वा उ॑ भे॒षजी॑रापो॒ अमी॑व॒चात॑नीः ।

आपः सर्वस्य भेषजीस्तास्ते कृण्वन्तु भेषजम् ॥६॥
 हस्ताभ्यां दशशाखाभ्यां जिह्वा वाचः पुरोगवी ।
 अनामयित्नुभ्यां त्वा ताभ्यां त्वोप स्पृशामसि ॥७॥

LX. RIGVEDA X. 154.

सोम एकैभ्यः पवते घृतमेक उपासते ।
 5 येभ्यो मधु प्रधावन्ति तांश्चिदेवापि गच्छतात् ॥१॥
 तपसा ये अनाधृथास्तपसा ये स्वर्ययुः ।
 तपो ये चक्रिरे महस्तांश्चिदेवापि गच्छतात् ॥२॥
 ये युध्यन्ते प्रधनेषु शूरासो ये तनूत्यजः ।
 ये वा सहस्रदक्षिणास्तांश्चिदेवापि गच्छतात् ॥३॥
 10 ये चित्पूर्वं ऋतसापं ऋतावान् ऋतावृधः ।
 पितृन्तपस्वतो यम तांश्चिदेवापि गच्छतात् ॥४॥
 सहस्रणीथाः कवयो ये गोपायन्ति सूर्यम् ।
 ऋषीन्तपस्वतो यम तपोजाँ अपि गच्छतात् ॥५॥

LXI. RIGVEDA X. 155.

परीमे गार्मनेषत् पर्यग्मिमहषत् ।
 15 देवेष्वक्रत् अवः क इमाँ आ दधर्षति ॥५॥

LXII. MAITRAYANI SANHITA II. 13. 23.

हिरण्यगर्भः समवर्तताये भूतस्य जातः पतिरैक आसीत् ।

- सं दाधार पृथिवीं द्यामुर्तेमां कस्मै देवाय हविषा विधेम ॥१॥
 यः प्राणतो निमिषतश्च राजा पतिर्विश्वस्य जंगतो बभूव ।
 ईशे यो अस्य द्विपदश्चतुष्पदः कस्मै देवाय हविषा विधेम ॥२॥
 य ओजोदा बलदा यस्य विश्व उपासते प्रशिष्यं यस्य देवाः ।
 5 यस्य ह्यायामृतं यस्य मृत्युः कस्मै देवाय हविषा विधेम ॥३॥
 यस्येमे विश्वे गिरयो महित्वा समुद्रं यस्य रसया सहाहुः ।
 दिशो यस्य प्रदिशः पञ्च देवीः कस्मै देवाय हविषा विधेम ॥
 येन द्यौरुग्रा पृथिवी च हठा येन स्व स्तभितं येन नाकः ।
 यो अन्तरिक्षं विममे वरीयः कस्मै देवाय हविषा विधेम ॥४॥
 10 य इमे द्यावापृथिवी तस्तभाने अधारयद्रोदसी रजमाने ।
 यस्मिन्नधि विततः सूर्य एति कस्मै देवाय हविषा विधेम ॥६॥
 आपो ह यन्महती विश्वमायन्गर्भं दधाना जनयन्तीरग्निम् ।
 ततो देवानां निरवर्ततासुः कस्मै देवाय हविषा विधेम ॥७॥

LXIII. MAITRAYANI SANHITA I. 5. 12.

- यमो वा अम्रियत । ते देवा यस्या यममपाब्रुवन् । तां
 15 यदपृच्छन्साब्रवीदद्यामुर्तेति । ते ऽब्रुवन् वा इयमिममित्थं
 मृष्यते रात्रीं सृजावहा इति । अहर्वाव तर्हीसीन्न रात्रिः । ते
 देवा रात्रिमसृजन्त । ततः श्वस्तनमभवत् । ततः सा तममृ-
 ष्यत । तस्मादाहुर्होरात्राणि वावाधं मर्षयन्तीति ।

LXIV. MAITRAYANI SANHITA I. 10. 13.

प्रजापतेर्वा एतज्ज्येष्ठं तोकं यत्पर्वताः । ते पक्षिण आ-

सन् । ते परापातमासत यच्च यत्राकामयन्त । अथ वा इयं
तर्हि शिथिरासीत् । तेषामिन्द्रः पक्षानद्धिनत् । तैरिमामह-
हत् । ये पक्षा आस० स्ते जीमूता अभवन् । तस्मादेते सददि
पर्वतमुप स्रवन्ते । योनिर्ह्येषामेषः ।

LXV. MAITRAYANI SANHITA II. 1. 12.

- 5 ऐन्द्राबार्हस्पत्य० हविर्निर्वपेद्यो राष्ट्रीयो नैव प्रस्तिङ्नुयात् ।
अदितिर्वै प्रजाकामौदनमपचत् । सोऽज्जिष्टमाश्नात् । तं वा
इन्द्रमन्तरेव गर्भे संतमयस्सयेन दास्नापौम्भत् । सोऽपोब्धो
ऽजायत । तं वा एतेन बृहस्पतिरयाजयदैन्द्राबार्हस्पत्येन ।
तस्य तद्दाम स्वयमेव व्युपद्यत । स इमा दिशो वज्रेणाभिप-
10 र्यावर्तत । यो राष्ट्रीयो नैव प्रस्तिङ्नुयात्तमेतेन याजयेदैन्द्रा-
बार्हस्पत्येन । परिततो हि वा एष पाप्मना । अथैष न प्र
स्तिङ्नोति । बृहस्पतये निरुप्यता इन्द्राय क्रियते सर्वत एवैनं
मुञ्चति । वज्रेणेमा दिशोऽभिरप्यावर्तते ।

LXVI. TAITTIRIYA SANHITA II. 6. 6.

- अग्नेस्त्रयो ज्यायांसो भ्रातर आसन् । ते देवेभ्यो हव्यं वह-
15 न्तः प्रामीयन्त । सोऽग्निरबिभेदित्यं वाव स्य आर्तिमारिष्य-
तीति । स निलायत । सोऽपः प्राविशत् । तं देवताः प्रैषमै-
च्छन् । तं मत्स्यः प्राब्रवीत् । तमशपड्विया धिया त्वा वध्या-
सुर्यो मा प्रावोच इति । तस्मान्मत्स्यं धिया धिया घ्नन्ति । श-
प्नो हि । तमन्वविन्दन् । तमब्रुवन्नुप न आ वर्तस्व हव्यं नो

वहेति । सो ऽब्रवीच्चरं वृणै यदेव गृहीतस्याहुतस्य बहिःपरि-
धि स्कन्दात्तन्मे भ्रातृणां भागधेयमसदिति । तस्माच्चगृहीतस्या-
हुतस्य बहिःपरिधि स्कन्दति तेषां तज्जागधेयम् ।

LXVII. AITAREYA BRAHMANA III. 20.

इन्द्रो वै वृचं हनिष्यन्सर्वा देवता अब्रवीदनु मोप तिष्ठध्व-
5 मुप मा ह्यध्वमिति । तथेति । तं हनिष्यन्त आद्रवन् । सो
ऽवेन्मां वै हनिष्यन्त आ द्रवन्ति हन्तेमान्भीषया इति । ता-
नभि प्राश्वसीत् । तस्य श्वसथादीषमाणा विश्वे देवा अद्रवन् ।
मरुतो हैनं नाजहुः प्रहर भगवो जहि वीरयस्वेत्येवैनमेतां
वाचं वदन्त उपातिष्ठन्त । तदेतदृषिः पश्यन्नभ्यनूवाच वृचस्य
10 त्वा श्वसथादिति । सो ऽवेदिमे वै किल मे सचिवा इमे मा-
कामयन्त हन्तेमानस्मिन्नुक्थ आ भजा इति । तानेतस्मिन्नुक्थ
आभजत् ।

LXVIII. AITAREYA BRAHMANA III. 21.

इन्द्रो वै वृचं हत्वा सर्वा विजितीर्विजित्याब्रवीत्प्रजापति-
महमेतदसानि यत्त्वमहं महानसानीति । स प्रजापतिरब्रवी-
15 दथ को ऽहमिति । यदेवैतदवोच इत्यब्रवीत् । ततो वै को
नाम प्रजापतिरभवत् । को वै नाम प्रजापतिः । यन्महानि-
न्द्रो ऽभवत्तन्महेन्द्रस्य महेन्द्रत्वम् ।

LXIX. ÇATAPATHA BRAHMANA II. 2. 2.

इया वै देवाः । देवा अहैव देवाः । अथ ये ब्राह्मणाः शुश्रुवां-

सो ऽनूचानास्ते मनुष्यदेवाः । तेषां द्वेधा विभक्त एव यज्ञः ।
 आहुतय एव देवानां दक्षिणा मनुष्यदेवानां ब्राह्मणानां शु-
 श्रुवुषामनूचानानाम् । आहुतिभिरेव देवाग्नीणाति दक्षिणा-
 भिर्मनुष्यदेवान्ब्राह्मणाञ्छुश्रुवुषो ऽनूचानान् । त एनमुभये
 5 देवाः प्रीताः सुधायां दधति ॥६॥

LXX. ÇATAPATHA BRAHMANA II. 2. 2.

तस्य वा एतस्याग्न्याधेयस्य सत्यमेवोपचारः । स यः सत्यं
 वदति यथाग्निं समिद्धं तं घृतेनाभिषिञ्चेदेवं हैनं स उद्दीपयति
 तस्य भूयो भूय एव तेजो भवति श्वः श्वः श्रेयान्भवति । अथ यो
 ऽनृतं वदति यथाग्निं समिद्धं तमुदकेनाभिषिञ्चेदेवं हैनं स जा-
 10 सयति तस्य कनीयः कनीय एव तेजो भवति श्वः श्वः पापी-
 यान्भवति । तस्मादु सत्यमेव वदेत् ॥१९॥ तदु हाप्यरुणमौ-
 पवेशिं ज्ञातय ऊचुः स्थविरो वा अस्यग्नी आ धत्स्वेति । स
 होवाच ते मैतद्धूथ वाचंयम एवैधि न वा आहिताग्निनानृतं
 वदितव्यं न वदज्जातु नानृतं वदेत्तावत्सत्यमेवोपचार इति ॥२०॥

LXXI. ÇATAPATHA BRAHMANA X. 4. 3.

15 एष वै मृत्युर्यत्संवत्सरः । एष हि मर्त्यानामहोरात्राभ्यामा-
 युः क्षिणोति । अथ म्रियन्ते । तस्मादेष एव मृत्युः । स यो
 हैतं मृत्युं संवत्सरं वेद न हास्येष पुरा जरसो ऽहोरात्राभ्यामा-
 युः क्षिणोति । सर्वं हैवायुरेति ॥१॥ एष उ एवान्तकः । एष
 हि मर्त्यानामहोरात्राभ्यामायुषो ऽन्तं गच्छति । अथ म्रियन्ते ।

तस्मादेष एवान्तकः । स यो हैतमन्तकं मृत्युं संवत्सरं वेद न
 हास्यैष पुरा जरसो ऽहोरात्राभ्यामायुषो ऽन्तं गच्छति । सर्वं
 हैवायुरेति ॥२॥ ते देवा एतस्मादन्तकान्मृत्योः संवत्सरात्प्रजा-
 पतेर्विभयां चक्रुर्यद्वै नो ऽयमहोरात्राभ्यामायुषो ऽन्तं न ग-
 5 च्छेदिति ॥३॥ त एतान्यज्ञक्रतूंस्तेनिरे ऽग्निहोत्रं दर्शपूर्णमा-
 सौ चातुर्मास्यानि पशुबन्धं सौम्यमध्वरम् । त एतैर्यज्ञक्रतुभि-
 र्यजमाना नामृतत्वमानशिरे ॥४॥ तं हाप्यग्निं चिक्षिरे । ते
 ऽपरिमिता एव परिश्रित उप दधुरपरिमिता यजुष्मतीरपरि-
 मिता लोकंपृणा यथेदमप्येतर्ह्येक उपदधति । इति देवा अ-
 10 कुर्वन् । इति ते ह नैवामृतत्वमानशिरे ॥५॥ ते ऽर्चन्तः आ-
 म्यन्तश्चेरुमृतत्वमवरुह्यत्समानाः । तान्ह प्रजापतिरुवाच न
 वै मे सर्वाणि रूपाण्युप धत्थाति वैव रेचयथ न वाभ्यापयथ
 तस्मान्नामृता भवथेति ॥६॥ ते होचुस्तेभ्यो वै नस्त्वमेव त-
 ब्रूहि यथा ते सर्वाणि रूपाण्युपदधामेति ॥७॥ स होवाच
 15 षष्टिं च त्रीणि च शतानि परिश्रित उप धत्त षष्टिं च त्रीणि
 च शतानि यजुष्मतीरधि षट्त्रिंशतमथ लोकंपृणा दश च स-
 हस्राण्यष्टौ च शतान्युप धत्ताथ मे सर्वाणि रूपाण्युप धास्य-
 थाथामृता भविष्यथेति । ते ह तथा देवा उप दधुः । ततो दे-
 वा अमृता आसुः ॥८॥ स मृत्युर्देवानब्रवीदित्यमेव सर्वे मनु-
 20 ष्या अमृता भविष्यन्त्यथ को मह्यं भागो भविष्यतीति । ते हो-
 चुर्नातो ऽपरः कश्चन सह शरीरेणामृतो ऽसद्यदैव त्वमेतं भागं
 हरासा अथ व्यावृत्य शरीरेणामृतो ऽसद्यो ऽमृतो ऽसद्विद्यया
 वा कर्मणा वेति । यद्वै तदब्रुवन्विद्यया वा कर्मणा वेत्येषा

हैव सा विद्या यदग्निरेतदु हैव तत्कर्म यदग्निः ॥९॥ ते य ए-
वमेतद्विदुर्ये वैतत्कर्म कुर्वते मृत्वा पुनः सं भवन्ति । ते संभ-
वन्त एवामृतत्वमभिसं भवन्ति । अथ य एवं न विदुर्ये वैत-
त्कर्म न कुर्वते मृत्वा पुनः सं भवन्ति त एतस्यैवान्नं पुनः पु-
5 नर्भवन्ति ॥ १० ॥

LXXII. ÇATAPATHA BRAHMANA XII. 7. 3.

इन्द्रस्येन्द्रियमन्नस्य रसं सोमस्य भक्षं सुरयासुरो नमुचिरह-
रत् । सो ऽश्विनौ च सरस्वतीं चोपाधावच्छेपानो ऽस्मि न-
मुचये न त्वा दिवा न नक्तं हनानि न दण्डेन न धन्वना न पृ-
थेन न मुष्टिना न श्रुष्केण नार्द्रेणाय म इदमहर्षीदिदं म
10 आ जिहीर्षथेति । ते ऽब्रुवन्नस्तु नो ऽचाप्यथा हरामेति । सह
न एतदथा हरतेत्यब्रवीत् । इति तावश्विनौ च सरस्वती च
अपां फेनं वज्रमसिञ्चन्न श्रुष्को नार्द्र इति । तेनेन्द्रो नमुचे-
रासुरस्य व्युष्टायां राचावनुदित आदित्ये न दिवा न नक्तमि-
ति शिर उदवासयत् । तस्मादेतद्विषिणाभ्यनूक्तमपां फेनेनेति ।

LXXIII. NIRUKTA II. 16.

15 अतिष्ठन्तीनामनिविशमानानामित्यस्यावराणां काष्ठानां
मध्ये निहितं शरीरं मेघः । शरीरं शृणातेः शब्दातेर्वा । वृचस्य
निण्यं निण्यमं विचरन्ति विजानन्त्याप इति । दीर्घं द्राघतेः ।
तमस्तनोतेः । आशयदाशेतेः । इन्द्रश्चुरिन्द्रो ऽस्य शमयिता वा
शातयिता वा तस्मादिन्द्रश्चुः । तत्को वृचः । मेघ इति नैरु-

क्ताः । त्वाष्ट्रो ऽसुर इत्येतिहासिकाः । अपां च ज्योतिषश्च
 मिश्रीभावकर्मणो वर्षकर्म जायते । तत्रोपमार्थेन युद्धवर्णा
 भवन्ति । अहिवत्तु खलु मन्त्रवर्णा ब्राह्मणवादाश्च । विवृद्धा
 शरीरस्य स्त्रीतांसि निवारयां चकार । तस्मिन्हते प्रसस्यन्दिर
 5 आपः । तदभिवादित्येषगर्भवति ।

LXXIV. AÇVALAYANA'S GRIHYASUTRA I. 5, 7, 8.

कुलमये परीक्षेत ये मातृतः पितृतश्चेति यथोक्तं पुरस्तात् । १।
 बुद्धिमते कन्यां प्रयच्छेत् । २। बुद्धिरूपशीललक्षणसंपन्नामरोगा-
 मुपयच्छेत् । ३। दुर्विज्ञेयानि लक्षणान्यष्टौ पिण्डान्कृत्व ऋतमये
 प्रथमं जज्ञ ऋते सत्यं प्रतिष्ठितम् । यदियं कुमार्यभिजाता
 10 तदियमिह प्रतिपद्यताम् । यत्सत्यं तद्दृश्यतामिति पिण्डान-
 भिमन्य कुमारीं ब्रूयादेषामेकं गृहाणेति । ४। स्त्रेवाच्चेदुभयतः-
 सस्याद्गृह्णीयादन्नवत्यस्याः प्रजा भविष्यतीति विद्याद्गोष्ठात्प-
 शुमती वेदिपुरीषाद्ब्रह्मवर्चस्विन्यविदासिनो हृदात्सर्वसंपन्ना-
 देवनाक्तितवी चतुष्पथाद्विप्रवाजिनीरिणादधन्या श्मशाना-
 15 त्यतिघ्नी । ५। ॥ ५॥

अथ खलूच्चावचा जनपदधर्मा ग्रामधर्माश्च तान्विवाहे प्र-
 तीयात् । १। यत्तु समानं तद्वक्ष्यामः । २। पश्चादग्नेर्दृष्टदमश्मानं
 प्रतिष्ठाप्योत्तरपुरस्तादुदकुम्भं समन्वारब्धायां हुत्वा तिष्ठन्नत्य-
 द्गुखः प्राङ्गुल्या आसीनाया गृह्णामि ते सौभगत्वाय हस्त-
 20 मित्यङ्गुष्ठमेव गृह्णीयाद्यदि कामयीत पुमांस एव मे पुत्रा
 जायेरन्निति । ३। अङ्गुलीरेव स्त्रीकामः । ४। रोमान्ते हस्तं साङ्गुष्ठ-

मुभयकामः । ५। प्रदक्षिणमग्निमुदकुम्भं च चिः परिणयं जपति
अमो ऽहमस्मि सा त्वं सा त्वमस्यमो ऽहम् ।

द्यौरहं पृथिवी त्वं सामाहमृक्त्वम् ॥

तावेहि विवहावहै प्रजां प्रजनयावहै ।

5 संप्रियौ रोचिष्णू सुमनस्यमानौ जीवेव शरदः शतम् ॥

इति । ६। परिणीय परिणीयाश्मानमारोहयति

इममश्मानमारोहाश्मेव त्वं स्थिरा भव ।

सहस्व पृतनायतो ऽभितिष्ठ पृतन्यतः ॥

इति । ७। वध्वञ्जला उपस्तीर्य भ्राता भ्रातृस्थानो वा द्विलो-

10 जानावपति । ८। त्रिर्जामदग्न्यानाम् । ९। प्रत्यभिघार्य हविः । १०।

अवत्तं च । ११। एषो ऽवदानधर्मः । १२।

अर्यमणं नु देवं कन्या अग्निमयक्षत ।

स इमां देवो अर्यमा प्रेतो मुञ्चातु नामुतः स्वाहा ॥

वरुणं नु देवं कन्या अग्निमयक्षत ।

15 स इमां देवो वरुणः प्रेतो मुञ्चातु नामुतः स्वाहा ॥

पूषणं नु देवं कन्या अग्निमयक्षत ।

स इमां देवः पूषा प्रेतो मुञ्चातु नामुतः स्वाहा ॥

इत्यविच्छिन्दत्यञ्जलिं सुचेव जुहुयात् । १३। अपरिणीय शूर्प-
पुटेनाभ्यात्मं तूष्णीं चतुर्थम् । १४। ओषोष्य हैके लाजान्परिण-

20 यन्ति तथोत्तमे आहुती न संनिपततः । १५। अथास्यै शिखे वि-
मुञ्चति यदि कृते भवत ऊर्णास्तुके केशपक्षयोर्वङ्गे भवतः । १६।

प्र त्वा मुञ्चामि वरुणस्य पाशादिति । १७। उत्तरामुत्तरया । १८।

अथेनामपराजितायां दिशि सप्त पदान्यभ्युत्क्रामयति

इष एकपदी ऊर्जे द्विपदी
 रायस्योषाय त्रिपदी मायोभव्याय चतुष्पदी
 प्रजाभ्यः पञ्चपदी ऋतुभ्यः षट्पदी
 सखा सप्तपदी भव सा मामनुव्रता भव ।

5 पुत्रान्विन्दावहै बहूंस्ते सन्तु जरदृष्टयः ॥

इति । १९८। उभयोः संनिधाय शिरसी उदकुम्भेनावसिच्य । २०॥
 ब्राह्मण्याश्च वृद्धाया जीवपत्या जीवप्रजाया अगार एतां रा-
 चीं वसेत् । २१॥ ध्रुवमरुन्धतीं सप्त ऋषीनिति दृष्ट्वा वाचं वि-
 सृजेत जीवपत्नी प्रजां विन्देयेति । २२॥ ७॥

- 10 प्रयाण उपपद्यमाने पूषा त्वेतो नयतु हस्तगृह्येति यानमा-
 रोहयेत् । १॥ अश्वमन्वती रीयते सं रभध्वमित्यर्धर्चेन नावमारो-
 हयेत् । २॥ उत्तरेणोत्क्रमयेत् । ३॥ जीवं रुदन्तीति रुदत्याम् । ४॥
 विवाहाग्निमग्रतो ऽजस्रं नयन्ति । ५॥ कल्याणेषु देशवृक्ष-
 चतुष्पथेषु मा विदम्यरिपन्थिन इति जपेत् । ६॥ वासे वासे
 15 सुमङ्गलीरियं वधूरितीक्ष्कानीक्षेत् । ७॥ इह प्रियं प्रजया ते
 समृध्यतामिति गृहं प्रवेशयेत् । ८॥ विवाहाग्निमुपसमाधाय
 पश्चादस्यानहुहं चर्मास्तीर्य प्राग्ग्रीवमुत्तरलोम तस्मिन्नुपवि-
 ष्ठायां समन्वारब्धायामा नः प्रजां जनयतु प्रजापतिरिति च-
 तसृभिः प्रत्यूचं हुत्वा समञ्जन्तु विश्वे देवा इति दध्नः प्राश्य
 20 प्रतिप्रयच्छेदाज्यशेषेण वानक्ति हृदये । ९॥ अत ऊर्ध्वमक्षाराल-
 वणाशिनौ ब्रह्मचारिणावलङ्कुर्वाणावधःशायिनौ स्यातां
 त्रिरात्रं द्वादशरात्रम् । १०॥ संवत्सरं वैक ऋषिर्जायत इति । ११॥

चरितव्रतः सूर्याविदे वधूवस्त्रं दद्यात् । १२१ ॥ अन्नं ब्राह्मणेभ्यः । १२३ ॥
अथ स्वस्त्ययनं वाचयीत । १४१ ॥ ८ ॥

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आहिताग्निं चेदुपतपेत्प्राच्यामुदीच्यामपराजितायां वा दि-
श्युदवस्येत् । १११ ॥ ग्रामकामा अग्नय इत्युदाहरन्ति । १२१ ॥ आशंसन्त
5 एनं ग्राममाजिगमिषन्तो ऽगदं कुर्युरिति ह विज्ञायते । १३१ ॥ अ-
गदः सोमेन पशुनेष्ट्येष्ट्वावस्येत् । १४१ ॥ अनिष्ट्वा वा । १५१ ॥ संस्थिते
भूमिभागं खानयेद्दक्षिणपूर्वस्यां दिशि दक्षिणापरस्यां वा । १६१ ॥
दक्षिणाप्रवरं प्राग्दक्षिणाप्रवरं वा । १७१ ॥ प्रत्यग्दक्षिणाप्रवर-
मित्येके । १८१ ॥ यावानुद्वाहुकः पुरुषस्तावदायामम् । १९१ ॥ व्याममात्रं
10 तिर्यक् । १९०१ ॥ वितस्त्यवाक् । १९११ ॥ अभित आकाशं श्मशानम् । १९२१ ॥
बहुलौषधिकम् । १९३१ ॥ कण्टकिक्षीरिणस्त्विति यथोक्तं पुरस्तात् ।
१९४१ ॥ यत्र सर्वत आपः प्रस्यन्देरन्नेतदादहनस्य लक्षणं श्मशा-
नस्य । १९५१ ॥ केशश्मश्रुलोमनखानि वापयन्तीत्युक्तं पुरस्तात् । १९६१ ॥
विगुल्फं बर्हिराज्यं च । १९७१ ॥ दधन्यत्र सर्पिरानयन्ति । १९८१ ॥ एत-
15 त्पिच्यं पृषदाज्यम् । १९९१ ॥ ११ ॥

अथैतां दिशमग्नीन्धयन्ति यज्ञपात्राणि च । १११ ॥ अन्वञ्चं प्रे-
तमयुजो ऽमिथुनाः प्रवयसः । १२१ ॥ पीठचक्रेण गोयुक्तेनेत्येके । १३१ ॥
अनुस्तरणीम् । १४१ ॥ गाम् । १५१ ॥ अजां वैकवर्णाम् । १६१ ॥ कृष्णामेके
। १७१ ॥ सव्ये बाहौ बद्धानुसंकलयन्ति । १८१ ॥ अन्वञ्चो ऽमात्या अ-
20 धोनिवीताः प्रचृत्तशिखा ज्येष्ठप्रथमाः कनिष्ठजघन्याः । १९१ ॥ प्रा-
थैवं भूमिभागं कर्तोदकेन शमीशाखया त्रिः प्रसव्यमायतनं

परिव्रजन्प्रोक्षत्यपेत वीत वि च सर्पतात इति । १०। दक्षिणपूर्व
 उद्धतान्त आहवनीयं निदधाति । ११। उत्तरपश्चिमे गार्हपत्यम्
 । १२। दक्षिणपश्चिमे दक्षिणम् । १३। अथैनमन्तर्वेदीध्मचितिं चि-
 नोति यो जानाति । १४। तस्मिन्बर्हिःरास्तीर्य कृष्णाजिनं चो-
 5 त्तरलोम तस्मिन्नेतं संवेशयन्त्युत्तरेण गार्हपत्यं हत्वाहवनीयम-
 भिशिरसम् । १५। उत्तरतः पत्नीम् । १६। धनुश्च क्षत्रियाय । १७।
 तामुत्थापयेद्देवरः पतिस्थानीयो ऽन्तेवासी जरद्वासो वोदीर्ष्व
 नार्यभि जीवलोकमिति । १८। कर्ता वृषले जपेत् । १९। धनुर्ह-
 स्तादाददानो मृतस्येति धनुः । २०। उक्तं वृषले । २१। अधिज्यं
 10 कृत्वा संचितिमचित्वा संशीर्यानुप्रहरेत् । २२। ॥ २॥

अथैतानि पात्राणि योजयेत् । १। दक्षिणे हस्ते जुहूम । २। स-
 व्य उपभृतम् । ३। दक्षिणे पार्श्वे स्प्यं सव्ये ऽग्निहोत्रहवणीम्
 । ४। उरसि ध्रुवां शिरसि कपालानि दत्सु ग्रावणः । ५। नासि-
 कयोः सुवौ । ६। भित्त्वा चैकम् । ७। कर्णयोः प्राशिचहरणे । ८।
 15 भित्त्वा चैकम् । ९। उदरे पात्रीम् । १०। समवत्तधानं च चम-
 सम् । ११। उपस्थे शम्याम् । १२। अरणी ऊर्वोः । १३। उलूखल-
 मुसले जङ्घयोः । १४। पादयोः शूर्पे । १५। छित्त्वा चैकम् । १६।
 आसेचनवन्ति पृषदाज्यस्य पूरयन्ति । १७। अमा पुत्रो दृषदु-
 पले कुर्वीत । १८। लौहायसं च कौलालम् । १९। अनुस्तरण्या
 20 वपामुत्खिद्य शिरोमुखं प्रच्छादयेदग्नेर्वर्मं परि गोभिर्व्ययस्वेति
 । २०। वृक्षा उद्धृत्य पाण्योरादध्यादति द्रव सारमेयौ श्वानाविति
 दक्षिणे दक्षिणं सव्ये सव्यम् । २१। हृदये हृदयम् । २२। पिण्डौ
 चैके । २३। वृक्षापचार इत्येके । २४। सर्वां यथाङ्गं विनिक्षिप्य च-

मैणा प्रच्छाद्येममग्ने चमसं मा वि जिह्वर इति प्रणीताप्रणय-
नमनुमन्त्रयते । २५। सव्यं जान्वाच्य दक्षिणायावाज्याहुतीर्जुहु-
यादग्नये स्वाहा कामाय स्वाहा लोकाय स्वाहानुमतये स्वा-
हेति । २६। पञ्चमीमुरसि प्रेतस्यास्माच्चै त्वमजायथा अयं त्वद-

5 धि जायतामसौ स्वर्गाय लोकाय स्वाहेति । २७। ॥ ३॥

प्रेषति युगपदग्नीन्प्रज्वालयेति । १। आहवनीयश्चेत्पूर्वं प्रा-
प्नुयात्स्वर्गलोक एनं प्रापदिति विद्याद्रात्स्यत्यसावमुच्चैवमय-
मस्मिन्निति पुत्रः । २। गार्हपत्यश्चेत्पूर्वं प्राप्नुयादन्तरिक्षलोक
एनं प्रापदिति विद्याद्रात्स्यत्यसावमुच्चैवमयमस्मिन्निति पुत्रः

10 । ३। दक्षिणायिश्चेत्पूर्वं प्राप्नुयान्मनुष्यलोक एनं प्रापदिति वि-
द्याद्रात्स्यत्यसावमुच्चैवमयमस्मिन्निति पुत्रः । ४। युगपत्प्राप्तौ प-
रामृद्धिं वदन्ति । ५। तं दह्यमानमनुमन्त्रयते प्रेहि प्रेहि पथिभिः
पूर्व्येभिरिति समानम् । ६। स एवंविदा दह्यमानः सहैव धूमेन
स्वर्गं लोकमेतीति ह विज्ञायते । ७। उत्तरपुरस्तादाहवनीयस्य

15 जानुमात्रं गर्तं खात्वावकां शीपालमित्यवधापयेत्ततो ह वा
एष निष्क्रम्य सहैव धूमेन स्वर्गं लोकमेतीति ह विज्ञायते । ८।
इमे जीवा वि मृतैराववृचन्निति सत्त्वावृतो व्रजन्त्यनवेक्षमाणाः
। ९। यत्रोदकमवहद्भवति तत्राप्य सकृदुन्मज्ज्यैकाञ्जलिमुत्सृज्य
तस्य गोत्रं नाम च गृहीत्वोत्तीर्यान्यानि वासांसि परिधाय सकृ-
20 देनान्यापीड्योद्गदशानि विसृज्यासत आ नक्षत्रदर्शनात् । १०।

आदित्यस्य वा दृश्यमाने प्रविशेयुः । ११। कनिष्ठप्रथमा ज्येष्ठजघ-
न्याः । १२। प्राच्यागारमश्मानमग्निं गोमयमक्षतांस्तिलानप उ-

पस्पृशन्ति । १३। नैतस्यां रात्र्यामन्नं पचेरन् । १४। क्रीतोत्पत्तेन
 वा वर्तेरन् । १५। त्रिरात्रमक्षारालवणाशिनः स्युः । १६। द्वाद-
 शरात्रं वा महागुरुषु दानाध्ययने वर्जयेरन् । १७। दशाहं सपि-
 रण्डेषु । १८। गुरौ चासपिण्डे । १९। अप्रज्ञासु च स्त्रीषु । २०। त्रि-
 5 रात्रमितरेष्ववाचार्येषु । २१। ज्ञातौ चासपिण्डे । २२। प्रज्ञासु च
 स्त्रीषु । २३। अदन्तजाते । २४। अपरिजाते च । २५। एकाहं सब्र-
 ह्मचारिणि । २६। समानग्रामीये च श्रोत्रिये । २७। ॥ ४ ॥

संचयनमूर्ध्वं दशम्याः कृष्णपक्षस्यायुजास्वेकनक्षत्रे । १। अ-
 लक्षणे कुम्भे पुमांसमलक्षणायां स्त्रियम् । २। अयुजो ऽमि-
 10 थुनाः प्रवयसः । ३। क्षीरोदकेन शमीशाखया त्रिः प्रसव्यं परि-
 व्रजन्प्रोक्षति शीतिके शीतिकावतीति । ४। अङ्गुष्ठोपकनिष्ठि-
 काभ्यामेकैकमस्थ्यसंह्रादयन्तो ऽवदध्युः । ५। पादौ पूर्वं शिर उ-
 त्तरम् । ६। सुसंचितं संचित्य पवनेन संपूय यत्र सर्वत आपो
 नाभिस्यन्देरन्नया वर्षाभ्यस्तत्र गर्ते ऽवदध्युरूप सर्प मातरं भू-
 15 मिमेतामिति । ७। उत्तरया पांसूनवकिरेत् । ८। अवकीर्योत्त-
 राम् । ९। उक्ते स्तभ्रामीति कपालेनापिधायाथानवेक्षं प्रत्या-
 व्रज्याप उपस्पृश्य श्राद्धमस्मै दद्युः । १०। ॥ ५ ॥

गुरुणाभिमृता अन्यतो वापक्षीयमाणा अमावास्यायां
 शान्तिकर्म कुर्वीरन् । १। पुरोदयादग्निं सहभस्मानं सहायतनं द-
 20 क्षिणा हरेयुः क्रव्यादमग्निं प्र हिणोमि दूरमित्यर्धर्चेन । २। तं च-
 तुष्पथे न्युथ यत्र वा त्रिः प्रसव्यं परियन्ति सव्यैः पाणिभिः
 सव्यानूरूनाघ्नानाः । ३। अथानवेक्षं प्रत्याव्रज्याप उपस्पृश्य केश-

- श्मश्रुलोमनखानि वापयित्वोपकल्पयीरव्वान्मणिकान्कुम्भा-
 नाचमनीयांश्च शमीसुमनोमालिनः शमीमयमिध्मं शमीम-
 य्यावरणी परिधींश्चानदुहं गोमयं चर्म च नवनीतमश्मानं च
 यावत्यो युवतयस्तावन्ति कुशपिञ्जूलानि । ४। अग्निवेलाया-
 5 मग्निं जनयेदिहैवायमितरो जातवेदा इत्यर्धर्चेन । ५। तं दीप-
 यमाना आसत आ शान्तरात्रादायुष्मतां कथाः कीर्तयन्तो
 माङ्गल्यानीतिहासपुराणानीत्याख्यापयमानाः । ६। उपरतेषु
 शब्देषु संप्रविष्टेषु वा गृहं निवेशनं वा दक्षिणाद्वारपक्षात्प्रक्रम्या-
 विच्छिन्नामुदकधारां हरेत्तन्तुं तन्वन्नजसो भानुमन्विही-
 10 त्योत्तरस्मात् । ७। अथाग्निमुपसमाधाय पश्चादस्यानदुहं चर्म-
 स्तीर्य प्राग्यीवमुत्तरलोम तस्मिन्नमात्यानारोहयेदा रोहता-
 युर्जसं वृणाना इति । ८। इमं जीवेभ्यः परिधिं दधामीति
 परिधिं परिदध्यात् । ९। अन्तर्मृत्युं दधतां पर्वतेनेत्युत्तरतो
 ऽश्मानमग्नेः कृत्वा परं मृत्यो अनु परेहि पन्थामिति चतसृभिः
 15 प्रत्यृचं हुत्वा यथाहान्यनुपूर्वं भवन्तीत्यमात्यानीक्षेत । १०। युवत-
 यः पृथक्पाणिभ्यां दर्भतरुणकैर्नवनीतेनाङ्गुष्ठोपकनिष्ठिका-
 भ्यामक्षिणी आज्य पराच्यो विसृजेयुः । ११। इमा नारीरविधवाः
 सुपत्नीरित्यञ्जाना ईक्षेत । १२। अश्मन्वती रीयते सं रभध्वमि-
 त्यश्मानं कर्ता प्रथमो ऽभिमृशेत् । १३। अथापराजितायां दि-
 20 श्यवस्थायाग्निनानदुहेन गोमयेन चाविच्छिन्नया चोदकधार-
 यापो हि ष्टा मयोभुव इति तृचेन परीमे गामनेषतेति परि-
 क्रामत्सु जपेत् । १४। पिङ्गलो ऽनङ्गान्परिणेत्यः स्यादित्युदाहरन्ति

।१५। अथोपविशन्ति यत्राभिरंस्यमाना भवन्त्यहतेन वाससा
 प्रच्छाद्य ।१६। आसते ऽस्वपन्त ओदयात् ।१७। उदित आदि-
 त्ये सौर्याणि स्वस्त्ययनानि च जपित्वान्नं संस्कृत्याप नः शो-
 शुचदधमिति प्रत्यूचं हुत्वा ब्राह्मणान्भोजयित्वा स्वस्त्ययनं वा-
 ५ चयीत ।१८। गौः कंसो ऽहतं वासश्च दक्षिणा ।१९। ॥६॥

PART II.

SANSKRIT-ENGLISH VOCABULARY.

a]

[111]

[agni

1a, *pron. root*, see *idam* and 502.

2a, *negative prefix*, see *an*.

āṅga, *m.* (that which one gets, *i.e.*) one's portion; and so, *generalized*, portion, part. [√lag, 'get.']

aṅgú, *m* juicy internodium or shoot of the Soma-plant; and so, shooting ray (of light).

aṅgumánt, *a.* rich in beams, radiant; *as m.* the sun, 16⁴. [aṅgú, 1235b.]

áṅsa, *m.* shoulder. [perhaps, 'the strong' (part), √am, 1197a: cf. ἄμ-ος, Lat. *um-erus*, Goth. *amsa*, 'shoulder']

a-kasmāt, *adv.* without any "wherefore"; without apparent cause; unexpectedly; accidentally.

akasmād-āgantú, *m.* an accidental arrival, a chance comer

a-kāra, *m.* the sound or letter a. [Whitney, 18]

a-kāraṇa, *n.* lack of cause; -am, *adv.* causelessly.

a-kīrti, *f.* non-fame, disgrace.

akīrti-kara, *a.* causing disgrace, disgraceful.

á-kṛta, *a.* not done; uncooked.

aktú, *m* -1. ointment; -2. light, beam of light; -3. night. [for 2, cf. ἀκρίς, 'beam.']

a-kriyamāṇa, *a.* not being accomplished. [√lkr, 'do,' 770c.]

a-krūra, *a.* not harsh.

1akṣá, *n.* for akṣán at end of cpds [1315a].

2akṣá, *m.* a die for playing. [named, perhaps, from its 'eyes' (1akṣá) or 'spots.']

ákṣa, *m.* axle. [cf. ἄξων, Lat. *axis*, AS. *eax*, Eng. *axe* (*i.e.* 'axle'), and *axle*.]

á-kṣata, *a.* unhurt, uninjured; unbroken; *as m. pl.* unbroken or unhusked grains, *esp.* of barley.

akṣata-kesara, *a.* having an uninjured mane.

akṣata-deha, *a.* having an unhurt or perfect body.

akṣán [431], *n.* eye. [cf. ὀπ-ων-α, 'have seen,' ὄψ, 'eye'; ὄσσε, *ὄκ-je, 'eyes'; Lat. *oc-ulus*, 'eye'; the kinship of AS. *eāge*, Eng. *eye*, remains to be proved: cf. √lks.]

akṣa-priya, *a.* beloved of the dice, *i.e.* lucky at gaming.

a-kṣama, *a.* not equal to a thing; unable, *v. inf.*

a-kṣaya, *a.* imperishable.

akṣayatva, *n.* imperishability. [akṣaya.]

a-kṣāra, *a.* imperishable; *as n.* word; syllable; the sacred syllable, om, 60¹⁴; sound, letter, 61⁴.

akṣara-nyāsa, *m.* the commitment to letters, the writing.

a-kṣāra, *a.* not pungent.

akṣārālavaṇa, *n.* that which is not pungent and not salt. [alavaṇa: 1253b.]

akṣārālvanaṇācin, *a.* eating that which is not pungent and not salt, abstaining from seasoned and salted food. [ācin.]

ákṣi [431], *n.* eye; see akṣán.

akṣāuhiṇī, *f.* a complete army.

akṣāuhiṇī-pati, *m.* master of an army; general.

a-khila, *a.* without a gap, entire; all.

a-gadā, *a.* not having disease, well, healthy, whole; wholesome; *as m.* medicine.

agāra, *m. n.* house.

agnī, *m.* fire; *esp.* a sacred fire; the god of fire, Agni, mediator between men and

- gods, messenger who carries the sacrifice to them, protector from the terrors and spirits of darkness, and keeper of house and hearth. [perhaps, 'the quickly moving', 'agile one,' √aj, 115: cf. Lat. *agrus*, 'fire,' *agilis*, 'agile', akin, poss., is ἀγλή, 'flashing light.']
- agni-kūṇḍa, *n.* round hole in the ground for the sacred fire.
- agni-velā, *f.* fire-hour, time for kindling the sacred fire; afternoon.
- agni-hotrá, *n.* fire-sacrifice (a burnt-offering of fresh milk).
- agnihotra-hāvaṇī, *f.* fire-sacrifice ladle
- agny-ādhēya, *n.* placing or setting up of the sacred fire. [accr, 1272.]
- āgra, *n.* —1. front; *agre*, in front, before, in presence of. *w. gen.*: —2. beginning; *agre*, in the beginning, in the first place, first; —3. tip, end. [perhaps, 'that which goes before, leader,' √aj: cf. *āγω*, 'lead,' σπαρ-ηγός, 'army-leader.']
- agratās, *adv.* in front [1098c]; before (one's self); *w. kr.* place in front, cause to lead [āgra, 1098b.]
- agryā, *a* foremost, best. [āgra, 1212c.]
- aghā, *a.* distressful, harmful; *as n.* harm, trouble, evil; sin; sorrow. [like *anhū*, 'narrow,' and *ānhas*, 'distress,' from √aṅgh or *anh*, 'straiten': cf. *ἄχος*, 'distress': *ἄγχω*, Lat. *ango*, 'strangle'; AS. *ange*, 'anxious,' Ger. *enge*, 'narrow,' *Angst*, 'distress': for connection of mgs, cf. Eng. *straiten*, 'to narrow' and 'to distress.']
- √ aghāya (aghāyāti). harm; plan mischief. [āgha, 1050b.]
- ā-ghoracakṣus, *a.* not evil-eyed.
- ā-ghnya, *m.* bull (the animal that is 'hard to overcome,' or more exactly, 'not to be slain').
- āghnyā, *f.* cow. [formed as a pendant to *aghnya*.]
- aṅkā. *m.* —1. the bend at the groin made by taking a sitting position, lap; —2. the bend just above the hip (where babes, sitting astride, are carried by Hindu women — see *āroha*); —3. hook; —4. (*like Eng.* pot-hook) mark, sign. [√aṅc: for 1, cf. ἀγκών, 'bend in arm or wall or shore'; for 3, cf. ἄγκος, Lat. *uncus*, AS. *ongel*, 'hook'; cf. Eng. *angle*, not a borrowed word.]
- √ aṅkhaya (aṅkhāyati [1050, 1067]). hook on, grapple. [from *aṅka*, 'hook,' despite the aspiration.]
- + pari, clasp, embrace.
- √ aṅ. move, in *deirs*.
- āṅgā, *asserative particle* yād āṅgā, just when; té āṅgā, they only.
- āṅga, *n.* limb, member; *by synecdoche*, body, person, form. [√aṅg: for mg, cf. aṅgūli, aṅgūṣṭha.]
- āṅgana, *n.* court. [orig., perhaps, 'gangway,' √aṅg.]
- āṅganā, *f* a (fair) form, i.e. a woman. [āṅga.]
- āṅgāra, *m.* coal.
- āṅgiras, *m.* —1 *orig*, probably, messenger; esp. messenger between gods and men; *by eminence*, Agni; —2 *as pl.* Angirases, a name applied by the Hindus to a certain race among their forefathers (perhaps because their intercourse with the gods was conceived as very intimate), these forefathers being regarded as half divine; —3. *as s.* the (mythical) ancestor of the Angirases.
- aṅgūli, *f.* finger. [√aṅg, 1191: for mg, cf. āṅga.]
- aṅgūṣṭha, *m.* thumb. [for mg, cf. āṅga.]
- √ a c or aṅc (ācati, āñcati; aknā, aṅcitā; -ācya). bend. [cf. *aṅka* and *vbl aṅc*.]
- + ā, bend.
- a-cara, *a.* not moving; *as subst.* plant (*as distinguished from animals*).
- a-cala, *a.* immovable; *as m.* mountain.
- a-cit, *a.* not knowing; unwise; foolish.
- ā-citti, *f.* un wisdom; folly.
- a-citvā, *grd.* without piling. [√1 ci.]
- a-cintya, *a.* incomprehensible.
- āccha, *vbl prefix*. to, unto; hither; *w. √* 2 naç, yā, vah, vṛt; often *acchā*, 248a.
- √ aj (ājati, -te). drive. [orig. 'put in motion': cf. Lat. *ago*, 'lead, drive'; *āγω*, 'lead': cf. also *agra*, *ajira*, *āji*.]
- + ud, drive out.
- ajā, *m.* he-goat. [prob. 'the agile one,' √aj: cf. *αῖξ*, 'goat.']
- a-jāra, *a.* not aging; ageless.
- ajarāmaravat, *adv.* as if ageless and immortal. [ajara-amara, 1107, 1257.]

á-jasra, *a.* not dying out; perpetual (of fire).

ajá, *f.* she-goat. [see aja.]

ájāta, *a.* unborn.

ajina, *m.* goat-skin; pelt. [aja: cf. *aiγís*, 'goat-skin, Aegis', *w.* *aiğ*, 'goat']

ajirá, *a.* agile, swift. [vaj, 1188c: cf. Lat. *agilis*, 'agile.']

√ ajirāya (ajirāyate). be swift; press swiftly onward. [ajira, 1050b.]

a-jña, *a.* not knowing, ignorant; foolish; as *m.* fool.

á-jñāta, *a.* unknown. [Vjñā: cf. *ἄγνωτος*, Lat. *ignotus*, Eng. *unknown*, 'unknown.']

ajñāta-kulaçila, *a.* whose family and character are unknown.

a-jñātvā, *grd.* without knowing.

a-jñāna, *n.* ignorance; -āt and -atas, out of ignorance.

√ añc, see vac.

añc, as *vbl* at end of *cpds* [see 407-9], turning, directed; *e.g.* úd-añc, directed upward. [for *mg*, cf. Eng. *-ward* (in *to-ward*, etc.), which is akin *w.* √vṛt, 'turn.']

√ añj or aj (anākti, añkté; ānāñja, ānájé [788]; āñjit; aktá; aktvá; -āñjya, -ájya).

—1. smear; anoint; —2. adorn. [cf. *aktu*: cf. Lat. *ungo*, 'anoint.']

+ ā, anoint.

+ vi, —1. anoint; —2. adorn; and so, bring to notice; vyākta: adorned, fair; manifest; —*caus.* make clear or manifest.

+ sam, —1. anoint; —2. adorn; —3. unite by anointing, 89¹⁰; —4. *generalized*, unite with, take to one's self (*e.g.* food), 88¹⁰.

añjalí, *m.* the two hollowed and open hands placed side by side; the hands so placed and raised to the forehead, *i.e.* a gesture of reverent salutation; a double handful (as measure).

āñjas, *adi.* quickly, suddenly. [prob. *adv.* acc. or instr. of an obsolete subst. āñjas, 'a slippery way or a gliding motion,' √añj.]

√ aṭ (átati, -te; atisyáti; aṭitá; aṭitvá). wander about. [cf. √at.]

aṭani, *f.* the notched end of a bow.

aṭavi, *f.* forest. [perhaps, 'roaming-place,' √at.]

aṇḍa, *n.* egg.

aṇḍa-ja, *a.* egg-born; as *m.* bird.

√ at (átati, -te; atitá). wander about. [cf. √at.]

a-tandrita, *a.* unwearied.

átas, *adv.* —1. (as *abl* of *pron* root *a* [1098], and *synonymous w.* *asmāt*) from it; so 22⁹, *sc.* pañkāt; ato 'nya, other than it, 68¹²; —2. from this (place), 83¹⁵; —3. from this (time), 96²¹; cf. *ūrdhvam*; then, 40¹⁶; —4. from this (cause), 35¹⁰; therefore, 27⁸, etc.; *w. correl.* yatas, 36³; hence; and so, 39⁴, 42²¹; so then, 73¹². [pron. root *a*, 502.]

āti, *adv.* across, beyond, past, over, as *vbl* prefix; in *cpds*, to excess, excessive, see 1280b; as *prep.* beyond, over. [cf. *ἔτι*, 'further, besides'; Lat. *et*, 'besides, and.']

atikrama, *m.* act of overstepping or over-coming. [Vkram + ati.]

átithi, *m.* guest. ['wanderer,' √at.]

ati-durvṛtta, *a.* excessively wicked.

ati-dūra, *a.* very far or distant; as *n.* great distance.

ati-bhāra, *m.* excessive burden.

ati-lāulya, *n.* excessive greediness.

ati-vṛṣṭi, *f.* excessive rain

á-tiṣṭhant, *a.* not standing; restless.

[Vsthā.]

ati-saṁcaya, *m.* excessive accumulation.

ati-saṁnidhāna, *n.* excessive nearness.

atīndriya, *a.* transcending the senses; as *n.* soul, spirit. [ati + indriya, 1310a.]

atīva, *adv.* exceedingly; very. [ati + iva.]

a-tyājya, *a.* not to be abandoned
aty-ugra, *a.* extraordinary. ['excessively strong.']

atyugra-puṇyapāpa, *a.* extraordinarily good and bad; as *n. pl.* extraordinarily good and bad deeds.

átra (átrā, 248a), *adv.* —1. (as *loc.* of *pron.* root *a* [1099⁴], and *synonymous w.* *asmin*) substantively: in it, 97¹⁰; in this case, 31⁵; in that case, 18¹⁷; on this point, 29²; *adjectively*: *w.* antare: in this interim, meantime, 24¹⁹, 45², 50²³, 55⁴; on this occasion, at this juncture, 19¹¹; atra sarasi, in this pool; —2. in this or that (place); here, 25¹⁶; there, 33⁵, 89⁴; in that world (*opp.* to 'in this world'), 87^{1, 7, 9}; —3. in that (time), then, 56¹². [pron. root *a*, 502.]

átri, *m.* Atri, name of a famous Rishi.

átha (áthā, 248a), *adv.* expresses a sequence, temporal or resultant: then; so; so then; accordingly; thereupon; —1. temporal: e.g. áti drava, áthā . . úpehi, run past, and then go unto . .; 82¹⁸; in apudosis after yadā, 84^{1, 17}, 96²²; —2. resultant: e.g. marúdbhiḥ sakhyám te astu, átha jayāsi, make friends with the Maruts, and then (if thou dost) thou shalt conquer, 82²⁸; —3. very frequent as a simple continuative: now; so; then, usually at beginning of sentence e.g. 20¹ or śloka (e.g. 2⁶); sometimes within the śloka (e.g. 3²¹); exceptionally at the end, 13⁹; at beginning of section or book, now, 98¹²; here beginneth (cf. iti), 1¹, sometimes much attenuated in meaning; often almost equivalent to a capital letter, to mark the beginning of a new clause, e.g. 94¹⁸; connecting parts of sentence, 4¹¹; —4. pleonastically w. tatas, 13¹⁴; mere verse-filler, 10¹⁹; —5. átho, i.e. átha u, and also, 90¹⁶; —6. serving as a point d'appui for an enclitic, which may thus precede its word: e.g. devo, 'tha vā yakṣas, a god or a Yaksha, instead of devo, yakṣo vā, 8¹⁸; so 2¹²; in this use, vā: átha vā:: que: atque; cf. 27²¹; cf. vā; —7. átha vā, or rather, 26⁷ x. [pron. root a, 1101, 502; later form of ádhā (which is more common in the Veda): cf. Lat. at, 'then, further, but.']

√ ad (átti; atsyáti; áttum). eat; consume [cf. 33a, Lat. *edo*, AS. *etan*, Eng. *eat*: cf. *anna*.]

ád, *vb.* eating, consuming, in *cpds.*

ada, *a.* eating, in *cpds.* [√ ad.]

a-daṣṭrin, *a.* without tusks or large teeth.

á-datta, *a.* not given.

a-danta-jāta, *a.* not having teethed. ['not having grown teeth,' for a-jāta-danta.]

adás [501], *pron.* yon, yonder, that, that there, in opposition to the one here or just mentioned: e.g. asāu, 22⁷, that one (the traveller—last mentioned at 20¹⁹); so 31¹⁹; asāv amutra, ayam asmin, that one in that world, this one in this, 103⁷; that one (correl. ya), 7⁶, 37¹¹; as designation of persons not to be named, so-and-so, N. or M.;

asāv aham, I am so-and-so, 61¹⁴; 60²¹; 103⁵, follows at a distance the word to which it refers, thus emphasizing it, 23¹. [see 501 and 503.]

á-diti, *a.* without bond or limit; infinite; as *f.* infinity, the endless heaven, 70¹⁹; infinity, personified as a goddess, Aditi, 75⁸. [apparently a + *diti, acct, 1304a²: diti, 'bond,' would be a reg. deriv. of √3dā, 'bind,' but does not occur as such, although there is a word diti, q.v., of quite different mg and origin.]

a-dīna, *a.* not depressed.

adīnā-tman, *a.* with cheerful spirit, undaunted. [ātman.]

á-durmaṅgala, *f.* -ī, *a.* bringing no bad luck. [for declension, cf. sumaṅgala, -galī, and 355b]

a-dṛṣṭa, *a.* unseen, unnoticed [√ dṛṣ].

adṛṣṭa-kāma, *m.* love for one not yet seen.

a-devā, *m.* non-god, who is no god. [1288a⁴.]

adbhís, see 393.

ádbhuta, *a.* wonderful; as *n.* wonder. [despite anadibhuta, prob. from at(i)-bhūta, 'transcending what has existed,' 1310a: cf. ambara.]

ádbhuta-rūpa, *a.* having wonderful beauty.

adyá, *adv.* to-day; adya niḥi, in this night (just past), 51⁸; now; adya yāvat, until now; adya ārabhya, from now on. [perhaps from *a-dyavi, 'on this day,' 1122f, see dyu: cf. Lat. *ho-die*, 'to-day.']

a-dra-vya, *n.* non-thing, unworthy object.

ádri, *m.* rock; stone; esp. Soma-stone (for bruising the Soma); missile stone.

adri-vant, *a.* having or armed with the hurling-stone.

ádha (ádhā, 248a), *Vedic adv.* expressing a sequence: then, so, 79⁸; so then, 89¹⁸; adha yad, just then when, 70¹⁴; (then, i.e. besides, i.e.) and, 77¹⁸, 78⁶. [1104⁸: cf. átha.]

a-dhanya, *a.* not rich; poor.

adhama [525], *a.* lowest; worst. [cf. adhas and 474: cf. Lat. *inifimus*, 'lowest.']

ádharma [525], *a.* lower. [cf. adhas and 474: cf. Lat. *inferus*, 'lower'; Eng. *under*.]

á-dharma, *m.* unrighteousness.

adhaḥ-ṣāyin, *a.* lying low, *i.e.* sleeping on the ground.

adhás, *adv.* below; down.

adhástāt, *adv.* below; *as prep., w. gen.* [1130], under. [adhas, 1100b.]

ádhi, *adv.* over, besides, in addition, 96¹⁶; *as prep.* above, over, on; *w. instr. (of snú only)*, away over, 79¹¹; *w. abl.* from, out of, 103⁴; *w. loc.:* over, 90⁷; on, 70¹³, 92¹¹.

adhika, *a. (like Eng. over in adj. uses)* additional; surpassing the usual measure, superior, extraordinary; *as n.* surplus. [ádhi, 1222a.]

adhika-rūpavant, *a.* surpassingly or most beautiful.

adhikānurāga, *m.* superior affection or most affection. [anurāga.]

adhikāra, *m.* authority; office; duties of office. [Vikṛ + adhi, 'put over or in office.']

ádhiḥjya, *a.* having the bow-string up or on, *i.e.* strung. [2jyā, 1305.]

adhi-pa, *m.* lord; ruler. ['over-keeper,' 1289a: cf. 354.]

ádhi-pati, *m.* over-lord; sovereign. [1289a.]

adhi-pā [352], *m.* lord. ['over-keeper,' 1289a.]

adhiṣṭhāna, *n.* standing-place; (of the soul) a dwelling-place or manifestation. [vsthā + adhi.]

adhunā, *adv.* now.

adho-nivīta, *a.* having the sacred cord (worn) low. [adhas.]

adhyayana, *n.* reading; study, *esp.* of the Veda. [vi + adhi, 1150. 1a.]

adhyāya, *m.* reading; study, *esp.* of the Veda; (*like Eng. lesson*), *lectio*, chapter, 50¹⁶, 58¹⁵, etc. [vi + adhi, 1148. 2.]

adhvará, *m.* religious or liturgical service; sacrifice, *esp.* Soma-sacrifice.

√ **adhvarya** (adhvaryāti). perform sacrifice. [adhvara, 1059d.]

adhvaryú, *m.* priest, who did the actual work of the sacrifice, and appears in the oldest period as companion of the hotṛ — see ṛtvij. [vadhvaryā, 1178h.]

an, before consonants *a*, negative prefix. [1121a; acct, 1288a, 1304a: cf. āv-, ā-, Lat. in-, Eng. un-]

√ **an** (ániti [631]; ána; ániṣus; anisyāti; anitá; ánitum; -ánya). breathe, blow; live. [cf. anila, ἀνεμος, Lat. anima, 'current of air'; Goth. an-an, 'breathe.'] + pra, breathe.

aná, *pron. stem*, see idam.

an-agma, *a.* faultless.

anaḍvāh [404], *m.* bull. ['cart-drawing,' ánas + vāh.]

an-adhigata, *a.* un-studied.

an-anuṣṭhāna, *n.* non-observance, neglect.

an-antarā, —1. *a.* having no interval; immediately adjoining; -am, *adv.* immediately afterwards, afterwards; thereupon; —2. *as n.* non-interval, in sam-.

an-amivā, *a.* without sickness or trouble, well; *as n.* weal. [ámivā, 1304a.]

an-arghya, *a.* not to be priced, priceless. **anarghyatva**, *n.* pricelessness. [1239.]

an-artha, *m.* non-advantage; disadvantage.

anala, *m.* fire.

an-avadya, *a.* not un-praiseworthy; blameless, faultless.

anavadyānga, *f. -ī*, *a.* having a faultless body. [ānga.]

an-avekṣa, *a.* without any looking around; -am, *adv.* without looking around. [avekṣā.]

an-avekṣamāṇa, *a.* not looking around. [vīkṣ + ava.]

an-agra, *a.* without tears. [ágru, 1304a.]

a-naṣṭa, *a.* not lost. [vī naṣ.]

ánaṣṭa-paṇu, *a.* who loses nothing from his herd. [prop. 'having a not lost herd.']

ánas, *n.* cart for heavy burden. [cf. Lat. onus, 'burden.']

án-āgata, *a.* not arrived; not (yet) come, impending, future. [vgam + ā.]

anāgata-vant, *a.* having to do with the future. [1233.]

anāgata-vidhātṛ, *m.* arranger for the future; Forethought, name of a fish.

án-āgas, *a.* without sin. [acct, 1304a².]

an-ādhṛṣyá, *a.* un-approachable. [acct, 1285.]

an-āmayá, *a.* without disease, healthy; *as n.* health.

an-āmayitnú, *a.* not sickening; healing.

an-āyudhā, *a.* weaponless; defenceless. [āyudha, 1304a.]

an-āruhya, *g.d.* without going into (danger) [vruh - ā.]

anila, *m.* wind. [Van, 1180.]

ā-nivṛṣamāna, *a.* not going to rest. [accēt, 1283.]

a-niveṣanā, *a.* having no resting-place, unsettled. [nivṛṣana, 1304a.]

an-ista, *a.* undesired; disagreeable; unapproved, unlawful. [v11s.]

anista-cintana, *n.* the thinking about something unlawful.

an-iṣṭvā, *g.d.* without sacrificing. [Vyaj.]

ānīka, *n.* —1. face; —2. fig. appearance; —3. of a hatchet (face, i.e.), sharp edge; —4. front, and so, by synecdoche, troop. [So Lat. *acies* has mgs 3 and 4.]

a-nītiñā, *a.* not knowing discreet conduct.

ānu, *prep.* after, along, toward; *v. acc.* along or over; after, i.e. according to.

anugati, *f.* a going after. [v gam + anu.]

anuearā, *a.* going after; as *m.* attendant; companion. [v car + anu.]

anu-jīvin, *a.* living upon, dependent; as *m.* a dependent. [v jiv + anu.]

ānu-tta, *pp'l.* see v1dā + anu.

ā-nutta, *a.* un-moved, i.e. invincible. [vud.]

anuttama, *a.* most highest; best, most excellent; supreme. [lit. 'most best,' formal superl. to anuttara, which is itself logically a superl.]

an-uttara, *a.* not having a superior, i.e. best. [for mg. cf. niḥgreyaśa.]

ān-udita, *a.* not arisen. [vi - ud.]

an-udyoga, *m.* non-exertion.

anunaya, *m.* conciliation [v nī + anu.]

an-upakārin, *a.* not doing or unable to do a friendly service.

anu-pūrva, *a.* following the one preceding, one after another; —ām, *adv.* in regular order [1310a.]

ānumati, *f.* approbation; favor (of gods to the pious), personified, Grace. [v man + anu.]

anumāna, *n.* the forming of a conception. [v1mā + anu, 'conceive.']

anurāga, *m.* affection. [vraj + anu.]

anurodha, *m.* regard. [v1rudh + anu.]

anurodhin, *a.* having (some) regard for. [v1rudh + anu.]

an-ulbanā, *a.* not lumpy; smooth or perfect (of a web). [1288a⁴.]

anuvṛtti, *f.* sequence, and so, continuance. [v vṛt + anu.]

ānu-vrata, *a.* acting according to the will or command (of another), obedient; devoted to, *v. acc.* [272], 6¹⁶, 100⁴. [1310a: cf. apavrata.]

anuṣaya, *m.* repentance. [perhaps 'that which lies down after one or follows one to his bed' v gī + anu.]

anuṣṭhāna, *n.* devotion to, observance. [v sthā + anu.]

anuṣṭheya, *grdv.* to be accomplished. [see v sthā + anu, and 903a.]

anusaṛana, *n.* a going after, a searching. [v sṛ + anu.]

anustaraṇa, *a.* strewing over, covering over; —*f.* anustāraṇī (sc. go), a cow, slaughtered at the funeral ceremony, and the pieces of which are used for covering over the corpse, limb by limb. [v str + anu.]

anūcānā, see 807 and 784.

an-ṛta, *a.* untrue; ānṛta, *n.* untruth; wrong. [ṛtā, 1288a.]

an-eka, *a.* not one, i.e. more than one; many.

anekadhā, *adv.* many times. [1104.]

anekaṣas, *adv.* in large numbers. [1106.]

ā-nedya, *a.* not to be blamed; blameless. [accēt, 1285a.]

an-enās, *a.* free from guilt. [énas, 1304a.]

an-omkṛta, *a.* not having om uttered, i.e. unaccompanied by om. [see omkṛta.]

ānta, *m.* —1. vicinity, proximity; —2. border; limit; end. [see ānti: cf. Eng. end.]

antaḥ-pura, *n.* inner stronghold or citadel; inner apartment of the royal citadel, gynaeceum, harem, 2ⁿ. [antar, 1289a.]

āntaka, *m.* ender (death). [ānta, 1222a.]

anta-kara, *a.* end-making; as *m.* destroyer.

ántama, *a.* nearest, very near; as *m.* intimate, companion. [see **ánta**, mg 1, and 474. cf. Lat. *intimus*, 'inmost.']

antár, *adv.* inward, inwardly, within; *prep., w. loc.:* between, among, within; along with, 78¹¹; cf. **Wi**, **gam**, **dhā**. [cf. Lat. *inter*, 'between.']

1 **ántara**, *a.* very near, only in *V. and D.* [see **ánta**, mg 1, and 474.]

2 **ántara**, *a.* inner; as *n.* — 1. the interior, middle; **jala_ántare**, in the middle of the water = in the water, 50⁷; **vana_ántara-samcārin**, wandering in the forest, 40¹³, — 2. interval — see **atra**; — 3. distance between two things; the difference, 29⁷; — 4. difference, at end of *cpds* [1302c 5]. . . **-ántara**, that which has a difference of . . . *i.e.* another . . . 33¹, 33^{12, 21}, 43⁶; — 5. occasion, juncture, 19¹¹. [**antár**: cf. *ἐντρεπ*, 'inwards, guts.']

antar-ātman, *m.* the in-(dwelling) soul; heart. [1280.]

antāri-kṣa, *n.* the atmosphere, see 92⁹ *n.* ['lying or situate in the middle' between heaven and earth: **antar + kṣa**: for mg, cf. *τὸ αἰθέρ*, as used of the aerial space traversed by Iris.]

antarikṣa-ga, *a.* moving in the air; as *m.* bird. [for mg, cf. **khaga**.]

antarikṣa-loká, *m.* atmosphere-world [1280b]; the atmosphere, regarded as a separate world.

antar-gata, *a.* gone within, *i.e.* being within; hidden.

antardhāna, *n.* a hiding; disappearance; *w. i.* disappear. [V1dhā + **antar**, q.v.]

antar-lajjā, *f.* inward shame. [1280.]

antar-vedi, *a.* situate within the sacrificial bed; -**dí**, *adv.* within the sacrificial spot. [1310a.]

ánti, *adv.* opposite, in front, before; near. [see **ánta**: cf. *ἀντί*, 'opposite,' *ἀντα*, 'face to face'; Lat. *ante*, 'before'; *anticus*, 'former, ancient'; AS. *and-swaru*, Eng. *an-swer*.]

1 **antiká**, *n.* neighborhood or presence; used like **samīpa**, q.v. [**ánti**.]

2 **antika**, for **anta** at end of *cpds*, 1222, 1307; **grahaṇa_antika**, having acquisition as its conclusion.

antimá, *a.* last. [**ánti**, 474. for mg ('endmost'?), cf. **ánta** 2, and **antya**.]

ante-vāsīn, *m.* pupil. [lit. 'abiding in the vicinity,' 1250c.]

antya, *a.* being at the end, last; lowest, of lowest caste. [**ánta**.]

antya-jāti, *a.* having lowest birth.

antya-jātītā, *f.* condition of having lowest birth. [1237.]

antya-stri, *f.* woman of lowest caste.

andhá, *a.* blind; blinding (of darkness).

ándhas, *n.* darkness. [cf. **andha**.]

ánna, *n.* food; *esp.* rice, usually boiled, the chief food of the Hindus; grain. [Vad, 1177a: cf. *ἐῖδα*, Lat. *esca*, *-ed-ca*, 'food'; *ador*, 'spelt'; AS. *āta*, Eng. *oat*.]

anna-prāṇana, *n.* rice-feeding, the first feeding of an infant with rice.

anna-rasa, *n.* food and drink. [1253b.]

ánnavant, *a.* provided with food. [**ánna**.]

anyá [523], *pron. a.* another, other, else; **anyac ca**, and another thing, *i.e.* again, see **ca** 3; other than, different from, *v. abl*, 3⁴, 24¹⁹, 63¹², 104¹¹; *otiose*, 2¹²; yad **anyat kiñ cana**, whatever else, 9¹⁶; **anya or eka** . . . **anya**, the one . . . the other, 90¹¹, 29⁸. [cf. *ἐνιοι*, 'some'; Goth. *an-þur*, 'other,' Eng. *other*.]

anyatama, *a.* one of several, some one. [**anya**, 525³.]

anyátas, *adv.* from another direction [1098b], otherwise; elsewhere [1098c⁴], to another place. [**anya**.]

anyáthā, *adv.* otherwise, 18⁹; *v. bhū*, become otherwise, suffer change, 17⁵; otherwise than it really is, falsely, 35²⁰; otherwise (*i.e.* if not), 48⁸. [**anya**.]

anya-hrada, *m.* another pool.

anye-dyús, *adv.* on the next day. ['altero die': 1250c.]

anyonya, *pron. a.* one the other, for **anyò 'nyá** [175a], the first part being a crystallized nom. *s. m.* [1314c]; *v. value of gen.*, **anyonyam prati hrccaya** = **anyasya_anyam prati h.**, love of one towards the other, 2¹⁹. [see **paraspara**.]

anvāñc [400c], *a.* directed after, following after, being behind. [**ānu + āñc**.]

anvita, see **vi + anu**.

áp [393], *f. plurale tantum.* water; waters. [unrelated to Lat. *aqua*, 'water,' Goth. *akwa*, 'stream.']

ápa, *prep.* away, forth, off; *opp* of úpa, *see* vi, kr. [cf. *ápó*, Lat. *ab*, 'from'; Eng. *off*, *off*.]

apakāra, *m.* injury. [√*kr* + *apa*.]

apakārin, *a.* injuring. [do.]

apacāra, *m.* going off; absence. [√*car* - *apa*.]

á-patighnī, *a. f.* not husband-slaying. [402. acct. 1258a.]

ápatya, *n.* offspring; child; young (of animals). [ápa, 'off,' 1245b.]

a-pád [391], *a.* footless. [cf. *ápód-es*, 'halt'. 1304a.]

apabhraṣṭa, *a.* fallen off; deviating (from good grammar); provincial. [√*bhraṣ* + *apa*.]

ápara [525], *pron. a.* hinder, *opp.* of pūrva; following a former one (pūrva), 86¹³; later; westerly, *opp.* to pūrva—cf. *prāñ*; a following one, *i.e.* an other; *aparam ca*, and another thing, and further, *see* ca 3; -*apari* [cf. 355b], *f. pl.* the future (days), the future. [lit. 'remoter,' fr. ápa, 474.]

a-parāñmukha, *a.* not having an averted face, *i.e.* not turning the back, 5¹⁰.

á-parājita, *a.* unconquered; *w. dig.* the northeast quarter, 90²³ x. [√*ji*.]

aparādha, *m. sin.* [√*rādh* + *apa*.]

a-parijāta, *a.* not completely grown (of an embryo), *i.e.* prematurely born, still-born. [see *parijāta* and *ref.*]

a-pariñiya, *grd.* without any leading around. [√*ñi*.]

á-parimita, *a.* unmeasured, unlimited. [√*lmā*.]

ápa-vrata, *a.* disobedient; stubborn. ['away from command,' 1310a: cf. *ánu-vrata*.]

apás, *see* ap.

ápas, *n.* work. [perhaps from √*ap*, 'reach, take hold of'—see *vāp*: cf. Lat. *opus*, 'work'.]

apāya, *m.* a going away; what takes one from the mark (cf. *upāya*); danger; disadvantage; diminution. [√*i* + *apa*, 1148. 1a: for *mg*, cf. Eng. *untoward*.]

a-pārā, *a.* boundless. [pārā: acct. 1304a.]

ápi, *indecl.* unto, close upon or on; -1.

prep. to, *w. √gam*; -2. *adv.* (thereto, besides, *i.e.*) further, also; connecting clauses (63²³) or words (65¹¹); connecting sentences, *api ca*, and besides, 29⁹, *see* ca 3; ·· *api* ·· *api*, both ·· and, 54²³; ·· ·· *ca api*, and, 5¹², 26⁵; ·· *ca*, ·· *cāpi*, both ·· and also, 12¹; ·· ·· *cāiva*, ·· *cāpi*, 65¹⁵; ·· *cāpi*, ·· *ca*, 3²¹, 16¹¹; ·· *cāpi*, ·· *ca*, ·· *ca*, 16⁶, 60¹⁰; *na* ··, *na api* ··, neither ··, nor ··, 9⁹; *na* ··, *na cāpi*, 22¹²; *na* ··, *na* ··, ·· *api ca*, neither ··, nor ··, nor also ··, 2¹²; ··, ·· *vā*, ·· *vā api*, either ··, or ··, or even ··, 62²; -3. also, too, immediately following the emphasized word, 6¹², 11³, 21¹⁸, 24²¹; *mām api*, me too, 41²⁰; -4. even, immediately following the emphasized word, and often marking a circumstance under which a thing is true where this is not to be expected: *e.g.* 2¹³, 28^{7, 18}, 33¹⁰; *tathā api*, so even, *i.e.* nevertheless, 21¹¹; concessively, although, 29¹, 21¹⁴, 51^{1, 5}; *w. na*, not even, 19¹⁵; *w. indefinites*, *kadā cid api na*, not ever at all, 31¹⁴, 32³; -5. but, immediately following a new subject, after change of subject, 6¹⁵, 28²¹, 32²², 41^{17, 20, 21}; -6. at least, 28^{9, 11}; -7. converts an interr. into an indef. [507]; *so ka*, 17¹¹, etc.; *katham*, 51¹.

[cf. *éti*, 'on, upon'; perhaps Lat. *op*, *ob*, 'unto, on'.]

a-pīdayant, *a.* non-oppressing. [√*pīd*.]

a-pūrvá, *a.* having no predecessor; unprecedented; incomparable. [pūrva: acct. 1304a.]

apekṣā, *f.* regard; expectation. [√*kṣ* + *apa*.]

á-praja, *a.* having no offspring, childless. [√*prajā*, 367b.]

a-prajñāta, *a.* undistinguished or not clearly to be known. [√*jñā*.]

a-pratarkya, *a.* un-imaginable.

a-pratima, *a.* without match or equal; unequalled. [√*pratimā*, 367b.]

á-pratīta, *a.* not gone against; not withstood; invincible. [√*i* + *prati*.]

a-pratta, *a.* not given (in marriage). [√*ldā* + *pra*, 1087e.]

á-prayuechant, *a.* not heedless; watchful. [√*2yu* + *pra*, q.v.]

á-priya, *a.* not dear; disliked; disagreeable.

apsarás, *f.* one of a class of semi-divine beings, wives of the Gandharvas; an Ap-saras, 67¹² x. [1151.2d.]

a-buddhimant, *a.* unwise; foolish.

ábda, *m.* *lit.* water-giving; (*then, perhaps,* rainy season, *and so*) year. [ap + da, but *w. irreg. acct.* 1260. for *mg.* see *varṣa.*]

a-bhaksya, *a.* not to be eaten; *as n.* that which ought not to be eaten.

á-bhaya, *a.* dangerless; *as n.* safety; feeling of safety; *superl.* greatest safety. [bhayá: *acct.* 1304a².]

a-bhāva, *m.* non-existence; absence; lack.

a-bhāvin, *a.* not about to be, not destined to be.

abhi, *adv.* to, unto; against; *frequent as vbl prefix; as prep.* unto, *w. acc.* [cf. ἀμφί, 'around'; *Lat. ambi-, amb-,* 'on both sides, around'; *AS. ymbe, Ger. um,* 'around'; for *mg.* cf. *abhitas.*]

abhiñña, *a.* knowing, acquainted with. [Vjñā + abhi, 333.]

abhitas, *adv.* on both sides; on all sides, 101¹⁰; around; near. [abhi.]

abhidrohá, *m.* offense. [Vdruh + abhi.]

abhidhā, *f.* name; cf. ākhyā. [V1dhā + abhi, q.v.]

abhidhāna, *n.* name; designation. [dō.]

abhidhyāna, *n.* the thinking upon. [Vdhyā + abhi.]

abhiniveṣa, *m.* inclination towards. [Vviṣ + abhi-ni.]

abhibhāṣin, *a.* addressing. [Vbhāṣ + abhi, 1183³.]

abhibhūti, *f.* superiority; *as a.* [1157.2], superior. [Vbhū + abhi.]

abhibhūty-ojas, *a.* having superior might.

abhimāti, *f.* hostile plot; concrete, plotter, foe. [Vman + abhi, 1157.1d: ā *irreg.*]

abhi-mukha, *a.* having the face towards; facing; turned towards. [1305.]

abhiwāda, *m.* salutation; at 60²², signification. [Vvad + abhi.]

abhiwādana, *n.* salutation. [dō.]

abhiwādin, *a.* signifying. [dō.]

abhiwādya, *grdv.* to be saluted. [dō.]

abhi-ḡiras, *a.* having the head towards, *w. acc.* [1305.]

a-bhīta, *a.* fearless; -vat [1107], fearlessly.

abhīpsu, *a.* desirous of obtaining, *w. acc.* [Vāp + abhi, 1178f, 1038.]

abhy-adhika, *a.* additional; more.

abhy-antara, *a.* situated in the inside [1310a]; *as n.* interior; interval.

abhy-ātma, *a.* directed towards one's self [1310a]; -ām, *adv.* towards one's self [1310d].

abhyāsa, *m.* study. [V2as + abhi, q.v.]

abhrá, *n.* rain-cloud. [cf. ἄμβρος, 'rain'; *Lat. imber, 'rain': cf. āmbhas and ambu, 'water.'*]

abhrāvakāḡika, *a.* (having, *i.e.*) affording an opportunity for the rain, exposing one's self to the rain. [abhra + avakāḡa, 1307.]

√ am (āmīti [634]; āmé; āmāyati). press on violently; harm; *caus.* [1041²], harm; be sick. [cf. aṇsa.]

āma, *pron.* this; he. [503⁴: cf. amā.]

ā-mantú, *a.* without intention. [māntu: 1304a.]

a-māra, *a.* deathless; immortal; *as m.* an immortal, a god; -vat [1107], *adv.* like a god. [mará: 1304a² end.]

amarottama, *a.* chief of gods. [uttama.]

amaropama, *a.* like a god. [upamā, 367b.]

ā-martya, *a.* immortal.

a-marṣa, *m.* non-endurance; impatience; anger.

a-mahātman, *a.* not high-minded.

amā, *adv.* at home, chez soi; amā kṛ, keep by one. [āma, 1112a and e.]

amātya, *m.* inmate of the same house, relative. [amā, 1245b.]

a-māyā, *f.* no guile; sincerity.

amā-vāsa, *m.* a dwelling (of the moon) at home (*i.e.* with the sun).

amāvāsyā, *a.* of amāvāsa; *f.* -ā, *w. or without rātri*, the night of amāvāsa, *i.e.* night of new moon. [1212d⁴.]

a-mithuna, *a.* not forming pairs. (of both sexes).

a-mimānsya, *a.* not to be called in question.

āmīva, *n.*, but generally -ā, *f.* plague, distress; *as n.* tormenting spirit. [vām.]
 amīva-cātana, *f.* -ī, *a.* driving away disease. [1271.]
 amīva-hān [402], *a.* slaying the tormenting spirits.
 amú, *from root, see* adas. [503².]
 amútas, *adv.* from there, *opp.* of itas; there. [amu.]
 amútra, *adv.* there; in the other world, *opp.* of ita or asmin (loke). [amú.]
 amuyā, *adv.* so. [amú, 1112a, c end.]
 a-mṛta, *a.* immortal; *as subst.* an immortal; *as n.* immortality; the drink of immortality, ἀμρτοσία. ['not dead,' mṛtā, 1284a cf. ἀμρτος, 'immortal'.]
 amṛtatvá, *n.* immortality. [amṛta.]
 āmbara, *n.* garment; sky. [prob. 'covering, envelope,' √1vr-ānu, for an(u)-vara: cf. adbhuta.]
 ambu, *n.* water. [see abhrá.]
 ambu-ja, *a.* water-born; *as n.* lotus.
 āmbhas, *n.* water. [see abhrá.]
 āya, *a.* *subst.* going, a going. [vi, 1148. lab.]
 āyana, *n.* a going; place of going, way; course; *esp.* course (of the sun from one solstice to the other), *i.e.* half-year. [vi, 1150. la.]
 āyas, *n.* metal; iron. [cf. Old Lat. *ais*, gen. *ais-is*, Lat. *acs*, 'metal, bronze'; AS. *ār*, 'bronze,' Eng. *ore*; perhaps AS. *īsern*, *īren*, Eng. *iron*, 'ferrum, ferreus']
 ayasmāya, *a.* iron. [see maya.]
 a-yúj, *a.* not paired; in uneven numbers. [cf. ἀ-ζυγ, 'unyoked'.]
 a-yujá, *a.* not paired, uneven. [cf. ἀ-ζυγος, 'unpaired': also ζυγὰ ἢ ἀζυγα, the game 'even or odd'.]
 á-yuddha, *n.* no fight. [1288a.]
 a-yoddhā, *m.* non-fighter, coward. [1288a⁴.]
 ará, *m.* spoke. [√r, caus. 'fit in'.]
 ārāṇa, *a.* distant, strange.
 arāṇi, *f.* piece of wood for kindling fire by attrition.
 āranya, *n.* wilderness, forest. ['strange land,' fr. ārāṇa.]
 aranya-rājya, *n.* forest-sovereignty.
 aranya-vāsin, *a.* dwelling in the forest.
 aranyāni, *f.* wilderness. [aranya, cf. 1223b.]

a-rapás, *a.* without infirmity; whole. [rápas, 1304a.]
 āram, *adv.* so as to fit or suit, ready, at hand, enough; *v.* kr, make ready, serve, 79²; *v.* gam, attend upon. [adv. acc. of ara, √r, 1111d: cf. alam.]
 á-rāti, *f.* non-favor; malignity; *personified, pl.*, malign hags. [acct, 1288a.]
 arí [343d], *a.* —1. eager, *esp.* in one's relations to the gods, and so, pious; —2. greedy; —3. hostile; *as m.* enemy. [√r, 'go for': cf. árya.]
 á-riṣṭa, *a.* unharmed. [√riṣ: acct, 1284]
 ariṣṭátāti, *f.* unharmedness, health. [áriṣṭa, 1238.]
 aruṇá, *a.* ruddy; *as m.* Aruna, name of a teacher, 95¹¹. [cf. aruṣá.]
 a-rundhatí, *f.* Arundhatí, name of the faint star Alkor in Ursa Major, conceived as consort of the Seven Rishis. [√rudh, 691: acct, 1283a.]
 aruṣá, *f.* áruṣi, *a.* ruddy. [see 302b²: cf. aruṇá.]
 are, *word of address.* Ah! [voc. of ari, 1135c: cf. re.]
 a-roga, *a.* not having disease, diseaseless.
 arká, *m.* the sun. [√rc, 210.1.]
 arghá, *m.* worth, price. [√arh.]
 arghya, *a.* of price or that may be priced. [argha, 1212.]
 √ arc, see √rc.
 arcis, *n.* flame. [√rc, 1153.]
 √ arj, see √2rj.
 arjana, *n.* acquisition. [√2rj, 'get'.]
 árjuna, *a.* silver-white. [√3rj, q.v.]
 ártha, *m.* —1. aim, object, purpose, errand, sake; artham and arthe [1302c4], for the sake of, on account of, for, *esp. frequent at end of cpds*; —2. (object, *i.e.*) thing, matter, affair, cause, business; —3. (object, *i.e.*) advantage, profit (*v. instr.*), wealth, property; —4. aim, intent, meaning, 59¹⁵. ['that which one goes for,' √r, 1163.]
 artha-tattva, *n.* true state of the matter or case.
 √ arthaya (artháyate, -ti). seek for an object. [artha, 1007.]
 + abhi, ask, entreat.
 + pra, desire, sue for.

arthārjana, *n.* acquisition of an object.

[arjana.]

arthīn, *a.* having an object, desiring, seeking; (begging, *i.e.*) needy. [artha.]

arthya, *a.* wealthy. [artha.]

ardhā, *a.* half; *as m.* the half.

ardharcā, *m.* half-stanza. [ardha + rca.]

ārdhika, *a.* amounting to half. [ardha.]

ārpana, *n.* the sending, consignment, entrusting. [caus. of √ṛ.]

ārbuda, *n.* a hundred millions.

arbuda-ṣikhara, *m.* Million-peaks, name of a mountain.

aryā, *a.* faithful; attached, kindly, 70².

['going eagerly to,' √ṛ: cf. ārya.]

aryamān [426a], *m.* bosom-friend, *esp.* a bridegroom's friend, *παρὰνύμφιος*; Aryaman, name of an Aditya (invoked at the wedding, and often with play upon the appellative mg of the word). [aryā.]

arvāk-kālika, *a.* belonging to hither or nearer time, posterior; -tā, *f.* posteriority. [arvāñc (1249a) + kāla, 1222c 2.]

arvāñc [409a], *a.* directed hitherwards; *w. kṛ*, bring hither; *w. nud*, thrust hither, *i.e.* downwards.

√ arh (ārhati, -te; arhāyati). deserve; have a right to; *w. inf.*, be able; *w. inf.*, as a weak imperative, 7¹⁷; *caus.* give a right to, present with.

arha, *a.* deservng; worthy; fit. [Varh.]

a-lakṣaṇā, *a.* without any characteristic mark; without special mark, *i.e.* plain, unornamented. [lakṣaṇā.]

ā-lakṣita, *a.* unnoticed. [√lakṣaya.]

a-labhamāna, *a.* not catching.

ālam, *adv.* enough; sometimes equiv. to an *adj.*, adequate, fitting, ready; -*w. instr.* enough with, have done with; -*w. kṛ*, make ready, adorn; *sv-alamkṛta*, well adorned; *sam-alamkṛta*, well (*sam intens.*, 1077b) adorned. [later form of āram.]

a-lavaṇa, *a.* not salt.

a-lasā, *a.* not lively; without energy; slothful; tired.

a-lobha, *m.* non-greed; absence of cupidity.

ālpā, *a.* small.

alpa-dhī, *a.* small-minded, of small intelligence.

alpaśās, *adv.* to a small degree. [alpa.]

√ av (āvati; āva; āvit; aviṣyāti; ūtā; -āvya). —1. set a-going; —2. further, favor, wish well; —3. refresh; —4. have pleasure in (*acc.*). [cf. Lat. *avēre*, 'have pleasure in,' *ave*, 'hail.']

+ pra, show forth favor; *then*, be attentive or heedful (*as, conversely, in Eng.* attention *has come to mean* 'act of kindness or courtesy').

āva, *vbl prefix.* down; off.

āvakā, *f.* grassy swamp-plant, Blyxa octandra Richard.

avakāśā, *m.* —1. open place; —2. (place, and so) opportunity. [√kāś + āva.]

avajāñā, *f.* contempt. [√jñā + āva: for mg, cf. avamāna.]

avatāra, *m.* descent, *esp.* of supernatural beings to the earth; an epiphany; incarnation, *Anglo-Indian* āvatār. [√tr + āva.]

āvatta, *see* 1087e.

avadāna, *n.* cutting off. [√dā + āva.]

a-vadyā, *a.* un-praiseworthy; *as n.* imperfection. [1285.]

√ avadhīraya (avadhīrayati). despise; reject.

a-vadhyā, *a.* not to be harmed, inviolable. [vādhyā, 1285.]

avadhya-bhāva, *m.* inviolability, 35²¹.

avanata-kāya, *a.* with bent down body, 34¹⁷. [√nam.]

avamāna, *m.* contempt; self-contempt, 50¹⁴. [√man + āva: for mg, cf. avajāñā.]

avalambitavya, *grdv.* to be held on to. [√lamb + āva.]

a-vaśā, *a.* not willing or submissive; uncontrolled. [vāśa: *acct*, 1288a⁴.]

avaśyam, *adv.* necessarily, surely. [*fr.* an unused *adj.* a-vaśya, 'unyielding.']

āvas, *n.* furtherance; grace. [√av.]

avās, *adv.* downwards; *w. abl.* [1128], down from. [cf. āva.]

avasā, *n.* refreshment, nourishment. [√av, mg 3.]

avasāra, *m.* occasion. [√sar + āva: for mg, cf. Lat. *cāsus*, 'occasion,' *w. cadere*, 'fall,' and Ger. *Fall*, 'case, instance,' *w. fallen*, 'fall.']

avasāna, *n.* place of rest. [√sā + āva.]

avasthā, *f.* state, condition. [Vsthā +
ava- for mg, cf. Lat. *status* w. *stāre*.]
a-vahant, *a.* not flowing, standing.
[Vvah, mg 4.]
a-vācya, *a.* not to be spoken to.
ā-vāñc [409a], *a.* directed downwards; *acc.*
s. n. avāk, *adv.* downwards, in depth.
āvi, *n.* sheep; *as f.* ewe. [cf. ūis, *ūis,
Lat. *ovis*, 'sheep'; Eng. *ewe*.]
a-vicchindant, *a.* not severing. [Vchid.]
a-vicchinna, *a.* not severed, continuous.
[do.]
a-vijñāya, *grd.* without discerning. [Vjñā.]
a-vijñeya, *a.* unknowable. [do.]
a-vidāsin, *a.* not drying up, perennial.
[Vdas.]
ā-vidvāns, *a.* unwise; *as m.* fool. [acct,
1288a.]
a-vidhāvā, *f.* not widow. [vidhāvā:
acct, 1288a⁴.]
a-vidhānatas, *adv.* not according to
regulation.
a-vipluta, *a.* not dishonored; unsullied.
[Vplu - vi, q.v.]
a-viveka, *a.* without discrimination.
avivekatā, *f.* lack of judgment. [1237.]
a-viṣaṅka, *a.* without hesitation, unhesi-
tating. [viṣaṅkā, 331², 1304a.]
a-viṣaya, *m.* a non-province; something
out of one's line or that one has no busi-
ness to do; unlawful thing.
a-vṛkā, *a.* not harmful; *ām, adv.* harm-
lessly, lovingly. [vṛka: acct, 1288a⁴.]
avekṣā, *f.* a looking around. [Vikṣ +
ava, 1149².]
a-vyakta, *a.* not manifest; *as m.* The
All-soul, 67¹⁷. [Vañj.]
a-vyaya, *a.* imperishable; not subject to
change; unbroken. [1288a.]
√ 1 laç, *orig.* aṅç (aṅñōti, aṅñutē; ānāṅça,
ānāçē [788⁴]; āṣta; aṣtā; āçitum).
reach; attain; obtain, get. [cf. ποδ-ηρε-
ής, 'reaching to the feet'; ἡν-εγκ-α, 'car-
ried': see also the closely related √ 2 naç.]
+ upa, attain to.
√ 2 naç (aṅñāti; āça; āçit; aṅñyāti; aṅ-
tā; āçitum; aṅñivā; āçya). partake of;
taste; eat. [a specialization of √ 1 laç:
cf. ἔκ-αλορ, 'bit': for mg, cf. bhakṣ.]
+ pra, partake of; *caus.* feed.

a-çaknuvant, *a.* not being able. [Vçak.]
a-çakya, *a.* impossible.
a-çaṅka, *a.* without hesitation. [çaṅkā:
cf. aviṣaṅka.]
açaṇā, *n.* food. [√ 2 aç.]
a-çuci, *a.* impure.
ā-gubha, *a.* disagreeable.
ā-geva, *a.* not dear; hostile. [çeva:
acct, 1288a.]
a-geṣa, *a.* without remainder, entire; -tas,
adv. entirely, without exception.
āçman, *m.* —1. stone; —2. thunderbolt;
—3. vault of heaven, 79². [cf. ἄκμων,
'anvil, thunderbolt'; kinship w. Eng.
hammer uncertain.]
āçmanvant, *a.* stony. [āçman.]
āçru, *n.* tear.
āçva, *m.* horse; āçvā, *f.* mare, steed. [cf.
ἵππος, dialectic ἵκκος, Lat. *equus*, Old Saxon
ehu, AS. *eh*, *eah*, 'horse'.]
açva-koviḍa, *a.* well skilled in horses.
açva-medhā, *m.* horse-sacrifice.
açvin, *a.* horsed; *as dual m.* the Açvins,
gods of the morning light, 85¹⁵ N. [açva.]
āçvya, *a.* consisting of horses; of a horse.
[açva: cf. ἵππιος, 'of a horse'.]
aṣṭā [483³], *num.* eight. [cf. ὀκτώ, Lat.
octō, AS. *eahta*, Eng. *eight*.]
aṣṭamā, *a.* eighth. [aṣṭā, 487⁶.]
aṣṭa-vidha, *a.* of eight sorts; eight-fold.
[vidhā, 1302c 5.]
aṣṭāṅga, *n.* eight members. [aṅga,
1312.]
aṣṭāṅga-pāta, *m.* a fall on eight mem-
bers, *i.e.* on hands, knees, feet, breast,
and face, *i.e.* a most profound obeisance.
āṣṭi, *pā.* attainment. [V1aç.]
√ 1 as (āsti [636]; āsa). —1. be, exist; be
present or on hand; take place, happen;
asti, āsī, there is, there was, *very frequent*
at beg. of stories; —2. be, *v.* predicate pos-
sessive *gen.*, *i.e.* belong to; asti mama,
I have; observe that Skt. has no verb for
'have'; —3. *most frequent as simple copula*;
further, w. pples. e.g. prāpto 'si, art thou
come, didst thou come, 9¹; hantavyo 'smi,
occidendus sum, 3²; çepāno 'smi, I have
sworn, 97¹; redundantly [303b⁴ end]: *e.g.*
tāthā *anuṣṭhite* satī, it being thus per-
formed, 35¹⁷; so 37¹³, 39^{16, 22}; prahrṣṭaḥ

san, being pleased, 48¹²; —4. *w. advs.*: tūṣṇīm āsīt, kept silent; evam astu, so be it; *w. prādus*, see *s.v.*; —5. become, 96¹⁹. [*w. ás-ti, s-ánti*, 'is, are,' cf. ἔσ-τι, 'is, exists,' εἰσί, Doric ἐνρί, ἄνρι, 'are,' Lat. *est, s-unt*, AS. *is, *is-t, s-ind*, 'is, are,' Eng. *is*; cognate are *a-m, ar-t, are*.]

√ 2as (ásyati, -te; ása; asiṣyáti; astá; ásitum; asitvá; -áśya). throw, cast, shoot; throw aside. [cf. *así*, 'the brandished' sword; Lat. *ensis*, 'sword'; *ālea*, **aslea*, 'die,' like Ger. *Wurfel*, 'die,' fr. *werfen*, 'throw'.]

+vy-ati, throw over, cross.

+abhi, throw (one's self) upon, direct (one's attention) to, study. [for *mg*, cf. προσέχειν without τὸν νοῦν.]

+ni, throw down; deposit; commit.

+pari-ni, throw down over, stretch over.

+nis, throw out; root out; destroy.

+vi, —1. cast asunder; cast or throw away; —2. break in pieces, 70¹⁴.

+sam, cast or put together.

a-samhrādayant, *a.* not causing to rattle. [√hrād.]

a-satyasaṁdha, *a.* unfaithful, treacherous.

á-sant, *a.* non-existing; *as n.* non-existence.

a-sapiṇḍa, *a.* related more distantly than in the sixth generation, see *sapiṇḍa*.

a-samartha, *a.* unable.

a-sampatti, *f.* non-success.

a-sambaddha, *a.* un-connected, in-coherent, *w. same fig. mg as in Eng.* [√bandh.]

a-sambandha, *a.* not having relationship.

a-sambhāvyā, *a.* un-supposable, impossible.

a-saha, *a.* impatient.

ásu, *m.* vital spirit; vigorous life. [√1as.]

a-sutṛp, *a.* insatiable. [1288a⁴.]

asu-tṛp, *a.* life-robbing. [vbl of √2tṛp.]

ásu-nīti, *f.* the leading or continuing of life (in the other world); spirit-life; spirit-world. [acct, 1274.]

a-sunvá, *a.* not pressing (Soma), *i.e.* indifferent to the gods, godless. [see 1148.3b and 710.]

ásura, —1. *a.* spiritual (used of the gods, and designating esp. the difference between celestial and mundane existence); —2. *as m.* a spirit of life, a god; áśura adevá, spirit that is no god, demon, 82⁶; —3. *later*, demon (45⁶), enemy of the gods, an Asura, a not-god (as if the word were a-sura—whence, by popular etymology, the pendant sura, 'god'). [asura, 1226 (cf. 1188f), and as-u fr. √1as, 1178b.]

asuryā, *a.* godlike; *as n. pl.* godhead. [ásura, 1212d⁴.]

√ asūya (asūyáti). be impatient.

asūyā, *f.* impatience. [√asūya, 1149⁶.]

ásrj [432], *n.* blood, 24²². [cf. Cyprian *ēap*, 'blood'.]

asāú, see 501 and adas.

ásta, *n.* home; ástam, *w. i.* gam, yā, go home; *esp.* of the sun [see 1002b], set. [prob. √1as: for *mg*, cf. bhavana.]

asta-māuna, *a.* having thrown aside or abandoned silence. [√2as.]

asti, *f.* being. [√1as.]

asthán [431], *n.* bone. [cf. ὀστέον, Lat. stem *ossi-*, **osti-*, nom. *os*, 'bone'.]

a-sthāvara, *a.* not standing.

ásthi, see *asthán*.

a-sprgant, *a.* not touching. [√sprg.]

asmá [494], *pron. stem.* we, us. [cf. ἡμεῖς, Lesbian *ēumes*, 'we'.]

asmád, *as stem in cpds* [494], our; *as pl. majesticus*, my.

asmáka, *a.* of us; our. [asma, 516⁴.]

á-svapant, *a.* not sleeping. [√svap.]

a-svastha, *a.* not well, ill; not self-contained, not master of one's self.

a-sveda, *a.* free from sweat.

√ ah (áttha, áha, āhāthus, -tus, āhús [801a]). say; call; āhus, they say. [cf. Lat. *aio*, 'say,' *ad-ag-ium*, 'saw, proverb,' *nego*, 'say no'.]

+pra, declare to be.

1 áha, *assev. particle.* certainly, of course; namely. [pron. root *a*: cf. 1104³ end.]

2 áha, for áhan in *cpds*. [1200a, 1315a.]

á-hata, *a.* —1. not beaten; —2. (since Hindu washermen wet the clothes and pound them with stones) unwashed, of a garment, *i.e.* new. [√han.]

- áhan**, **áhar**, **áhas** [490a], *n.* day (as opp. to night), *v. g.* 92¹⁶; day.
ahám 491¹, *pron.* I. [cf. *ἐγώ*, Lat. *ego*, AS. *n.*, Eng. *I*: see 491 and *ma* etc.]
áhar, *see* áhan.
ahar-niça, *n.* day and night, *νυχθήμερον*; -am, *adv.* constantly. [niça: 1253b.]
ahalyā, *f.* Ahalyā, Gautama's wife.
áhas, *see* áhan.
a-hastá, *a.* handless. [hastá, 1304a.]
ahaha, *excl.* of joy or sorrow. [1135a.]
a-hārya, *a.* not liable to be stolen.
ahāryatva, *n.* non-liability to be stolen. [1234i.]
áhi, *m.* serpent; *esp.* the dragon of the sky, *often identified w.* the demon Vritra. [see under agha: cf. *ἔχis*, Lat. *unguis*, 'serpent': *ἔχχελυς*, Lat. *anguilla*, 'eel']
á-hinsā, *f.* non-injuring (any creature).
áhi-gopā [332], *a.* having the dragon as their keeper. [1302¹.]
ahivat, *adv.* as a dragon. [1107.]
ahi-hátya, *n.* the slaying of the dragon; the (victorious) fight with the dragon. [acct, 1272a, 1212c.]
á-hṛnāna, *a.* not being angry. [v2hr.]
aho, *excl.* of astonishment, pleasant or unpleasant. [1135a. euphony, 138f.]
aho-rātrá, *n.* day and night, *νυχθήμερον*. [áhas + rátri, 1253b: see rátra.]

ā, *adv.* -1. hither, unto, as prefix *w.* verbs of motion; -2. conjunctively, thereto, besides; *ca* + ā, both + and, 85⁵; -3. *asservatively*, (up to, i.e.) quite, entirely, 73²⁰; -4. as prep., *w. abl.*: hither from, all the way from; and then [293c], all the way to, until, 49¹³, 64¹⁴, 103²⁰, 105⁶, 106²; as far as, 105¹⁰. [cf. Lat. *ā*, 'from,' which is not akin *w. ab*, 'from']
ākaraś, *m.* -1. accumulation, abundance; -2. mine. [v3kr + ā, q.v.]
ākarnaya (**ākarnayati**; **ākarnita**; **ākarnya**). listen; give ear to; hear. [denom. fr. the possessive adj. **ākarna**, 'having the ear to, i.e. listening']
ākarsaka, *a.* attractive; - *f.* -ikā [1222d], Pleasanton, as name of a town. [vkr + ā.]
ākarsikākhyā, *a.* having the name **ākarsikā**. [ākhyā.]
ākāra, *m.* make; shape; appearance. [v1kr + ā: cf. **ākṛti**.]
ākāravant, *a.* like the Eng. shapely. [ākāra.]
ākāçá, in *Veda*, *m.*; later, *n.* free or open space; sky. [prop. 'outlook, clearness,' vkāç + ā.]
ākula, *a.* -1. bestrewn, covered, filled; -2. *fig.* confused; agitated. [v3kr + ā, q.v.]
ākulaya (**ākulayati**). confuse; **ākulita**, at one's wit's end. [ākula.]
ākūta, *n.* intention. [vkū + ā.]
ākṛti, *f.* make; shape; appearance. [v1kr + ā, 1157.1d: cf. **ākāra**.]
ākhu, *m.* mold-warp; mouse. ['burrower,' vkhā + ā, 1178a end.]
ākhyā, *f.* name; at end of cpds, having + as name. [vkhyā + ā.]
ākhyāna, *n.* tale. [vkhyā + ā, 1150.]
āgantavya, *g. dv.* see **vgam** + ā.
āgantu, *m.* arrival; and so, as in Eng., person arriving. [vgam + ā, 1161.]
āgamana, *n.* a coming hither; *w.* punar, a returning. [vgam + ā.]
āgas, *n.* sin. [orig., perhaps, 'a slip,' vañj: cf. *ἄγος*, 'guilt': different is *ἄγος*, see **vyaaj**.]
āghṛṇi, *a.* glowing, beaming. [v2ghṛ, 'glow,' + ā, 1158.]
āṅgirasá, *a.* descended from Angiras. [āṅgiras, 1208a.]
ācamana, *n.* the rinsing of the mouth. [vcam + ā.]
ācamaniya, *m.* dish for use in rinsing the mouth. [ācamana, 1215.]
ācāra, *m.* walk and conversation; conduct; usage; observance. [vcar + ā.]
ācārya, *m.* teacher, *esp.* of the *Veda*. [perhaps, 'the man of observances,' fr. **ācāra**, 1212d4.]
ājarasām, *adv.* to old age. [from the phrase **ā jaras-am**.]
ājarasāya, *adv.* to old age. [dat. (1113) formed fr. the preceding, as if that were acc. of **ājarasā**.]
ājī, *m.* race; contest; battle. [vaj, 1155: cf. *ἀγών*, 'contest']

ājñā, *f.* order; command. [Vjñā + ā.]
 ājya, *n.* clarified butter (for anointing, etc.); *cf.* ghrta. [Vañj + ā, see 100²⁰ for mg, *cf.* Eng. noun *smear*, 'ointment,' and verb *smear*.]
 ājya-ṣeṣa, *m. n.* rest of the clarified butter.
 ājyāhutī, *f.* oblation of clarified butter. [āhuti.]
 āñjana, *n.* ointment. [Vañj + ā: *cf.* Lat. *unguen*, 'ointment'.]
 ādhyá, *a.* wealthy; rich. [perhaps fr. arthya.]
 āt, *adv.* thereupon; ād id, then indeed. [lit. 'from that,' abl. of á, 1114a.]
 ātithyá, *n.* hospitality. [ātithi, 'guest,' 1211.]
 ātma, for ātman in *cpds*, 1249a².
 ātmaka, for ātman in *mg* ± at end of *cpds* [1222, 1307]; *e.g.* mārā-ātmaka, murder-natured, murderous.
 ātmán, *m.* —1. breath; —2. spirit; soul (*cf.* 84⁸ N.), as principle of life and feeling; —3. self; *very often so used as a simple reflexive pron.* [514]; *e.g.*, myself, 36¹⁶; thyself, 20¹⁵; himself, 4¹⁹; in *genitive*: his, 17¹⁶; her, 46⁵; one's own, 21¹⁸, 58²²; —4. nature, character, peculiarity; *esp. at end of cpds*, see ātmaka; —5. the soul κατ' ἐξοχήν, the soul of the universe, 66⁸. [*cf.* ἀντμήν, 'breath'; ἀτμός, 'vapor'; AS. *æþm*, *æðm*, 'breath': for mg, *cf.* πνεῦμα and Lat. *anima*, 'breath, spirit'.]
 ātma-pakṣa, *m.* one's own party.
 ātma-prabha, *a.* having his or their own splendor. [prabhā, 354.]
 ātma-bhava, *m.* the coming into existence of one's self.
 ātma-māṇsa, *n.* one's own flesh.
 ātmavát, *adv.* as one's self. [ātma, *i.e.* ātman: 1107.]
 ātma-çakti, *f.* one's own power.
 ātma-çoniṭa, *n.* one's own blood.
 ātma-saṁdeha, *m.* danger of one's self, personal risk.
 ātma-hita, *n.* one's own welfare.
 ātmāupamya, *n.* likeness to one's self, *i.e.* a putting one's self in another's place. [āupamya.]

ādara, *m.* respect, notice, care. [V2 dr + ā, 'regard'.]
 ādāhana, *n.* burning-place, place of cremation. [Vdah + ā.]
 ādāna, *n.* receiving. [V1 dā + ā, 'take,' 1150.]
 ādi, *m.* —1. in-cception, beginning, 60⁸; ādim ādatte, he makes a beginning; ādāv eva, just before, just now; —2. *esp. at end of adj. cpds* [see 1302c1]: ·· -ādi, having ·· as the beginning, *i.e.* ·· and so forth; or, the qualified noun being omitted, and the adj. cpd being used as subst., ·· and so forth. [undoubtedly fr. V1 dā + ā, 'take,' 'a taking hold of, *i.e.* beginning,' 1155.2e: for mg, *cf.* Lat. *in-cipere*, Ger. *an-fangen*, 'take hold of, begin'.]
 ādika, *equiv. to ādi in use* 2. [1222, 1307.]
 ādityá, *m.* —1. son of Aditi, name applied to the gods of the heavenly light, Varuna, Mitra, Aryaman, etc.; —2. Aditya, name of the sun-god, son of Aditi; the sun. [āditi, 1211.]
 ādin, *a.* eating, devouring. [Vad, 1183³.]
 ādevana, *n.* gambling-place, 98¹⁸. [V1 div, 'play,' + ā.]
 ādya, *a.* first; *equiv. to ādi in use* 2. [ādi, 1211.]
 ādhipatya, *n.* sovereignty. [ādhipati, 1211² end.]
 ādhṛṣya, *grdv.* to be ventured against; approachable. [Vdhṛṣ + ā, 963d.]
 ādheya, *n.* a placing, *esp.* of the sacred fire. [V1 dhā + ā, 'put,' 1213c.]
 ādhvaryava, *n.* service of sacrificing priest. [adhvaryú, 1208c.]
 ānaḍuha, *a.* of a bull, taurine. [anaḍúh, weak form of anaḍvah, 404; 1208a.]
 ānana, *n.* mouth; face. [prop. 'the breather,' Vān: *cf.* ἡνερ-, 'face,' in ποο-νήης and ἀπ-νήης, 'with face turned towards,' 'with face averted': for mg, *cf.* nayana.]
 V āp (āpnóti; ápa; ápat; āpsyáti; áptá; áptum; áptvá; -ápya; ápyáte; ípsati [1030]; āpáyati). reach; win; get; bring upon one's self; —áptá: —1. having reached; extending over; and so, adequate, suitable, fit; —2. having reached, *i.e.* being near or intimate, and so, as m.,

a friend; -īpsitá, whom or what one desires to obtain, sought for, desired. [prob. for ā-ap, 108g, see āpas: cf. ἤπιος, 'approachable, friendly'; Lat. *ap-iscor*, 'reach,' *ap-ere*, 'seize, fasten'; ἄπτω (ἄπφ for ἄπ), 'fasten']

+ abhi, reach to a thing, attain; *desid.* strive to win; *caus.* cause to reach the mark, *i.e.* carry out fully, 96¹².

+ a-va, come upon, fall in with; obtain, acquire; take upon one's self; incur.

+ pra, reach: arrive; come upon; catch; win, obtain, get; incur; —prāpta: reached, found, caught, obtained; reached, arrived, having come; —*caus.* cause to arrive at, bring to, 53¹⁷; prāpanīya, to be brought to, 53¹⁵.

+ vi, reach through, pervade, 60⁹.

āpaṇa, *m.* market. [√paṇ + ā.]

āpad, *f.* misfortune. [lit. 'a getting into' (trouble), √pad + ā: for specialization of mg, cf. ārti, and Eng. *accident*, lit. 'a happening' (of trouble).]

āpas, see āp.

āpī, *m.* friend. ['one who has reached or stands near another' (cf. āpta), √āp: cf. ἤπιος, s v. āp.]

āpta-dakṣiṇa, *a.* having or accompanied by suitable presents. [dakṣiṇā, 334².]

ābdika, *a.* annual; ..-ābdika, ..-ennial, lasting .. years. [abda.]

ābharaṇa, *n.* ornament (jewels, etc.). ['what is worn,' √bhr + ā: for mg, cf. φᾶρος, 'garment,' w. φέρω, and Ger. *Tracht*, 'dress,' w. *tragen*, 'wear.']

āmá, *a.* raw. [cf. ὠμός, 'raw'; Lat. *am-arus*, 'bitter.']

āmaya, *m.* injury; disease. [caus. of √am.]

āmayitnu, *a.* sickening. [caus. of √am, 1190b]

āmisa, *n.* flesh. [cf. āmá and āmis.]

āmiśācin, *a.* flesh-eating. [ācin.]

āmisa, *n.* raw flesh; flesh. [cf. āmá.]

āmóda, *a.* gladdening; *as m.* fragrance. [√mud + ā.]

āyātana, *n.* foot-hold; resting-place; *esp.* place of the sacred fire, fire-place. [√yat + ā.]

āyata-locana, *a.* having long eyes. [√yam + ā.]

āyasá, *a.* metallic, of iron; *as n.* metal, iron. [āyas, 1208a.]

āyāma, *m.* like Eng. extent, *i.e.* length. [√yam + ā, 'extend.']

āyú, *a.* active, lively. [vi, 1178a: prob. akin are ἥús, *ḡús, éús, 'active, doughty, mighty,' ev-, 'strongly,' ev, generalized, 'well': for mg of āyú, cf. the phrase "full of go."]

āyudha, *n.* weapon. [√yudh + ā.]

āyusmant, *a.* having life or vitality; long-lived; old. [āyus, 1235a.]

āyus, *n.* (activity, liveliness, and so) life; vitality; *personified as a genus*, Ayus, 85¹⁸; period or duration of life; long life; (*like Eng. life, i.e.*) living creatures. [vi, 1154, cf. āy-ú: cf. ai-ów, Lat. *ae-vu-m*, AS. *æw*, w, 'life-time, time'; AS. *āwa*, ā, Eng. *aye*, 'ever'; AS. *æf-re*, Eng. *ever*.]

āraṇyaka, *a.* pertaining to the wilderness; *as n.* forest-treatise (to be read in the solitude of the wilderness — *Whitney*, p. xvi.). [āraṇya, 1222e.]

ārādhana, *n.* the gratifying, propitiation, service. [√rād + ā, caus.]

ārogya, *n.* lit. diseaseless-ness, *i.e.* health. [aroga.]

ārōhá, *m.* the swelling hips or buttocks of a woman. [prop. 'the seat' on which a child is carried astride by its mother, √ruh + ā, 'get upon, take one's seat upon': see ānka and cf. the words of an ogress, MBh., āruha mama gr̥oṇīm, neṣ-yāmi tvām viháyasā, 'get upon my hip, I will carry thee through the air.']

ārta, *a.* visited, *esp.* by trouble; afflicted; stricken; distressed. [√r + ā, q.v.: for mg, cf. American slang phrase *gone for*]

ārti, *f.* a visitation (of evil), *i.e.* trouble, misfortune, see 93¹⁵ n. [√r + ā: for mg, cf. ārta and āpad.]

ādrá, *a.* wet.

ādrá-vāsas, *a.* having wet garments.

ārya, *a.* belonging to the faithful, *i.e.*, *as m.*, man of one's own tribe, an Aryan, *as designation of a man of the Vedic Indian tribes; as adj.* Aryan; noble; reverend (used in respectful address). [aryá, 1208f: cf. Avestan *airya*, 'Aryan'; New Persian, *irān*, 'Persia'; Hdt. vii. 62, of Μηδοί *eka-*

λέοντο πάλοι Ἄριοι; Keltic nom. *eriu*, acc. *erinn*, name of Ireland; Eng. *Ir-ish*: cf. *arí*, *aryá*.]

ālasya, *n.* sloth. [*alasa*.]

ālasya-vacana, *n.* sloth-dictum, as designation for the ignava ratio or fatalist's argument.

ālāpā, *m.* talk; conversation. [*vlap* + *ā*.]

ālokana, *n.* the beholding. [*vlōk* + *ā*.]

āvā, *pron. stem*, 491.

āvīś, *adv.* forth to sight, in view; *w. kṛ*, make visible. [1078.]

āvṛt, *f.* a turning. [*vṛt* + *ā*.]

āṣa, *m.* food. [*v2aṣ*, 'eat'.]

āṣayā, *m.* lying-place; abode. [*vṣī* + *ā*.]

āṣās, *f.* wish, hope. [*caṣ* + *ā*.]

āṣā, *f.* hope. [younger form of *āṣās*.]

āṣā, *f.* region; quarter (of the sky). [specialized from 'place, objective point, that which one reaches', *v1aṣ*, 'reach'.]

āṣāvānt, *a.* hopeful. [*āṣā*.]

āṣin, *a.* eating, in *cpds.* [*v2aṣ*, 1183³.]

āṣis [392], *f.* wish or prayer, *esp.* for good. [*vṣās* + *ā*, 639, 225²: cf. *praṣis*.]

āṣīr-vāda, *m.* expression of a (good) wish, *i.e.* a benediction. [*āṣis*, cf. 392.]

āṣīr-vādābhidhānavant, *a.* containing a designation of a benediction. [*āṣīr-vāda* + *abhidhāna*, 1233.]

āṣú, *a.* swift. [cf. *ἀκός*, 'swift'; Lat. *oc-tor*, 'swifter'.]

āṣcarya, *n.* wonder; prodigy.

āṣrama, *m.* —1. (place of self-castigation, *i.e.*) hermitage; —2. stadium in a Brahman's religious life (of which there are four: that of the student or *brahmachārin*, that of the householder or *gṛhastha*, that of the hermit or *vānaprastha*, and that of the beggar or *bhikṣu*), see 65³ x. [*vṣram* + *ā*.]

āṣraya, *m.* that on which anything leans or rests; support; refuge; protection; authority. [*vṣri* + *ā*.]

āṣraya-bhūta, *a.* having become a protection, *i.e.*, as *m.*, protector. [1273c.]

ās, *excl.* of joy or of displeasure. *ah!*

v ās (*āste* [628], *āsīna* [619³]; *āsām cakre*; *āsīsta*; *āsīsyāte*; *āsīta*; *āsītum*; *āsītṛvā*; *-āsya*). —1. sit; seat one's self; settle down, 93¹; —2. abide; dwell, 85¹⁰; stay;

remain; continue, 64¹⁴; —3. *w. ppl.* [1075c], continue (doing anything), keep on, 32^{14, 18}. [cf. *ḥṣ-rai*, 'sits'; Lat. *anus*, **ās-nu-s*, 'seat, buttocks'; Old Lat. *āsa*, Lat. *āra*, 'family-seat, hearth, altar'.] + *adhī*, take one's place in, *i.e.* visit, 49¹⁶; get into (shoes), *i.e.* put on, 45¹⁷.

+ *upa*, sit by (in sign of readiness to serve), wait upon (a command), 92⁴; sit by (expectantly), sit waiting for, 91⁴.

+ *pary-upa*, sit around, surround, 2⁷.

āsana, *n.* sitting, 4¹²; seat. [*vās*.]

āsāra, *m.* (*like Eng. colloq.* a pour, *i.e.*) pouring rain. [*vṣr* + *ā*, 'run'.]

āsura, *a.* demonic; as *m.* demon. [*āsura*, 1208f.]

āsécana, *n.* cavity (into which one pours). [*v sic* + *ā*.]

āsecanavānt, *a.* having a cavity, hollow. [*āsecana*.]

āhati, *f.* blow. [*vhan* + *ā*, 1157¹ and 1d.]

āhanās, *a.* swelling, fermenting, foaming.

āhavana, *n.* oblation. [*vhu* + *ā*.]

āhavanīya, *a.* of or for the oblation; *w. agni*, oblation-fire; as *m.*, without *agni*, oblation-fire (the one that receives the oblation), see 102² x. [*āhavana*, 1215.]

āhāra, *m.* the taking to one's self (of food), eating; what one takes, *i.e.* food. [*vhr* + *ā*.]

āhāra-dāna, *n.* giving of food.

āhāra-parityāga, *m.* relinquishment of food.

āhārādi, *n.* food and so forth. [*ādi*, 1302c1.]

āhārārthin, *a.* seeking food. [*arthin*.]

āhitāgni, *a.* having a set or established fire; as *m.* one who is keeping alive a sacred fire. [*āhita*, *v1dhā* + *ā*, 'set': 1290a.]

āhuti, *f.* oblation, offering (used both of the act and of the thing offered); cf. the later word *homa*. [*vhu* + *ā*: *w. -huti*, cf. *χούσι-s*, 'a pouring'.]

āhvāna, *n.* call; invitation. [*vhū* or *hvā* + *ā*.]

i, *pron. root*, see *idam* and 502³.

v i (*éti* [612]; *iyāya*, *iyís* [783b²]; *esyāti*; *itá*; *étum*; *itṛvā*; *-itya*). —1. go; go

to or towards; come; enter; —2. move on, 83¹²; pass; —3. go to, *i.e.* attain (a thing or condition): —*i*yase [1021²], goest hither and thither, 90¹⁵; —*i*mahe [1021²], (*like* *G.r.* *an-gehen*) we approach with prayers, beseech. [w *i*-mās, cf. *ī*-uev, Lat. *i*-mus, 'we go'; Goth. *i*-ddja, AS *code*, 'went'; radically akin, perhaps, is AS. *gāu* (stem *gā* for **gē-i*, *ga-* being the inseparable prefix), Eng. *go*, Ger. *gehen*: see also *āyū*, *āyus*.]

+ *ati*, go beyond or past or over; overwhelm; transcend; leave behind, get rid of, 68⁹; escape.

— *adhi*, come upon, notice; take notice, 87¹²; — *mudde* *adhité* [612 note], go over for one's self, repeat, learn, read; *ppl.* *adhita*: *w. art. mg.* learned, 18⁶; *w. pass. mg.* learnt, 21¹⁵; — *caus.* *adhyāpāyati* [1042c], cause to learn, teach.

— *upa* *adhi*, in *upādhyāya*.

+ *anu*, go along or after; accompany; *ppl.* *aavita*, accompanied by, endowed or filled or connected with.

— *sam* *anu*, the *samū*.

— *antar*, go within; retire, withdraw.

— *apa*, go off; slink away.

+ *abhi*, go unto; become embodied in.

— *ava*, approach.

+ *ā*, come near or unto or hither; *w. the adv.* *punar*, go back.

+ *abhy* *ā*, approach, go near.

+ *upa* *ā*, come unto.

+ *sam* *ā*, come near to together; assemble.

+ *ud*, go up, rise (of the sun).

+ *upa*, go unto; fall to the lot of; *ppl.* *upeta*, gone unto, attended by, provided with.

— *sam* *upa*, come hither.

+ *ni*, go into or in; cf. *nyāya*.

+ *parā*, go away or forth; depart.

— *anu* *parā*, go forth along (a path).

+ *vi* *parā*, go away separately.

+ *pari*, circumambulate; walk round (the fire).

+ *pra*, —1. go forward or onward, 83¹¹; esp. go forth out of this world, and so (*like* Eng. depart), die; pretya, after dying, *i.e.* in the other world (*opp.* of *iha*); preta,

dead; —2. come out, stick out, be prominent.

+ *prati*, go against, withstand; go back to; recognize, 98¹⁶; *pratita*, recognized, approved.

+ *vi*, go asunder; separate; disperse, 83¹⁵; spread one's self over, *i.e.* pervade, 72²; *vita*, at *beg. of cpds.* having departed ·, *i.e.* free from ·.

+ *sam*, come together; assemble.

icchā, *f.* wish; desire; inclination [Vliś, 'seek': cf. AS. *īscce*, 'an asking']

ij, *vbl.* sacrificing, in *rtv* *ij*. [Vyaj, 252.]

ijyā, *f.* sacrifice. [Vyaj, 252.]

itara [523], *pron. a.* other; the other; another; other than, *i.e.* different from, *w. abl.* [pron. root *i*, 502³: cf. Lat. *iterum*, 'another time.']

itās, *adv.* —1. used like the *abl. of a pron.* [1098c²], 24¹⁸; —2. from this (place), from here; here; from this (world), 5⁸; *itas tatas*, here and there; —3. from this (time), now, 41⁸. [pron. root *i*, 502³.]

iti, *adv.* see 1102a. —1. in this way, thus; so; *iti devā akurvan*, thus the gods did, 96⁹; —2. used *w. all kinds of quotations made verbis ipsissimis*: *tathā ity uktvā*, upon saying "Yes," 4²; *sa prstavān kām yuvām iti*, he asked, "Who are ye," 45⁵; *evam astu iti tām dhāvitāu*, with the words, "So be it," the two ran off, 45¹⁰; so RV., 85¹²; so MS., 92¹⁵; *ity ākarnya*, on hearing (so, *i.e.*) the preceding *ślokas*, 17¹⁶; cf. 18¹⁰; —2a. designating something as that which was, or under the circumstances might have been said or thought or intended or known, sometimes (46¹⁶) preceding it, but usually following it: *martavyam iti*, at the thought, "I must die," 29⁹; *gardabho 'yam iti jñātvā*, recognizing (the fact), "This is an ass," 34²⁰; —2b. *interr.* in place of the exact quotation: *kim iti*, alleging or intending what, under what pretext, with what intention, 30⁴, 41⁵; —2c. used in giving an authority: *iti dhāraṇā*, so (is) the rule, 62¹⁷; *ity eke*, so some folks (say), 101⁹; —2d. used in citing a Vedic verse by its first word (60¹³) or words (98²⁰, etc.); —2e. at the end of a section or book (cf. *atha*), here endeth, 4⁴; —2f. *w. verbs*

of naming, considering, etc., the predicate, marked by *iti*, is *nom.*, sometimes *acc.* — both constructions at 61²²; *damayanti iti viṣṭutā*, known as or named “D,” 6³; — 3. *used to include under one head or as in a list several separate objects*, 21¹, 100⁸, 105⁷; — 4. *evam* superfluously added, 61¹²; *iti* doubled, 60¹¹; — 5. *iti ha* = *iti*, 12⁸, 61¹⁸. [pron. root *i*, 1102a: cf. Lat. *item*, ‘just so.’]

itihāśā, *m.* story, legend. [agglomeration of *iti ha āśa*, ‘thus, indeed, it was’: 1314b]

itthā (*V. only*) and *itthām*, *adv.* in this way; so; *kim ta itthā*, how does this happen thee? 73⁸. [adverbs made from the *acc. sing. neut.*, *i-d*, of the pron. root *i*, see 1101: cf. Lat. *itā* and *item*, ‘so.’]

ity-ādi, at end of possessive *adj.* *cpds* used substantively, that which has “...” as its beginning, *i.e.* “...” and so forth. [see 1302c1 end.]

id, *V. pcl.* just; exactly; even; *emphasizing the preceding word and to be rendered by laying emphasis on that word.* [acc. of pron. root *i*, 1111a: cf. Lat. *i-d*, ‘it.’]

1 *idām* [501-2 — forms made from four stems, *ā* and *anā*, *i* and *imā*, those from *ā* being often unaccented, see 74⁹ s.], *pron.* this, this here, *ṛḍḍe*, *e.g.* 20⁹, 86¹⁰, 87⁸; *contrasted w. asāu*, ‘that one,’ 103⁷; *asmin loke*, in this world, 66¹²; *without loke and contrasted w. amutra*, 103⁸; *idam viṣṭam bhuvanam*, this whole world, 85¹²; *idam sarvam*, this entire (world), 63²¹; *so* 66¹⁰; *so idam*, *ṛḍḍe* *ān*, 56^{13, 17}; *iyam prthivī*, this earth, 10¹⁰; *iyam alone*, this earth, 93^{4, 2}; — *refers very often, like ṛḍḍe*, to something following (just as *etad* and *taṁ* to something preceding), *e.g.* 13²², 26⁷, 45¹⁴, 51⁶; *occasionally refers to something immediately preceding, e.g.* 10¹⁷, 24⁹, 74¹², 79⁴; — *joined w. pronouns: ko* ‘yam āyāti, who comes here? 27¹²; *yo* ‘yam dṛgyate, which is seen here, 46¹⁷; *mām imam*, me here, 76¹⁸; *nom. to be rendered here is or are*, 56¹, 4²¹; *imāu vātas*, blow hither, 90¹². [cf. Lat. *i-d*, Goth. *i-ta*, Ger. *es*, ‘it.’]

2 *idām*, *adv.* now, 86¹⁹; here, 80⁹, 96⁹. [1111a: cf. 502.]

idānīm, *adv.* now. [pron. root *i*, 1103b.]
√ idh or *indh* (inddhé [694]; idhé [783b]; āindhista; indhisyāti; iddhā; -idhya). kindle. [cf. *αῖθ-ω*, ‘burn’; Lat. *aed-es*, ‘fire-place, hearth, dwelling’ (cf. *stove* and Ger. *Stube*, ‘room’); *aestus*, **aid-tu-s*, ‘heat’; AS. *ād*, ‘funeral pile’; *āst*, Eng. *oast*, ‘kiln for drying hops or malt.’]
 + *sam*, kindle, *trans. and intrans.*

idhmā, *m.* fuel. [Vidh, 1166: for *mg*, cf. Eng. *kindlings*.]

idhma-citi, *f.* fuel-pile.

√ in (in-6 ti, *prop.* in-6-ti [713]). drive; force; *in eas*. [cf. *√ inv*.]

indra, *m.* Indra, name of a Vedic god; *in the later language*, the best of its kind, chief, prince. [none of the numerous proposed derivations is satisfactory.]

indra-purogama, *a.* having Indra as leader, preceded by Indra. [1302c2.]

indra-lokā, *m.* Indra’s world, heaven.

indra-ṣatru, *a.* having Indra as his conqueror. [1302.]

indra-senā, *f.* Indra’s missile weapon; personified as his bride, RV. x. 102.2; hence, name of a woman, see 16¹¹ s.; — *m.* -a, name of a man, formed as a mere pendant to the fem. [*indra* + 1 *sēnā*.]

indrāgni, *m.* Indra and Agni. [*indra* + *agni*: acct, 1255b.]

indrā-bṛhaspāti, *m.* Indra and Brihaspati. [acct, 1255a.]

indrāyudha, *n.* Indra’s weapon, the rainbow. [āyudha.]

indriyā, *a.* belonging to Indra; *as n.* — 1. the quality pertaining especially to Indra, *i.e.* great might, power, 73¹⁸, 97⁶; — 2. *in general*, one of a man’s powers, *i.e.* a sense or organ of sense. [*indra*, 1214b.]

√ indh, see *idh*.

√ inv (invati). drive; send. [secondary root from *i*, 749b, 716: cf. *in*.]

imā, *pron. stem*, see *idam*.

iyacciram, *adv.* so long. [*iyant* (1249a) + *ciram*.]

iyant [451], *a.* so great; so much. [fr. pron. root *i*, 502.]

iras, *n.* ill-will; anger; assumed as basis of the following denom. [*√ i*, ‘go for’ in hostile sense: cf. Lat. *ira*, ‘anger.’]

virasya (irasyāti). be evil disposed. [iras, 1058.]

irasyā, *f.* ill-will; wrath. [Virasya, 1149⁶; cf. īrasyā.]

īriṇa, *n.* a run or runlet; gulch; gullied and so desert land. [vr, 1177b for mg, cf. Provincial Eng. run, 'brook']

iva, *incl. pcl.* —1. as; like; —2. used to modify a stung expression, in a manner; so to speak, 56¹⁶; as it were, 1¹⁰; perhaps; almost, 34¹²; —3. sometimes (like eva), just, quite; nacirād iva, right soon. [pron. root i, 1102b.]

√ liṣ (icchāti [733]; iyēṣa, īśūs [783b]; āiṣit; eṣisyāti; iṣṭā; ēṣtum; -iṣya). seek; desire; *esp. v. m.* [981²¹]; *pass.* be desired; be approved or recognized, and so pass for, 59¹³; iṣṭā, desired, *i.e.* desirable, 14. [radical mg, 'go, go for,' √2 iṣ being merely a causative of √liṣ: cf. *ἔμπερος*, **ἔμπερος*, 'desire'; w. *icchā*, 'desire,' cf. AS. *āscere*, 'petition,' whence *āscian*, Ger. (*h*)*etschen*, Eng. ask: icchati for **is-skati*, cf. √vāñch.]

+ a nu, seek after.

+ a bi, seek for; *ppl.* abhiṣṭa, desired, dear, 21¹.

√ 2 iṣ (iṣāyati [1042a²]; also iṣyati [761c]; iyēṣa, īśūs [783b]; isitā; iṣayitum; -iṣya). send; set in swift motion; impel, 74¹⁹. [caus. of √liṣ, q.v.]

+ pra, —1. preṣāyati: send forth; send, *e.g.* 9¹⁰; —2. preṣyati: drive forth, impel; start up (*e.g.* game); prāiṣam [970a] āicchan, sought to start up, 93¹⁶; and so —3. preṣyati: call upon or summon (*technical term used of the chief priest's calling upon another to begin a text or action*), 103⁶.

iṣ, *f.* refreshment; strength; vigor; w. ūrj, drink and food, like Ger. Kraft und Saft.

iṣā, —1. *m.* = iṣ [399]; —2. as a vigorous, fruitful.

iṣu, *m. f.* arrow. [√2 iṣ, 'send': cf. *ἰός*, **iós*, 'arrow.']

1 iṣṭā, see √1 iṣ, 'desire.'

2 iṣṭā, —1. offered; —2. as *n.* offering, sacrifice, holy work. [Vyaj, 252.]

iṣṭakā, *f.* brick used in the sacred fire-pile. [2 iṣṭā.]

iṣṭa-lābha, *m.* acquisition of a desirable object. [1 iṣṭā.]

iṣṭā-pūrtā, *n.* what is offered (to the gods) and bestowed (upon them), *i.e.* what a man offers to the gods for his benefit after death, and so, by metonymy, such fruit of these offerings as can come to him, 83¹³ n. [2 iṣṭā, 247, 1253b.]

iṣṭi, *f.* sacrifice (simple offering of butter, fruit, etc.), 101⁶. [Vyaj, 252, 1157. 1a.]

iḥā, *adv.* here, *opp.* of atra (87¹) and amutra (64⁶); hither, 9²; here on earth, *ici bas*, 27²; *opp.* of pretya (vi), 59², 58¹⁷; in this book, 17⁶; w. loc. [cf. 1090⁴], iha samaye, in this case, 41¹⁰, 42¹⁵. [pron. root i, 1100a.]

√ iṣ (iṣate; iṣām cakre; āiṣista; iṣisyāte; iṣitā; iṣitum; iṣitvā; -iṣya; iṣyāte). look; look at; see; behold. [desid. of √aṣ, 'see,' contained in ak-śān, 'eye,' etc., 108g. see aksān.]

+ a pa, look off to (like Ger. es absehen auf); regard; expect.

+ a va, look after; look after one's self, *i.e.* look behind or around.

+ upa, w. two mgs, like Eng. overlook: —1. look over, *i.e.* inspect; and —2. (more commonly) look beyond, *i.e.* neglect.

+ niṣ, look out or after; contemplate.

+ pa ri, look about one; investigate; consider.

+ vi, look; look on; viksita, beheld.

+ sa m, look upon; behold; perceive.

iṣaka, *m.* beholder; spectator. [Vikṣ, 1181.]

iṣaṇa, *n.* a look; glance. [Vikṣ.]

√ iñkh (iñkhati, -te; iñkhāyati, -te [1041²]). move unsteadily.

+ pra, rock or pitch onward.

√ iḍ (īle, īliṣe, iṭṭe [628, 630]; perf. iḍe; iḍitā). supplicate; call upon; praise. [Whitney, 54.]

iḍya, *grdv.* to be praised. [Viḍ, 963² and d: pronounced iḍa, Whitney, 54.]

iḍḍa, *a.* of this sort; such. [502 end, and 518.]

īpsitá, *a.* desired to be obtained; desired. [desid. of **√āp**, 1030.]

īm, *encl.* —1. *as acc. s. of pron. root i*, him, her, it; him, 79⁷; —2. *indef.*, **yá īm**, *quicunque*, RV. x. 125.4; —3. **ká īm**, who pray? 77¹⁵; —4. *to avoid hiatus: between átha and enam*, 84^{5,6}. [see 1111a and 502 end.]

√ir (**írte** [628]; **irná**; **iráyati**, -te; **iritá**). set one's self in motion; —*caus.* set in motion; cause to go forth, *i.e.*: —1. bring into existence; —2. utter (a sound), 14²⁴. [near akin **w. √r**.]

+ **ud**, rise up; *caus.* rouse; send out; utter; announce, 53¹⁶.

+ **sam-ud**, *caus.* utter, declare.

+ **pra**, *caus.* drive or steer onward (ship).

+ **sam**, *caus.* bring together, *i.e.* into shape or being; create, 75⁶; **sameriré**, established (as an ordinance), *instituerunt*, 88⁵ n.

irśyá, *f.* ill-will; envy; jealousy. [contracted fr. **irasyá**, q.v.: cf. **gīrś-an** and **gīras**.]

√ig (**íge** [628]; **igśiyáti**). own, be master of, *w. gen.* [cf. AS. **āg-an**, 'possess,' Eng. owe, 'possess' (so Shakespeare often), 'possess another's property, be in debt'; thence the participial adj. **āgen**, Eng. adj. own, 'proprius'; thence the denom. **āgnian**, Eng. verb *own*; further, to **āh**, preterito-present of **āgan**, is formed a secondary past tense, **āhte**, 'possessed,' Eng. *ought*, 'possessed' (so Spenser), 'was under obligation.']

igá, *m.* master; lord. [**√ig**.]

igvará, *m.* master; lord; prince; rich man, 22². [**√ig**, 1171a.]

√iś (**íśate**; **íśé**; **íśitá**). hasten from, flee before, *w. abl.* [if not desid. of **√i** (108g¹ end), perhaps akin **w. √liś**, orig. 'go.']

u, *Vedic encl. copula.* —1. and; also; further; used in one (oftenest the latter) of two clauses or sentences containing things alike or slightly contrasted (e.g. 78¹⁴, 79⁹), esp. in anaphora (e.g. 79⁵, 90⁹); —2. now, straightway, *w. verbs present and past and w. imperatives or imperative subjunctives*, 71¹⁰, 85¹⁵, 85⁵, 87⁵; often followed by **sú**, right

soon; —**pragthya** [see 1122a², 138c] when combined with **átha** (90¹⁶), **úpa** (78¹⁴), **má** (87⁸); for 83⁹ and 84¹¹, see notes; —3. in classical Skt. only *w.* (atha, kim, and) na, and not, 21¹⁴, 27¹⁷.

u-kāra, *m.* the sound u. [Whitney, 18.]

uktá, see **√vac**.

ukti, *f.* expression; declaration, 53¹⁶. [**√vac**, 1157.1a.]

ukthá, *n.* utterance, esp. of devotion; praise; hymn of praise; invocation. [**√vac**, 1163a.]

uktha-várdhana, *a.* strengthening, *i.e.* refreshing or delighting one's self with hymns of praise. [acct, 127f.]

√ukṣ [252] or **vakṣ** (**ukśáti**, -te; **āukṣit**; **ukṣiśyáti**; **ukśitá**; —**úkṣya**). sprinkle; besprinkle; drop, *intrans.*, 75⁷. [secondary form (108g end) of **√+uj** or **ug**: cf. **śy-pós**, 'wet'; Lat. **ūvens** (***ugvens**) *caelum*, 'the dropping sky'; **w. ukśán**, 'besprinkler, impregnator, bull,' cf. Goth. **auhsa**, 'bull,' Eng. *ox*, and for **mg**, **√vrṣ**.]

+ **pra**, sprinkle before one by way of consecration.

ugrá, *a.* mighty; exceedingly strong; terrible. [**√vaj**, 252, 1188; see **ójas**.]

ugrá-gāšana, *a.* having a terrible way of ruling; as *m.* a strict ruler. [1298a.]

√uc (**úcyati** [only *w. preps*]; **uróca** [783b], **ūcivāñs** [803]; **ucitá**). be pleased; be wanted; **ucitá**: —1. with which one is pleased; proper; suitable; —2. accustomed.

uccá, *a.* lofty; **uccāis**, *adv.* [1112c], high; of sound, loud. [fr. **uccá**, *adv. instr.* (1112e) of **údañc**.]

uccaya, *m.* heap, pile, collection. [**√ci** + **ud**, 'heap up.']

uccārā, *m.* evacuation; excrement. [**√car** + **ud**.]

uccāvaca, *a.* high and low; various; diverse. [**ud** + **ca w. ava** + **ca**, 1314b.]

úcchiṣṭa, *pl.* left; as *n.* leavings, esp. of a sacrifice or of food. [**√ciṣ** + **ud**.]

uccchedin, *a.* destroying. [**√chid** + **ud**.]

ujjayinī, *f.* **Oujein**, name of a city, Ptolemy's **Ούζην**. [fem. of **ujjayin**, 'victorious,' **√ji** + **ud**, 1183³: of like **mg** are **Νικόπολις** and **Cairo**.]

√ **uñch** (uñchati, uñchāti; uñchitum) sweep together, glean. [for √unsk, √vansk, orig. 'wipe, or whisk, i.e. sweep': cf. AS. *wascan*, 'wash,' Eng. *wash* and *whisk*.]
+ **pra**, wash away; wipe out, 23².

ūñciṣṭa, *sama* as *ucchiṣṭa*.

utā, *conj.* and; also; even; connecting words, clauses, and sentences; repeated: **uta** ∙ **uta** ∙ (uta), both ∙ and ∙ (and); at beg. of *verses*, 78¹²; — **uta vā**: or even, 87¹⁰; or, 84¹⁴ (cf. *atha*, 6); **apy uta**, also.

utkarsa, *m.* elevation. [√*kṛṣ* + *ud*.]

uttamā, *a.* —1. up-most; highest; best, esp. at end of *cpds*; excellent; chief; —2. (out-most, i.e.) ut-most; extreme; last (see 67⁶ N.), 99¹⁰. [ūd, 'up, out,' 473]

uttamagandhādhyā, *a.* rich in excellent odors, 15¹⁰. [uttama-gandha + ādhyā.]

uttamādhama madhyama, *a.* highest and lowest and midmost; best and worst and middling. [uttama + *adhama* + *madhyama*, 1257.]

ūtara [525²], *a.* upper; higher; —1. being above, (*opp.* *adhara*) 70¹³; having the upper hand, victorious, 81²¹; —2. northern (on account of the *Himālayas*, cf. *udañc*); ā-*uttaras*māt, as far as the north (side), 105¹⁰; —3. the left (because in prayer the face is turned eastward: cf. *dakṣiṇa*), 99²²; —4. (*like* *śreṣṭha*) the latter (*opp.* *pūrva*); later; following, 99²²; —**am**, as *adv.* finally, last, 104¹²; —5. as *neuter subst.* the final element of a phrase of salutation, 60³; —6. answer, retort. [ūd, 473: cf. *śreṣṭha*, 'latter'; Eng. comp. *ut-ter*, 'outer'.]

uttaratās, *adv.* northward; to the north of; *w. grn.*, [1130], 105¹¹. [uttara.]

uttara-dāyaka, *a.* giving answer; contradicting.

uttara-paścima, *a.* north-westerly.

uttara-purastāt, *adv.* north-east of; *w. grn.*, 1130.

ūtara-loman, *a.* having the hair above, with the hairy side up.

uttarā, *adv.* northerly. [ūtara, 1112e, 330⁴.]

uttarā-patha, *n.* the northerly way; the north country.

ūtareṇa, *adv.* northerly; north of, *w. acc.* [1129], 102⁶. [uttara, 1112c.]

uttarottara, —1. *a.* higher and higher [1260]; —**am**, as *adv.* more and more, 24³; —2. as *n.* answer to an answer [1264]; wordy talk, 24⁹. [uttara + *uttara*.]

utthā, see 233a.

utpala, *n.* a *Nymphaea*, i.e. water-lily or lotus. [√*paṭ* + *ud*.]

utpādana, *n.* procreation. [caus. of √*pad* + *ud*.]

utphulla, *a.* wide open. [√*phal* + *ud*, 958.]

utsavā, *m.* —1. an undertaking, beginning; —2. feast-day, festival, 25⁴, 49¹⁶. [√*2su* + *ud*, 'set a-going'; but the development of 2 from 1 is not clear.]

ūd, *prefix.* never used alone; up, up forth, out. [cf. AS. *ūt*, Eng. *out*: see *uttara*, *uttama*.]

√ **ud** or **und** (**unātti**; **unnā**, **utā**; -**ūdyā**). —1. spring; boil or bubble up; flow; —2. wet, bathe. [cf. Lat. *und-a*, 'wave'; *w. ud-an*, 'water,' cf. *śṛ-ap*, Eng. *water*; *w. ud-ra*, 'otter,' cf. *śṛ-pa*, 'water-snake,' Eng. *otter*.]

+ **sam**, flow together; wet.

uda, *n.* water. [√*ud*.]

udakā [432], *n.* water. [√*ud*.]

uda-kumbhā, *m.* water-jar; jar with water.

udag-ayanā, *n.* north-course (of the sun), or the half-year from the winter to the summer solstice. [udañc.]

ūdagdaḍa, *a.* having the seams upward. [udañc + *daḍā*, 'fringe, border, seam'.]

udañ-mukha, *a.* having the face to the north. [udañc, 1249a, 161.]

ūdañc [409b], *a.* directed upward; directed northward (on account of the *Himālayas*), cf. *uttara*), northerly; in *cpds*, **udak**, 1249a. [ud + *añc*, 407.]

udayā, *m.* a going up; rising (of the sun). [vi (1148.1a) + *ud*.]

udāra, *n.* belly. [orig., perhaps, 'rising, swelling,' √*r* + *ud*: for *mg*, cf. the relation of *belly* to AS. *belgan*, 'swell'.]

udārā, *a.* (*like* Eng. *exalted*, i.e.) noble, excellent. [√*r* + *ud*, 'rise'.]

udāra-carita, *a.* of noble behavior.

uditá, *see* √vad; úd-ita, *see* √i.
 údici, *see* 407³, 409b.
 udumbalá, *a.* brown.
 uddigya, *at, towards, see* √dig.
 uddhata, *see* 163 and √han.
 údbāhuka, *a.* having the arms out or extended. [ud + bāhu, 1305, 1307.]
 udyā, *grdv.* to be spoken or pronounced. [√vad, 1213c end, cf. 963c.]
 udyama, *m.* raising (of the hands to work); exertion. [√yam + ud.]
 udyāna, *n.* —1. a walking out; —2. (place for walking out, *i.e.*) garden, park. [√yā + ud, 1150.]
 udyoga, *m.* undertaking; exertion. [√yuj + ud, 216.1.]
 udyogin, *a.* active; energetic. [udyoga.]
 udvigna-manas, *a.* having a terrified mind, distressed. [√vij.]
 unmatta-darṣana, *a.* having a frantic look. [√mad + ud.]
 unmārga, *m.* by-way, evil way. [ud + mārṅa.]
 unmārga-gāmin, *a.* going in evil ways.
 úpa, —1. *vbl* prefix. to, unto, toward; *opp.* of ápa; —2. *prep., w. acc.,* unto, 81¹⁵; *w. loc., in,* 77⁵; —3. *in noun cpds* [1289b], denoting something near, accessory, or subordinate. [cf. *ὑπὸ*, Lat. *s-sub*, 'under.']
 upakaniṣṭhikā (*sc. aṅguli*), *a. f.* next to the little, *i.e.* the third (finger). [upa (mg 3) + kaniṣṭhaka, 1222d.]
 upakartṛ, *m.* one who does kindness; benefactor. [√1kr + upa, q.v.]
 upakāra, *m.* friendly service; kindness. [√1kr + upa, q.v.]
 upakāraka, *a.* doing friendly service. [upakāra.]
 upakārin, *a.* the same; as *m.* benefactor. [√1kr + upa, q.v.]
 upacārā, *m.* a coming to or waiting upon; *pregnantly*, (polite) attention; (correct) procedure, *i.e.* duty. [√car + upa.]
 upatya, *a.* lying under. [upa, 1245b: cf. *ὑπ-τω-s*, 'lying under, supine.']
 upatyakā, *f.* land lying at the foot (of a mountain). [upatya.]
 upadeṣa, *m.* a pointing out to, a direction; instruction; advice. [√diṣ + upa.]

upadeṣin, *a.* giving (good) instruction. [√diṣ + upa.]
 upadeṣṭavya, *grdv.* to be taught. [do]
 upanāyana, *n.* investiture. [technical term, *see* √nī + upa.]
 upapṛc, *a.* clinging close to, *w. gen.* [√pṛc + upa.]
 upabhṛt, *f.* wooden cup (used in sacrifices), *see* srúc. [‘tó-bringer,’ √bhr (383b) + upa.]
 upabhoga, *m.* enjoyment; eating. [√2 bhuḡ + upa, q.v.]
 upamā, *a.* highest. [úpa, 474.]
 upamā-ṣravas, *a.* having highest glory; as *m.* Upamaṣravas, *a name like* Μεγιστοκλῆς or Ὑψι-κλῆς.
 upamā, *f.* comparison, image; and so likeness, resemblance; at end of cpds, having likeness with ‘; like ‘. [√1mā + upa, ‘compare.']
 upamārtha, *m.* purpose of an image; -ena, figuratively. [arthā.]
 upayoga, *m.* application; use; utility. [√yuj + upa.]
 upári, *adv.* above; as *prep., w. gen.* [1130], above; at end of cpd [1314f], upon, 39¹⁶. [cf. *ὑπέρ*, **ὑπέρι*, Lat. *s-super*, ‘over.']
 úpalā, *f.* upper mill-stone; cf. *drśad*.
 upaṇācana, *n.* a tottering unto, a faltering approach. [√vañc + upa.]
 upavana, *n.* small forest, *i.e.* grove. [upa (mg 3) + vana.]
 úpavīta, *ppl.* wound about, *esp.* with the sacred cord; as *n.* [1170a], the being surrounded with the sacred cord; the cord itself. [√vyā + upa, 934c.]
 upaveśá, *m.* a sitting down. [√viṣ + upa.]
 úpaveṣi, *m.* Upaveṣi, name of a man.
 upaṣama, *m.* stopping; cessation. [√2ṣam + upa, ‘stop.']
 upasaṃgrahaṇa, *n.* the clasping and taking to one’s self (the feet of another), as *sign of great respect.* [√grah + upa-sam.]
 upasevā, *f.* a serving; a being devoted to. [√sev + upa.]
 upasevin, *a.* serving; revering. [√sev + upa.]
 upástha, *m.* lap, groin.

upākhyāna, *n.* subordinate tale; episode,
1¹. [upa (mg 3) - ākhyāna.]

upādāna, *n.* the taking to one's self; appropriation. [√1dā + upa-ā, 'take.']

upādhyāya, *m.* teacher. [√i + upa-adhi.]

upānāh, *f.* sandal; shoe. ['under-bond,' √nah + upa (247): for mg, cf. ὤπó-θηνα, 'sandal.']

upāntā, *n.* proximity to the end; edge; immediate neighborhood. [upa (mg 3) + anta.]

upāya, *m.* approach; that by which one reaches an aim: means; expedient, 39²; stratagem; advantage, 39⁶. [√i + upa, 1148.1a. for mg, cf. Eng. *to-ward*, as an adj.]

upāyana, *n.* approach. [√i + upa, 1150.1a.]

upārā, *m.* transgression. [√ṛ + upa.]

upeksā, *f.* overlooking; neglect. [√īkṣ + upa.]

upoṣita, *ppl.* having abstained (i.e. from food), having fasted; as *n.* [1176a], fasting [√3vas + upa, q.v.]

√ubh (ubhnāti, umbhāti [758]; ubdhā; -ūbhya). unite; couple. [cf. ubhā.] + apa, bind, fetter.

ubhā, *a.* both. [cf. ἄμφω, Lat. *ambō*, AS. nom. fem. neut. *bā*, Goth. nom. neut. *ba*, nom. masc. *bai*, w. dental extension, *baþōþs*, all meaning 'both,' Eng. *both*: orig., perhaps, 'couple,' and akin w. √ubh.]

ubhāya [525⁴], *a.* of both sorts; both. [ubhā.]

ubhāya-kāma, *a.* desirous of both.

ubhayātas, *adv.* from both sides; in both cases. [ubhāya, acct 1]

ubhayataḥ-sasya, *n.* having a crop at both times, i.e. bearing two crops a year.

urā-ga, *m.* serpent. ['breast-going,' ura for uras: for mg, cf. khaga.]

ūras, *n.* breast. [perhaps, 'a cover,' from √1vr, 'cover,' 1151.1b, w. a specialization like that in Eng. *chest*, 'thorax.']

urū, *f.* urvī, *a.* (prop. encompassing, and so, like Eng. capacious) extensive, wide, great; as *n.* (like Ger. *das Weite*) the distance. [√1vr, 'encompass,' 1178a: cf. εὐρύς, 'wide.']

uru-vyācas, *a.* having wide embrace, wide extending. [acct, 1298b.]

√urusya (urusyāti). to distance, i.e. escape; put another in the distance, i.e. save. [urū, 'the distance,' 1061².]

urū-nasā, *a.* having broad snouts. [urū (247) + nās, 193, 1315c: acct, 1298b.]

ulūkhala, *n.* a mortar.

ulba and ulva, *n.* enveloping membrane of an embryo. [for √ur-vā, √1vr, 'enclose,' 1190: cf. Lat. *rol-ra*, 'covering, womb.']

ulbanā, *a.* lumpy, knotty, thick, massy. [ulba, for √urva, hence *n.*, 189.]

√us (ósati; uvōṣa; āúsit; uṣṭā). burn. [for cognates, see the collateral form √1vas, 'light up,' also uṣās, usrá, etc.: cf. εἶω, 'sing'; αἶω, 'kindle'; Lat. *ūr-o*, 'burn,' and *ustus* = uṣṭā-s; AS. *ys-le*, 'glowing ashes']

uṣās [415b], *f.* morning-red; dawn; personified, Dawn. [√1vas, 'light up, dawn,' 252: cf. ἥώς, Aeolic αἶω, Lat. *aurōra*, *ausōs-a, 'dawn'; radically cognate also is Eng. *eas-t*, 'the point where day breaks': see uṣ and usra.]

úṣṭra, *m.* camel.

uṣṇā, *a.* hot. [√uṣ, 1177a.]

usrā, *a.* bright; of or pertaining to the dawn; as *f.* usrá, dawn. [√1vas, 'light up,' 252, 1188, 181a: w. *us-rā*, cf. Old Germanic *Aus-t-rō*, a goddess of the (year-dawn, i.e.) spring-light, and AS. *Eos-t-ra*, the name of whose festival, *easter*, 'Easter-day,' occurring in April, was transferred to the Christian festival that replaced it; for *t* between *s* and *r*, see under *svarṣ*: see uṣ and uṣas.]

ūtī, *f.* furtherance, help, blessing; refreshment, food. [√av, 1157.]

ūdhan, ūdhar, ūdhas [480b], *n.* udder. [cf. oðap, Lat. *uber*, AS. *ūder*, Eng. *udder*.]

ūnā, *a.* lacking. [cf. εἰνός, 'bereft'; AS. *wan*, 'lacking,' *wanian*, 'decrease,' Eng. *wane*.]

ūrū, *m.* thigh. [prob. 'the thick' of the leg, from urū.]

ūrj, *f.* sap; strength; vigor; nourishment. [*√varj*, 'swell with, be full of': cf. *ὀρύω*, 'swell with, abound'; Lat. *virga*, 'swelling twig.']

ūrṇa, *n.*, and ūrṇā, *f.* wool. ['cover,' *√vr*, 'cover' (cf. 712). cf. *ῥπος*, **ῥ-ῥ-ος*, Lat. *vellus*, Goth. *vulla*, Eng. *wool*.]

ūrṇa-mradas, *a.* having the softness of wool, soft as wool.

ūrṇā-stukā, *f.* braid or plait of wool.

√ ūrnu, see 712, and *√vr*.

ūrdhvā, *a.* tending upwards; upright; elevated; -am, *as adv.*, upwards; over; beyond; after, *w. abl.* [1128]; *ata ūrdhvam*, from now on. [cf. Lat. *arduus*, 'lofty.']

ūrdhva-dṛṣṭi, *a.* having an upward gaze. [1298.]

ūrmī, *m.* wave. [lit. 'roller, rolling billow,' *√vr*, 'roll, turn hither and thither'. cf. *ῥλλω*, **ῥ-ῥ-ω*, Lat. *volvo*, 'roll'; Ger. *Welle*, 'wave.']

√ lūh (ūhati; āhīt; ūdhā, ūhitā; ūhitum; -ūhya). remove.

√ 2ūh (ōhate [745a]; ūhé; āhīt, āhiṣṭa; ūhitum; -ūhya). notice.

+ *api*, grasp; understand, 88¹⁰.

√ ṛ (ṛyarti [643c]; ṛṇóti; ṛchāti [753 end, 608]; āra [783a²]; ārat; arisṛyāti; ṛtā; ṛtvā; -ṛtya; arpáyati [1042d]). move, *as trans.* and *as intrans.*; -1. rise, 73¹⁰; come upon or unto, reach, attain; -2. raise (*e.g.* dust); -*caus.* send; put; fasten; fit in. [*w.* *ṛ-ṇó-ti*, cf. *ῥ-ῥ-ος*, 'rouses'; cf. Lat. *or-ior*, 'rise,' *or-tus*, 'risen'; *ῥ-ῥ-ος*, 'rose,' = *ῥ-ῥ-ος*, 3d sing. aor. mid.; *w.* *r-ecchā-ti*, cf. *ῥ-ῥ-ος*, 'goes,' also *ῥ-ῥ-ος*, 'go'; *w.* *caus.*, cf. *ῥ-ῥ-ος*, 'fit,' Lat. *ar-tu-s*, 'well-fitted, close, narrow'; see also *ṛtā*.]

+ *ā*, -1. get into (trouble), 93¹⁵ x.; -2. (like the American go for, 'treat harshly by word or deed') visit with trouble; *ppl.* ārta, visited by trouble, distressed.

+ *ud*, rise; raise.

+ *upa*, go against, transgress. [for *mg.*, cf. *ṛṇā*.]

+ *nis*, (go forth, *i.e.*) dissolve connection with.

+ *sam*, come together, meet; go along with, 73⁹; -*caus.* send; deliver to; consign, entrust.

ṛkti, *f.* praise, in *su-v-ṛkti*. [*√ṛc*.]

ṛg-vedā, *m.* the Rigveda (each stanza of which is called an *ṛc* in distinction from a *yajus* and a *sāman*).

√ ṛc (ārcati; ānārca, ānroé [788]; arcisṛyāti; arcitā; arcitum; arcitvā; -ārcya; arcáyati). -1. beam; -2. praise; sing (praise); sing (of the winds); honor; -*caus.* [1041²], salute. [cf. *arka*.]

ṛc, *f.* -1. hymn of praise; *esp.* a stanza that is spoken, as distinguished from one that is sung (*sāman*) or from a sacrificial formula (*yajus*); -2. stanza or text to which a certain rite or explanation has reference, 98⁵; -3. the collection of *ṛc*'s, the Rigveda, 57¹⁴, 63³. [*√ṛc*.]

ṛca, for *ṛc*, at end of *cpds* [1209a, 1315c].

√ 1ṛj or ṛñj (ṛñjāti, -te; ṛjyati, -te). reach out, *esp.* in a straight direction (and *so*, the *opp.* of *√vrj*, 'bend, turn,' *q.v.* and see *ṛjū*), stretch out, *intrans.*; press on; with this root, compare the root *rāj*, *mg.* 1. [cf. *ῥέγ-ω*, 'reach out'; Lat. *reg-ere*, 'direct'; Eng. *right*, 'straight, not wrong.']

√ 2rj (ārjati; arjáyati [1041²]; arjitā). reach, and *so*, get or obtain. [the same as *√1ṛj*, but *w.* another conjugation and *w.* *trans.* *mg.* for *mg.*, cf. Eng. *reach*, *intrans.*, *w.* *reach*, *trans.*, and Ger. *langen* and *erlangen*.]

√ 3ṛj, in *ṛj-rā*, 'ruddy,' *ārj-una*, 'silver-white'; see also the root *raj* and root *rāj*, *mg.* 2. [cf. *ῥγ-ός*, 'bright'; Lat. *arguo*, 'make clear'; *w.* *rajatā*, 'silver,' cf. *ῥργυπος*, Lat. *argentum*, 'silver']

ṛjīṣā, *a.* on-rushing. [*√1ṛj*, 1197b.]

ṛjīṣin, *a.* on-rushing. [*ṛjīṣā*, 1230a.]

ṛjū, *a.* straight, right, *opp.* of *vrjinā*, 'crooked, wrong.' [*√1ṛj*, 1178a.]

√ ṛñj, see *√1ṛj*.

ṛṇā, *a.* (having gone against or transgressed, and *so*) guilty; *as n.* [1176a and 1177], guilt; debt, 25². [*√ṛ*: cf. Lat. *reus*, 'guilty': for *mg.*, cf. *upārā*.]

ṛtá, *a.* fit, right; true; *as n.* [1176a], —1. established order, *esp.* eternal or divine order; —2. order in sacred things, sacred custom, pious work, 69¹³, 74¹⁴; **ṛtasya yoni** or **sadana**, central place of sacred work or belief: *in this world*, the altar, 89⁸; *in the other world*, the holy of holies, 75⁷; —3. truth, 98⁹; —**ṛtena**, rightly. [*prop.* 'fitted, made firm,' **ṛ**: for form and mg, cf. Lat. *ra-tus*, 'settled.']

ṛta-sáp [387a], *a.* following after right, righteous.

ṛtāvan, *f.* -**varī**, *a.* true to established order (of regularly recurring natural phenomena, *e.g.* dawn), 75¹⁷; true to sacred law, pious (Manes), 91¹⁰; holy, sacred (god), 75². [**ṛta**, 247: for fem., 435, 1171².]

ṛtā-vṛdh, *a.* rejoicing in right, holy (Manes). [**ṛta**, 247.]

ṛtú, *m.* —1. a fixed and settled time; *esp.* time for sacrificing; —2. time of year, *i.e.* season; —3. the menses. [**ṛ**, 1161a. cf. ἀρτῦ-ω, 'fit together, prepare'; Lat. *artu-s*, 'joint']

ṛtē, *prep.* without; except. [1128 end, 1129 end.]

ṛtv-ij, *a.* offering at the appointed time; *as m.* priest; *in the ritual*, *pl.*, priests, of whom there are four, **hótr**, **adhvaryú**, **brahmán**, and **udgātṛ**. [**ṛtú** + **ij**.]

ṛddhi, *f.* welfare; blessedness. [**ṛdh**, 1137.]

ṛdh (**ṛdhnóti**; **ānārdha**, **ānrdhé** [788]; **ardhiṣyáte**; **ṛddhá**; **ṛdhyáte**). thrive; succeed; prosper, both *as intrans.* and *as trans.* [cf. **ṛedh**, **rādh**: cf. ἀρδομαι, 'get well']

+ **sam**, *pass.* he prospered, *i.e.* fulfilled.

ṛ **lṛṣ** (**ārṣati**; **ānārṣa** [788]). flow; glide. [cf. ῥέω-σπος, 'flowing back,' παλιν-σπος, 'darting back.']

ṛ **2ṛṣ** (**ṛṣāti**; **ṛṣtá**). push; thrust.

ṛṣi, *m.* —1. singer of sacred songs, poet; priestly singer; *regarded by later generations as a patriarchal saint or sage of the olden time and as occupying a position given in other lands to the heroes and patriarchs*; one of those inspired poets who "saw" the Vedas, which were "re-

vealed" to them; —2. **sapta-ṛṣayas**: the many Rishis; *later*, the seven stars of the Great Bear; —3. a Rishi, *i.e.* a person renowned for piety and wisdom, 100²²; — *see note to 1¹⁴.*

ṛṣṭi, *f.* spear. [Ṽ2ṛṣ.]

ṛṣvā, *a.* lofty.

e, *pron. root* in **éka**, **etá**, **ena**, **evá**, **evám**.

éka [482a], *num.* —1. one; only; alone (by one's self); alone (excluding every one else); sole; single; solitary; *advly* *in cpds*, solely; —2. one (of two or more); the one, *followed by* **anya**, **dvitīya**, **para**; **eke** . . **eke**, some . . others; **eke**, some folks, some; —3. *later*, a certain, *quidam*; or almost as an *indef. article* [482a³], a or an, 20⁸. [*pron. root* *e*.]

eka-tatpara, *a.* solely intent on, 45⁴.

ekatra, *adv.* in one place. [**eka**, 1099.]

ekadā, *adv.* at one time, simultaneously, at 37⁹; *elsewhere*, at a certain time, *i.e.* once upon a time. [**eka**, 1103.]

eka-deśa, *m.* a certain place, and so, a place or spot or part.

eka-nakṣatrā, *n.* lunar mansion consisting of a single star or one whose name occurs but once, *see* 104⁸ *n.* [**nákṣatra**, 1312.]

éka-patnī, *f.* wife of only one man, faithful wife. [*acct.* 1267a.]

eka-pada, *f.* -ī, *a.* having (*i.e.* taking) one step.

eka-bhakṣa, *m.* sole food; *at end of cpds* [1298], having . . as sole food, eating . . alone.

eka-mati, *a.* having one mind, unanimous.

eka-varṇa, *a.* having one color, not brindled.

ekākin, *a.* solitary. [**eka**.]

ekāñjali, *m.* one handful. [**añjali**.]

ékādaśa, *num.* eleven. [**éka** + **dāśa**, 476².]

ekādaśā, *a.* eleventh. [**ékādaśa**, 487¹.]

ekānta, *m.* an end; a retired or secret spot. [**anta**.]

ekāpāya, *m.* diminution by one. [**apāya**.]

ekārtha, *m.* one purpose, *i.e.* one and the same purpose. [**artha**.]

ekāhā, *m.* one day. [**āha**.]

ékāika, *a.* one by itself; one singly; each one singly; every single one. [eka + eka.]

ekāikaḡas, *adv.* one by one; severally. [ekāika, 1100.]

ekona, *a.* lacking one. [ūna, 477a.]

etá, *see* etád and *cf.* 499b with 497.

éta, *a.* rushing; darting; as *m.* deer. [vi, 1170c.]

etat-sama, *a.* equal to this. [1205.]

etat-samipa, *n.* presence of this one. [1204.]

etád [490b], *pron.* this here, *prop.* referring to something near the speaker (e.g. 18⁹, 19¹², 51¹⁰); this; refers almost always to what precedes (e.g. 6⁹, 19³, 51¹⁸, 68³), has just happened (e.g. 20¹¹, 25^{12, 13}), or has just been mentioned (e.g. 7⁵, 25¹⁸, 28¹¹), as being nearer the speaker; very seldom — 28⁶, 92¹⁹, 96⁹ — to what follows; joined with other pronouns: *w.* yad, 94¹⁵; *w.* tad, 45⁹, 95⁶; *w.* aham to be supplied, 52⁹. [pron. root e, 499b: in usage, etád: idám:: raṭa: rāṣe.]

etad-artham, *adv.* for this purpose; therefore. [499b², 1302c⁴.]

etārhi, *adv.* nowadays. [etá, 1103c.]

etā-dfg, *a.* such; etādrk, *acc. s. n.*, such as I have, 82¹⁴. [518.]

etā-dfca, *a.* such; et. . . yat, such . . . that. [518.]

etāvānt, *a.* thus much, 12⁹; etāvān . . . yena, so great . . . that, 21¹⁰. [etá, 517.]

√ edh (édhate; edhām cakre; ádhiṣṭa; edhitá; édhítum). thrive; prosper. [ident. *w.* √rdh, q.v.: cf. geḥa *w.* grha.]

ena [500], *encl. pron.* used only substantively; unemphatic him, her, it, them. [pron. root e.]

énas, *n. sin.* [perhaps, 'deed of violence,' √in.]

énasvant, *a.* sinful. [énas.]

ená, *adv.* in this way; here; pará ená: beyond here; beyond, *w. instr.*, RV.x. 125.8; there; yátra . . . ená, whither . . . thither. [pron. root a, *see* idám, and cf. 502² and 1112a.]

eraṇḍa, *m.* Ricinus communis, *i.e.* castor-oil plant or Palma Christi.

evá, *adv.* — 1. in this way; so; in this signification Vedic only, its place being supplied in post-Vedic by evám; yáthā . . . evá, as . . . so, 86¹³; evá id, in very truth, 74⁶;

— 2. just, exactly, etc., emphasizing the preceding word; in this sense Vedic (69⁵, 85¹, 87¹, 91⁵) and post-Vedic; requires the most various translations — sometimes mere stress of voice: precisely; no more nor less than; nothing short of; no other than; merely; quite; without exception; andha eva, blind outright; vasudhā eva, the whole earth; mṛtyur eva, sure death; mūṣika eva kṛtas, was changed back to a simple mouse; cintayann eva, just while he was thinking; uktam eva mayā, just what I told thee; lokāñ kiñcid vaktavyam eva, folks will be sure to say something; eka eva, entirely alone; pumāṇsa eva, only males; — in connection with pronouns and adverbs: etad eva, this very; tathā eva, all so, *i.e.* also; na eva, by no means; *w.* very attenuated *mg* in ca eva, and also, and eva ca, and also, the latter at end of a śloka, 58¹⁵. [pron. root e, 1102b: sometimes evá, 248a.]

evam-vid, *a.* knowing so or such, *i.e.* well instructed, knowing what's what.

evamvidha, *a.* of such sort, such. [evam (1306) + vidhā, 1302c 5.]

evám, *adv.* in this way; so; post-Vedic, and supplying the place of evá in *mg* 1; used first *w.* √vid: yá evám vidús, who know thus, have this knowledge, 97^{1, 3}; yathā . . . evam, as . . . so; very frequent *w.* uktvā or grutvā, upon saying or hearing this; evam ukta, thus addressed; *w.* impers. used *ppl.*, 7⁸, 30²²; evam astu, so be it; mā evam, not so! yady evam, if that's the case, 48¹¹; evam, in that case, 11⁴; evam, likewise, 103⁷; refers back (e.g. 28²¹, 52⁸), or forward (e.g. 31⁵, 37⁸, 50⁶); used superfluously *w.* iti, 61¹²; as *equiv.* to evam-vidha, 15⁴. [pron. root e, 1102b.]

evam-bhūta, *a.* such. [see 1273c.]

eso, *a.* Prakrit form for eṣas, 40⁸

āikamatya, *n.* unanimity. [ekamati, 1211.]

āitihāsika, *m.* teller of old legends. [iti-hāsa, 1222e 2.]

āindrābārhaspatyā, *a.* belonging to Indra and Brihaspati. [indrābārhaspāti, 1204c.]

ōkas, *n.* wonted place; home. [√uc.]

om-kṛta, *a.* having an uttered om, accompanied by om. [the natural order would require kṛtām: order inverted to avoid such an undeclinable stem.]

ōjas, *n.* strength; power. [√raj or uj, 252, cf. ug-rām ōj-as, 78⁶: cf. Lat. *augustus*, 'mighty, i.e. august.']

ojo-dā [352], *a.* strength-giving.

odanā, *m. n.* grain boiled with milk; porridge. [√ud: for mg, cf. Eng. *broth* and *breu*.]

opagā, *m.* top-knot: plume. [perhaps for *ava-paga, 42 paç.]

ōm, *a word of solemn assereration and reverent acknowledgment, somewhat like ṁṁṁ; a sacred mystic syllable, uttered at the beg. and end of Veda-reading; cf. pranava. [origin uncertain]*

ōśadhī, later ōśadhi, *f.* herb; plant; a simple.

āupamya, *n.* similitude; likeness. [upa-mā, 1211.]

āupa-veçī, *m.* patronymic of Aruna. [upa-veçī (or upaveçā?). cf. 1221.]

ōśadhā, *a.* consisting of herbs; as *n.* herbs collectively; simples; medicine. [ōśadhi, 1208d.]

l ká [504], *pron.* —1. interrogative. who, what; used as *subst.* (7^{b.7}) or as *adj.* (18¹⁷). *kim* *v. instr.*: e.g. *kim yuddhena*, what (is there) with fighting, what's the use of fighting, 45¹⁴; so 17¹⁹, 24⁹; so *ko* 'rthas, 17¹⁸; *kim* *v. instr. and gen.*: e.g. *nirujah kim āśadhāis*, what has a well man (to do) with medicines, 22³; so 32²¹, 51²¹; *ka* *v. particles*: *ko nāma*, who indeed; *ko nu*, who pray; *ko vā*, who possibly, 18¹;

—2. indefinite, both *adj. and subst.*, chiefly in negative clauses and *v. the particles* [see

507] *ca*, *canā*, *cid*, *āpi*; —2a. *v. mā*: *mā kásmāi dhātām abhy āmitriṇe nas*, deliver us not over to any foe; —2b. *ka ca*, some, any, *adj. or subst.*: *kim ca*, anything; *v. relative*, *yāç* (*ca*) *kāç* *ca*, (and) what soever, 68¹⁰; —2c. *v. ca na and cana*: *ka ca na*, also or even not any; *esp. after a negative*: *na taṁ çaknuvanti vyāhartum āpi*, *kim ca na*, can not even speak to him, not even anything, i.e. can not even speak anything to him, 8¹⁹; so 96²¹; and so (the feeling for the negation in *cana* in such collocations becoming lost), *ka cana* means any, anything, cf. *cana*; *v. relative*, soever; *yat kimcana*, whatsoever, 9¹⁶; —2d. very often *ka cid*: any body or thing; certain, 18¹¹; often *v. negative*: e.g. 9⁹; 24¹¹ (twice with, twice without); *kimcit kimcid*, each a little, 27⁹; *v. relative*, *ya ka cid*, whosoever, whatsoever, any soever, 21¹¹; *kāni kāni cid*, any soever, 82¹⁵; —2e. *ka āpi*, something, somebody, 17¹¹, some, a or an, a certain, 21²; *na ka āpi*: nothing, 39²¹; no, no one, 20¹⁰;

—3. *deriv. of ka*, see 505; —4. *exclamatory, at beg. of cpds*: cf., e.g., *kā-puruṣa*, *kim-prabhu*, *ku-dṛsti*, *ko-vida*, and see 506, 1121e; —5. *for kim as adv.*, see *kim*. [for the stem-forms *ka*, *ki*, *ku*, see 505: cf. Ionic *ko*, Attic *to*, in *κό-θεν*, *kōs*, etc., 'whence, how'; *τι-s*, *τί*, Lat. *qui-s*, *qui-d*, AS. *hwā*, *hwē-t*, Eng. *who*, *what*; *v. ka-tarā*, 'which of twain', cf. *κό-τερο-s*, Lat. *uter*, AS. *hwā-ðer*, Eng. *whether*, 'which of twain'; *v. ka* as indef., cf. *τι-s*, 'any one.'] 2 *ka*, *m.* Who, as name of a god, 04^{18.16} *n.* *kāñśā*, *m.* metallic vessel; as *collective*, metallic implements.

kakṣā, *f.* —1. region of the girth; —2. girdle, cincture; —3. (like French *ceinture*) circular wall; and so the enclosed court. [cf. *kāñkana*: cf. Lat. *cinctus*, 'girded'; for 1, cf. *coxa*, 'hip'; for 3, cf. *cancer*, 'fence.']

kāñkana, *n.* ring-shaped ornament, bracelet. [cf. *kakṣā*.]

kāñkāla, *m. n.* skeleton.

kaccid, see *kad*.

kaccha, *m.* border; shore; marsh-land; the district Cutch.

kaccha-pa, *m.* tortoise. ['keeping, *i.e.* inhabiting the marsh,' vbl 2pa.]

kaṭaka, *m. n.* dale.

kāṇa, *m.* a small grain (as of dust or rice). [cf. **kaniṣṭha**.]

kāṇṭaka, *m.* thorn.

kaṇṭaki-kṣīrin, *m. pl.* thorn-plants and milk-plants.

kaṇṭakin, *a.* thorny; *as m.* thorn-plant. [kaṇṭaka.]

kathām, *Vedic kathā*, *interr. adv.* how? in what way? **katham** etat, how's that? **katham** nu, how indeed? **katham** cana, in any wise soever (*emphasizing a preceding negation*); **katham** api, somehow. [ka, 1101.]

√ **kathaya** (*kathayati*). tell; talk about; *pass.* be called, *pass* for. [lit. 'tell the how,' τὸ ὅπως λέγειν': *denom. fr.* **katham**, 1058.]

1 **kathā**, *see* **kathām**.

2 **kathā**, *f.* —1. story, tale, fable; discussion; —2. *personified*, Story, 56⁹. [prop. 'the how, τὸ ὅπως,' 1 **kathā**.]

kathā-chala, *n.* cover or guise of a fable.

kathā-pīṭha, *n.* pedestal of **Kathā**, name of the first book of the **Kathā-sarit-sāgara**. [2 **kathā**, mg 2.]

kathāvatāra, *m.* incarnation of **Kathā**. [2 **kathā** (mg 2) + **avatāra**.]

kathā-sarit-sāgara, *m.* Story-stream-ocean, title of **Soma-deva**'s collection.

kād, *interr. pcl.* nonne, num; *w. cid*, nonne, num; **kaccid** dṛṣṭā, was she seen? [crystallized acc. s. n. of **ka**, 1111a.]

kadā, *adv.* when? *na kadā* cana, not at any time soever, never; **kadā** cid, once on a time, one day; **kadā** cid api *na*, never. [ka, 1103.]

kādrū, *a.* brown; **kadrū** [355c], *f.* brown **Soma-vessel**.

√ **kan** or **kā** (**caké**; **ākānīt**). be glad. [cf. √**kan** and √**can**.]

kānaka, *n.* gold.

kanaka-sūtra, *n.* gold cord or chain.

kanaka-stambha-rucira, *a.* shining with gold columns.

kaniṣṭha, *a.* smallest; youngest. [cf. the following words and **kaṇa** and **kanyā**.]

kaniṣṭhaka, *a.* smallest; *f.* -ikā [1222d], *sc.* aṅguli, the little finger. [kaniṣṭha.]

kaniṣṭha-prathama, *a.* having the youngest as the first.

kāniyāns, *a.* smaller; younger. [cf. **kaniṣṭha** and 467².]

kandara, *n.* cave. [perhaps 'great cleft,' **kam** (see **ka** 4) + **dara**.]

kandarpa, *m.* the god of love. [perhaps 'of great wantonness,' **kam** (see **ka** 4) + **darpa**.]

kanyakā, *f.* girl. [kanyā, 1222b.]

kanyā, *f.* girl; maiden; daughter. [cf. **kaniṣṭha**.]

kanyā-ratna, *n.* girl-jewel, excellent maiden.

kapaṭa, *m. n.* fraud.

kapaṭa-prabandha, *m.* continued series of frauds; machination, plot.

kaparda, *m.* small shell used as a coin, 80 = 1 **paṇa**; -**aka**, *m.* the same.

kapāla, *n.* —1. cup or dish, 102¹³; —2. cover or lid, 104¹⁰; —3. cranium. [for mg, cf. *Lat. testa*, 'earthen pot,' *w. French tête*, 'head.']

kapōta, *m.* dove.

kām, *pcl.* —1. *emphasizing the preceding word*, 70¹¹; —2. *interr. pcl.*, 88¹⁰. [ka, 1111a: cf. **kād**, **kim**.]

√ **kam** (**cakamé**; **kaniṣyáte**; **kāntā** [955a]; **kāmāyate**, -ti [1041²]). wish; will; desire; love. [cf. √**kan** and √**can**.]

kamaṇḍalu, *m.* water-jar.

√ **kamp** (**kāmpate**; **cakampé**; **kampitā**; **kāmpitum**; -**kāmpya**). tremble or shake.

kambalā, *m.* woolen cloth.

kambu, *m.* shell.

kambu-grīva, *m.* Shell-neck (*i.e.* having folds in the neck like a spiral shell), name of a tortoise. [grīvā.]

1 **karā**, —1. *a.* doing; making or causing or producing, at end of many cpds; —2. *as m.* the hand (*lit.* the busy one); —3. *as m. nomen actionis*, the doing, performance, in **duṣkara**, **sukara**. [√**kṛ**: cf. *Lat. cerus*, 'creator.']

2 **kara**, *m.* ray, beam. [prob. same as 1 **kara**: the rays of the heavenly bodies are conceived as their hands and feet, cf. **pāda** 4.]

kara-vāri, *n.* water from the hand.
 karuṇa, *a.* mournful, pitiable; -ā, *f.* pity.
 karuṇā-para, *a.* compassionate. [1302b.]
 karkaṭa, *m.* crab; -aka, *the same*.
 kāra, *m.* ear.
 kartā, *m.* (earth-)cut, ditch. [√kṛt: see garta.]
 kartī, *m.* doer; accomplisher; officiating priest, 101²¹. [√1kr.]
 kartavya, *gīdv.* to be done or made, *v.* the various mqs of √1kr. [√1kr.]
 kartavyatā, *f.* the to-be-done-ness; -tām brūhi, tell me what I must do. [1237.]
 karpūra, *m n.* camphor.
 karpūra-pata, *m.* Camphor-cloth, name of a certain washerman.
 karpūra-vilāsa, *m.* Camphor-joy (*lit.* having pleasure in camphor), name of a washerman.
 karma, *for* karman in cpds, 1249a².
 karma-ceṣṭā, *f.* deed-performance; action.
 karma-ja, *a.* deed-born, resulting from the actions of a life.
 karma-doṣa, *m.* deed-sin, sinful deed.
 kārman, *n.* deed, work, action; sacred work (as sacrifice, ablution); rite, 59¹. [√1kr.]
 kārhi, *adv.* when? karhi cid, at any time. [ka, 1103c.]
 √kal (kālayati). drive. [cf. κέλεται, 'urges on'; βοι-κόλος, 'cattle driver'; Lat. *celer*, (like colloq. *driving*, i.e. 'hurrying') 'swift.'] -anu-sam, lead along after.
 kala, *a.* dumb; indistinct; -am, *adv.* gently, and so pleasantly (of humming).
 kalaha, *m.* strife, contention.
 kalā, *f.* a small part, *esp.* a sixteenth.
 kālpa, *m.* ordinance, precept; manner, way; etena kalpena, in this way.
 kalmaṣa, *n.* spot, stain; *fig.*, as in *Eng.*, sin.
 kalmaṣa-dhvaṇsa-kārin, *a.* sin-destruction-causing, preventing the commission of crime.
 kalya, *a.* well, healthy. [cf. κᾰλός, 'fair': prob. not akin are AS. *hāl*, Eng. *hale*, *whole*.]
 kalyāṇa, *f.* -ānī [355b], *a.* fair, lovely. [kalya.]

kalyāṇa-kaṭaka, *m. n.* Fair-dale, name of a place.
 ka-vi, *a.* wise, possessed of insight (of gods, *esp.* Agni); as *m.* wise man, seer, sage; poet; *pl.* wise men of eld (whose spirits hover about the sun), 91¹². [prop. 'seer,' √kū, 'see,' for *skū: cf. θοοσκόος, *σκοφο-s, 'inspecting the sacrifice'; Lat. *cav-ere*, 'look out, be cautious'; Ger. *schauen*, AS. *secāwian*, 'look,' Eng. *show*, 'cause to look at.']
 ka-vi-kratu, *a.* having the power or insight (krātu) of a wise one; intelligent. [1206.]
 √kas (kāsati; kastā; kāsāyati). move. + vi, move asunder; open; bloom; *caus. pass.* be made to bloom.
 kāsmāt, *adv.* why? wherefore? [ka, 1114a.]
 kāṇsa, *a.* brazen; as *n.* brass. [kaṇsā.]
 kāka, *m.* crow; -f. kākī, crow-hen; cf. vāyasa, 'crow.'
 √kāñks (kāñksati, -te; cakāñksa; kāñksitā). desire, long for. [desid. of √kam, but reduplicated somewhat like an intens. (1002), *kām-ka(m)-s.]
 kācā, *m.* glass.
 kāca-maṇi, *m.* rock-crystal, quartz. [lit. 'glass-jewel'.]
 kāñcana, *n.* gold.
 kāṇḍa, *a.* one-eyed; perforated (of the eye), blind.
 kāṇa-bhūti, *m.* Kānabhūti, name of a Yaksha, see 53³n. [lit. 'Blind-luck'.]
 kāṇḍa, *m. n.* section; joint of a stalk from one knot to another; arrow.
 kāntāra, *m. n.* great or primeval forest.
 kānti, *f.* loveliness. [√kam, 1157, cf. 955a.]
 kā-puruṣa, *m.* miserable man, coward. [see 1k4 4, and 506.]
 kāma, *m.* wish, desire, longing; love; at end of possessive cpds [1296], having desire for ·; desirous of ·; kāmam, see s.v. [√kam.]
 kāma-dūh (-dhuk, -duham, -dhugbhis, etc. [155]), -1. *a.* yielding wishes, granting every wish; -2. *as f.*, sc. dhenu, the fabulous Wonder-cow. [for 2, cf. the horn of Amalthēa.]

kāmam, *adv.* at will; if you please; **kāmam tu . . na tu**, if she please, . . ; but by no means . . , 64¹². [**kāma**, 1111b.]

kāmīn, *a. subst.* affectionate (spouse). [**kāma**.]

kāminī-sakha, *a.* in the company of his wives. [see **sakha**.]

kāya, *m.* body. [√**lei**, 'build,' Whitney 43: for *mg.*, cf. *δέμας*, 'body, form,' and *δέμα*, 'build,' and *Eng. noun build*, as used of 'a man's figure.']

kāyika, *a.* corporeal; performed by the body. [**kāya**.]

kāra, *a.* making; as *m.* maker; deed, action; sound. [√**1kr**.]

kāraṇa, *n.* that which makes or occasions; cause, 57¹; occasion; reason; sake, 10¹; ground for a judgment, 22¹¹. [√**1kr**.]

kārin, *a.* causing. [do.]

kārū, *m.* praiser, poet, singer. [√**2kr**, 'mention with praise.']

kārttikeya, *m.* metonymic of Skanda, god of war (so called because he was nourished by the Pleiads, *kṛttikās*): cf. *kumāra* and *svāmikumāra*. [√**ṛttikā**, 1216.]

kāryā, *grdv.* to be done, faciendus, *v.* the various shades of *mg* belonging to √**1kr**; requiring to be instituted, 4¹⁹; requiring to be shown; —as *n.* what is to be done; business; work; matter, 4¹¹; affair; duty; emergency. [√**1kr**, 963b.]

kārya-kāla, *m.* time for action.

kārya-hantr, *m.* business-destroyer, mar-plot.

kāryākṣama, *a.* unequal to or unfit for work. [**ākṣama**.]

kālā, *m.* —1. the right or proper or appointed time; —2. time in general; —3. Time, as the destroyer, *i.e.* Death.

kāla-pāṣa, *m.* snare of Death.

kāvya, *n.* poetry; poem. [**kavi**.]

kāvyaḡāstra-vinoda, *m.* entertainment with poetry and science. [**kāvya-ḡāstra**, 1252.]

√ **kāḡ** (*kāḡate*; *cakāḡé*; *kāḡitā*; —*kāḡyā*). be visible; shine.

+ **ava**, be visible, lie open.

+ **ā**, look on.

+ **pra**, shine out; become clear.

kāḡa, *m.* visibility, *in sakāḡa*. [√**kāḡ**.]

kāḡthā, *n.* stick of wood; log.

kāḡtha-ccheda, *m.* dearth of wood. [227.]

kāḡtha-bhārika, *m.* wood-carrier.

kāḡthā, *f.* race-course; course; track of the winds and clouds in the sky.

kāḡthika, *m.* woodman. [**kāḡtha**.]

ki, cf. 1kā4, and 504.

kim-suhṛd, *m.* a bad friend. [see 1kā4, and 506.]

kitavā, *m.* gambler; *f.* —**vī**, as *a.*, addicted to gaming. [poss. **kim** + **tava**, 'what of thee?' 'what is thy stake?']

kim, —1. as *nom. acc. s. n.* to **kā**, see 1kā; —2. as *interr. adv.* [1111a], how? 73⁸. why? 18¹⁰; —3. as *interr. pcl.*: num; **kim aham ajñās**, am I a fool? 30²¹; an, 78¹³, —4. in connection *v.* other *pcls.*: **kim ca**, moreover, see **ca** 3; **kim tu**, however, 20¹²; **kim cana**, somewhat, 46⁹; **kim punar**, how much more (or less)? 17¹⁵. [see under 1kā.]

kim-artha, *a.* having what as object; **kimārtham**, as *adv.* why? [1302c4.]

kim-prabhu, *m.* a bad master. [see 1kā4, and 506.]

kim-bhṛtya, *m.* a bad servant. [do.]

kiyad-dūra, *n.* small distance; —**re**, as *adv.* [1116], a little way. [**kiyant**.]

kiyant [451], *pron. a.* —1. how great? how much? what sort of a? 45¹⁰; —2. (how great, in a derogatory sense, *i.e.*) not great; small, 46¹. [1kā or **ki**, 505, 1172².]

kiyāmbu, *n.* water-lily, perhaps. [cf. **ambu**.]
kīla, **kīlā** [248a], *adv.* indeed, emphasizing the foregoing word.

kīs, *interr. pcl.* so at 88¹⁰. [1kā, 504²: see 1117: cf. **nākis**.]

kīṭa, *m.* worm; caterpillar.

kīdṛḡ-vyāpāra, *m.* what business. [**kīdṛḡ**, 145.]

kīdṛḡvyāpāravant, *a.* having what business. [1233.]

kīdṛḡ, *a.* of what sort? [see 518.]

kīrī, *m.* praiser. [√**2kr**.]

√ **kirtaya** (**kīrtayati** [1056, 1067]; *pass.* **kīrtyāte**). —1. make mention of; tell; —2. repeat; call. [**kīrtī**, 1061².]

— *pari*, tell around, announce.
 — *sam*, announce.
kīrti, *f.* mention; *esp.* good report, fame. [v2kr.]
ku, *see* 1k44, and 504.
kukkura, *m.* dog. [younger form of the onomatopoeic *kurkurā*.]
kuṭumba, *n.* household; family; -*aka*, *the same*.
kuttanī, *f.* bawd.
kunda, *n.* round vessel; round hole in the ground (for water or sacred fire).
kundala, *n.* ring, *esp.* ear-ring. [cf. *kunda* and 1227.]
kūtas, *adv.* from what place? whence? wherefore? why? how? 10¹⁷. [1k4 or *ku*, 505.]
kuṭūhala, *n.* —1. interest felt in something extraordinary, eagerness; -*āt*, *as adv.* [1114b], eagerly; —2. interest caused by something remarkable, 59¹¹.
kūtra, *adv.* where? whither? [1ka or *ku*, 545.]
ku-drsti, *f.* a bad or false view; heterodox philosophy. [see 1k44, and 506.]
kuntī, *f.* Kuntī, one of the two wives of Pāṇdu.
 √ *kup* (*kūpyati*; *cukōpa*; *kupitā*). —1. become moved or agitated; boil; and so —2. *fig.*, *as in Eng.*, be angry; boil with rage.
 — *pra*, *the same*.
kumārā, *m.* —1. new-born child; boy; youth, 51¹⁹; —2. The Youth, epithet of Skanda, the eternally youthful god of war — *see* *kārttikeya*; —*f.* -*rī*, girl. [cf. *sukumāra*.]
kumāra-datta, *m.* name of a man. [‘given by the god Kumāra.’]
kumbhā, *m.* jar; pot; urn. [cf. *κύβη*, ‘vessel.’]
kumbha-kāra, *m.* pot-maker, potter.
kumbhikā, *f.* pitcher. [kumbha.]
kūru, *m.* *as pl.* the Kurus, a people of India; *as sing.* Kuru, the ancestor of that people.
kuru-ṣrāvāṇa, *m.* name of a prince. [lit. ‘glory of the Kurus,’ like Πυθο-κλῆς *act*, 1271.]

kūla, *n.* —1. herd or large number or swarm (of quadrupeds, birds, insects); —2. race; family; and so, *as in Eng.*, good family, noble stock. [v3kr, q.v.: cf. *ākula*.]
kula-gīla, *n.* family and character. [1253b.]
kūlāla, *m.* potter.
kū-liṣa, *m.* axe. [perhaps ‘cutting well,’ see 1k44, and 506.]
kulīna, *a.* of good family. [kula, 1223d.]
kulīra, *m.* crab.
kuṣā, *m.* grass; *esp.* the sacred grass, *Poa cynosuroides*, with long stalks and numerous pointed leaves.
kuṣa-piñjūla, *n.* tuft or bunch of *Kuṣa*.
kūṣala, —1. *a.* in good condition; equal to or fit for a task; able; clever, 46¹⁶; —2. *as n.* welfare, well-being; *kuṣalaṁ te*, hail to thee.
kuṣalin, *a.* well; prosperous. [kuṣala 2.]
kuṣa-hasta, *a.* having *Kuṣa* in the hand. [1303.]
 √ *kū* (*kuvāte*). *found only w. ā*, and perhaps meaning see, look. [prob. for *skū*, see under *kavi*.]
 + *ā*, look forward to, i.e. intend. [see *ākūta*.]
kūṭa, —1. *n.* horn; —2. *m. n.* peak. [for *mg* 2, cf. the Swiss peak-names, *Schreckhorn*, *Wetterhorn*, etc.]
kūpa, *m.* cave, hole; well. [cf. *κύπη*, ‘cave, hut,’ Lat. *cūpa*, ‘vat,’ ‘niche for the dead,’ borrowed Eng. *coop*, ‘vat,’ whence *cooper*.]
kūrmā, *m.* tortoise.
 √ 1kr (*Vedic*, *kṛṇóti*, *kṛṇutē* [715]; *later*, *karóti*, *kurutē* [714]; *cakāra*, *cakrē*; *V. ákar*, *ákrta* [831, 834a]; *later*, *ákārsīt*; *karisyāti*; *kṛtā*; *kártum*; *kṛtvā*; -*kṛtya*; *kriyāte*; *cikṛṣati*; *kārāyati*, -*te*). *do*, *make*, *in the various meanings and uses of these words*; *thus*,
 —1. perform, 59²¹; accomplish; cause; effect; prepare, 83¹³; undertake, 52²; commit, 20¹²; show: *e.g.* honor, 5⁶; familiarity, 9¹⁷; compassion, 21¹⁹; love, 42¹⁸; favor, 52²¹; contempt, 54¹⁶; attend to: an affair, 11⁴; engage in: trade, 46¹¹; a quarrel, 42¹⁹; —2. do something (good or

bad) for a person (*gen.*), 3², 9¹⁵; —3. make or procure for another, 82⁴; grant; —*middle*: get for one's self; assume: human voice, 3¹⁴; take on: form or shape, 48², 49⁶; —4. execute; follow. advice, 40⁷; —5. work over, prepare: food, 68³; —6. accomplish; be good for, 18⁵; —7. make: a sound, 26¹⁷; utter: the syllable *om*, 60^{8,9};

—8. (*like Eng. do in don, doff*) put in or on; *w. loc.*, 81¹, 43⁶; set, 105¹⁴; *w. adverbs*: see *agratas, amā, āvis, tiras, puras, bahis*; —9. make a person (*acc*) to be something (*acc*), 79¹²: transform into, 40^{11 ff.}; render, *w. factitive predicate acc.*, 18⁸; *w. the predicate in composition* [1094]: *e.g. sajji-kṛ*, make ready, 34¹⁷; —10. *w. adv. in -dhā*, divide in parts, 57¹⁰; —11. do, go to work, proceed, 37⁸; *pass. impers.*, 30¹⁶; —12. do, *esp. sacred work*; with *karma*, 97²; without *karma* (*like πέζειν θεῶν and facere*), to sacrifice, 93¹²; —see also *kṛta*.

—*desid.* desire to perform; *ppl.* [1037], *cikīṛṣita*, that which is sought to be done, intention.

—*caus.* cause to do or make or be done or made; see to it that a thing takes place, 10¹; *pass. tena sa prapñamān kārītas*, by him he was caused to make obeisance, 36⁷; *caus. equiv. to simple verb*, 26⁵.

[*cf. ἀντρο-κρᾶ-ρωρ*, 'self-actor, independent'; *Kpō-vos*, an old harvest-god, 'Perficus, the Completer, Ripener'; *Lat. cer-us*, 'creator'; *κρᾶνω*, 'accomplish'; *Lat. creāre*, 'create': see *kratu*: orig. root-form, perhaps, *skr*, 1087d.]

+ *adhi*, put over; put in office.
+ *apa*, put off; injure, *opp. of upakṛ*.
+ *aram* or *alam*, see these words.
+ *ā*, bring hither, 74¹⁰; prepare, fashion, make.

+ *vy-ā*, separate, analyse.
+ *upa*, bring something to some one; do a service, act as an auxiliary, *opp. of apakṛ*. [*w. the use of upa, cf. that of sub in subvenire, 'aid.'*]
+ *pari*, (*poss. surround, deck, and so*) make ready; adorn.

+ *pra*, —1. carry forward, accomplish, effectuate, cause; —2. *mid.* set before; put before one, *i.e.* make the subject of discussion or treatment; *w. buddhim*, put a plan before one's self, *i.e.* decide.

+ *prati*, work against, counteract.

+ *sam*, —1. put together; conficere, prepare; —2. treat according to the sacred usages, administer a sacrament to, see *saṃskāra*; consecrate, 106³; —3. adorn.

√ 2 *kṛ* (*ākārī*; *intens. cārkartī*). mention with praise.

√ 3 *kṛ* (*kirāti* [242]; *cakāra, cakré; ākārī*; *karisyāti; kīrnā* [957b], *-kīrya*). pour out or scatter abundantly (*e.g.* hail-stones); cast forth (missiles); srew; cover or fill with. [*cf. kula*, 'swarm.']

+ *vy-ati*, *pass.* be scattered in various directions; be brought to confusion [*cf. vyatikara*, 'disaster.']

+ *ava*, strew (loose earth), throw in.

+ *ā*, scatter abundantly; cover over, fill; *ākīrna*, bestrown, covered. [*cf. ākara*, 'abundance, mine,' *ākula*, 'full.']

+ *sam-ā*, bestrew; cover.

kṛcchrā, *a.* distressful; troublesome; *as n.* trouble.

kṛcchra-karman, *n.* hard work; drudgery.

√ *kṛt* (*kṛtāti, -te* [758]; *cakāta; ākrtat; kartisyāti, kartsyāti; kṛttā; -kṛtya; kṛtyāte*). cut; cut off. [*cf. kaṭa* (for *karta*, 'cut, depression in the head,' *i.e.*), 'temple,' and *κρότ-αφος*, 'temple'; *Lat. curt-us*, 'docked, short.']

+ *ud*, cut out or off; cut up, butcher.

1 *kṛt*, *vbl in epds.* making; doing; causing; *as m.* maker. [√1 *kr*, 1147c.]

2 *kṛt*, a time, in *sa-kṛt*. [perhaps fr. √1 *kr*, 'a doing, a time': cf. *kṛtu*, 'a time.']

kṛtā, a. —1. made; done; —2. prepared; —3. attained, —4. well done, and so, good; —5. *as n.* deed; —6. (*perhaps* made, *i.e.* won) and so, the side of the die marked with four spots, the lucky or winning one; —7. the golden age, name of the first yuga, see 58² x. [√1 *kr*.]

kr̥ta-kṛtya, *a.* having one's duty done or end attained.

kr̥takṛtyatā, *f.* condition of having performed one's duty. [1237.]

kr̥ta-buddhi, *a.* having a made-up mind, of resolute character.

kr̥ta-māuna, *a.* having a kept silence, silent.

kr̥ta-samketa. *a.* having an agreement made, agreed upon as a rendezvous.

kr̥tāñjali, *a.* having a made gesture of reverence, with reverent gesture. [añjali.]

kr̥tānnā, *n.* prepared or cooked food [anna.]

kr̥tāvajñā, *a.* having contempt (done, shown to one, disdained. [avajñā.]

kṛti, *f.* —1. the doing, the production; —2. a production, literary work. [v1kr.]

kṛtu, *a.* doing, a time; only in acc. pl. -kṛtvas, and that at the end of cpds [v1kr, 1105+]

kṛte, *as prep.* on account of, for the sake of, for, *acc. gen.* [1130] or in composition [loc. of kr̥ta, lit. 'in the matter of' (cf. mg 7), 1118]

kṛtti, *f.* pelt, hide. [kṛt: for mg, cf. δῆμα, 'hide,' and δῆμα, 'flay.']

kṛttikā, *f. pl.* the Pleiads. [cf kṛtti: perhaps the constellation was conceived as having the shape of a pelt.]

kṛtya, *grdv.* to be done; as *n.* that which ought to be done or is to be done, and so, duty, purpose, end; —*f.* -ā, action, deed [v1kr, 933b end.]

kṛtvas, *adv.* times; see kṛtu.

kṛtsnā, *a.* whole; entire.

v kṛp (kṛpate [745b]). mourn, lament.

kṛpā, *f.* pity, compassion. [v kṛp.]

kṛmi, *n.* worm.

v kṛṣ (kṛṣyati [701a]; cakāṛṣa; kṛṣitā). grow lean. [cf. κολοκ-ωνος, 'long lank person,' κολοσσός, *κολοκ-jos, 'colossus', Old Lat. *cruc-entes*, Lat. *grac-iles*, 'lean, slender.']

kṛṣā, *a.* lean, haggard. [v kṛṣ, 938.]

v kṛs (kārṣati; kṛṣāti; cakāṛṣa; ākrk-ṣat; karsiyāti; krakṣyāti, -te; kṛṣtā; krāṣtum; kṛṣtvā; -kṛṣya). —1. kārṣ-ati: tug, draw, pull; —2. kṛṣāti: draw furrows; plough.

+ ā, draw on, attract; draw from (a source).

+ ud, pull up, elevate.

+ pra, draw forward, place in front.

kṛṣṭi, *f. pl.* people, folk. [v kṛs, mg 2: orig. 'tillages, tilled lands,' then 'settlement, community.']

kṛṣnā, *a.* black, dark; *w.* pakṣa, the dark half of the lunar month, from full to new moon; as *m., sc.* pakṣa, the dark lunar fortnight.

kṛṣna, *m.* the black antelope.

kṛṣna-pakṣa, *m.* the dark lunar fortnight.

kṛṣṇa-sarpa, *m.* a very poisonous black Cobra, Coluber Naga.

kṛṣṇājina, *n.* skin of the black antelope. [ajina.]

v kṛṣṇāya (kṛṣṇāyāte). blacken. [kṛṣṇā, 1059b]

v kṛp (kālpate; cāklpē [786]; kalpsyāte; klptā; kalpāyati, -te). be in order; be suitable or serviceable to; help; klptā, in order, fixed, settled; —*caus.* put in order; ordain; arrange; dispose; fix (in the manifold applications of this word as used colloquially). [prob. not akin are Goth. *hulpan*, Eng. *help*.]

+ upa, *caus.* prepare; furnish; provide.

+ sam, *caus.* arrange together; determine; will; purpose.

klpta-keṣanakhagmacru, *a.* having hair and nails and beard in order, *i. e.* trimmed. [keṣa-nakha-gmacru, 1252]

klptānta, having its end prescribed; limited. [anta.]

kēta, *m.* intention; desire; will. [v cit, 'look, be intent upon.']

ketú, *m.* brightness; *pl.* beams. [v cit, 'look, appear, shine': cf. Goth. *haidus*, ('appearance, manner,' *i. e.*) 'way,' AS. *hād*, 'way, manner, condition,' Eng. *-hood*, *-head* (as in *maidenhood*, *godhead*), Ger. *-heit*: cf. under *maya*.]

kēvala, *a.* exclusive; excluding all else; alone; —*am, adv.* only.

kēṣa, *m.* hair (of the head); mane. [see *kesara*.]

keṣa-pakṣa, *m. du.* the two sides of the hair of the head; the temples.

keṣa-ṣmagru-loma-nakha, *n. pl.* hair of the head, beard, hair of the body, and nails. [1253a.]

keṣānta, *m.* hair-end; long hair hanging down; locks.

keṣin, *a.* maned, with flowing mane [keṣa.]

késara, *m.* hair; mane. [written also keṣara, cf. keṣa: cf. Lat. *caesaries*, 'hair, mane,' but not Eng. *hair*.]

kesarāgra, *n.* ends of a mane. [agra.]

kāivarta, *m.* fisher.

koṭara, *n.* hollow of a tree.

koṭta, *m.* fort.

ko-daṇḍa, *m.* bow (of an archer). ['good-stick,' see 1k44, and 506.]

kodaṇḍāṭanī, *f.* the notched end of a bow. [aṭanī.]

kopa, *m.* anger; -āt, *adv.* [1114b], angrily. [√kup.]

kopākula, *a.* full of anger. [ākula.]

koḷāhala, *m. n.* uproar, confused cry. [onomatopoetic]

ko-vida, *a.* well knowing or skilled. [see 1k44, and 506.]

kāutuka, *n.* curiosity, eagerness; -āt, *adv.* [1114b], eagerly.

kāunteya, *m.* son of Kuntī, *i.e.* king Yudhishthira. [metronymic, 1216.]

kāuravya, *m.* descendant of Kuru, *i.e.* Yudhishthira. [patronymic, 1211: cf. 1208c.]

kālulāla, *n.* pottery. [kūlāla.]

kāṅgala, *n.* cleverness; ability. [kūgala.]

krātu, *m.* power, *whether* of body or of mind or of both: —1. might, 73¹⁷; —2. will, 73²; understanding, 80⁵—cf. dakṣa; inspiration, insight, *esp.* for sacred songs and acts; —3. sacred deed, sacrifice, 10⁷; ceremony, cf. yajñakratu. [√1kr, 'do, effect,' 1161: orig. sense of word in mgs 1 and 2 was prob. 'an effecting, a power to do or carry out': for mg 3, see √1kr 12: cf. *kpatús*, 'mighty,' AS. *heard*, 'strong, hard,' Eng. *hard*.]

√ kram (krāmati [745d], krāmate; cakrāma, cakramé; akramit; kramiṣyāti, -te, kramiṣyāte; krāntā [955a]; krami-tum, krāntum; kramitvā, krāntvā; -krāmya; kramyāte; kramāyati, krām-

āyati [1042c² mid.]). step; go; go to-wards.

+ ati, step beyond; excel; overcome.

+ sam-ati, excel. [sam intens, 1077b] end.]

+ ā, step near to; come upon; attack; overpower.

+ ud, go out; depart (of the vital spirit); *caus.* cause to disembark.

+ abhy-ud, *caus.* cause to step out.

+ upa, step unto; approach, 3¹⁰.

+ nis, go out.

+ parā, step forth; advance boldly; and so, show one's strength or courage.

[hence parākrama, 'valor': cf. kram + vi.]

+ pari, go around, circumambulate.

+ pra, step forward; set out; start from.

+ vi, move away or on; proceed; attack boldly; and so, show one's courage.

[hence vikrama, 'valor': cf. kram + parā.]

+ sam, come together; approach; enter (a zodiacal sign, said of the sun).

krāma, *m.* —1. step; regular progress or order; -ena, -āt, gradatim, cf. yathākramam; —2. procedure; method; way, 30²¹. [√kram.]

kramaṣas, *adv.* step by step; gradually; in order. [1106.]

kravyā, *n.* raw flesh; corpse; carrion.

[√kru, which perhaps means 'coagulate, become stiff': w. *kravis*, 'raw flesh,' cf. *kréas*, **kréfas*, 'flesh'; w. *krū-rā*, 'bloody, raw,' cf. Lat. *crū-dus*, 'bloody, raw,' *cruor*, 'blood'; cf. AS. *hrāw*, 'corpse'; Eng. *raw*, Ger. *roh*, 'raw.']

kravya-vāhana, *a.* carrying off the corpses.

kravyād, *a.* consuming corpses. [ād.]

kravyāda, *a.* the same. [ada.]

kriyā, *f.* action; performance; doings; labor, pains. [√1kr, 1213d.]

√ kri (kripāti, kripitē; kresyāti; kritā; krétum; kritvā; -kriya). buy, *v. instr.* [281b] of price. [perhaps akin w. √1kr, and so meaning 'do business, trade.']

+ upa, buy.

+ vi, sell; sell for (*instr.*).

√kṛid (krīdati, -te; cikrīda, cikrīdē; kṛidisyāti; kṛidatā; kṛiditum; -kṛīdya). play, sport.

krīdā, *f.* play, sport. [√kṛid.]

kṛitotpanna, *a.* bought or on hand (of food) [utpanna, √pad.]

√krudh (krūdhyati, -te 761; cukrōdha; ākrudhat; kruddhā; krōddhum; krud-dhā). be angry.

krudh, *f.* anger.

krūdhami *or* krūdhamin, *a.* wrathful. [√krudh; cf. 1167 and 1231: paroxytone.]

√krug (krōgati; cukrōga; ākruksat; kṛustā; krōstum; -krūgya). cry out; call; howl. [cf. κραυγή, 'cry,' for *κραυκ-η: for γ in place of κ, cf. τήρανον, 'crucible,' w τήκω, 'melt']

krūrā, *a.* bloody; raw; *fig.* harsh. [see under kravya.]

krōdā, *m.* -1. breast, bosom; -2. inferior. [for mg 2, cf. garbha 2.]

krōdha, *m.* anger. [√krudh.]

krōga, *m.* call; calling distance; *Anglo-Indian* a Kos. [√krug.]

kroṣamātrāvasthita, *a.* stationed at the distance of a Kos. [kroṣa-mātra + avasthita.]

√kṛiḥ (klīgyate, -ti; ciklēga; kṛiḥ; klēstum; -klīgya). be distressed

klēga, *m.* pain; trouble. [√kṛiḥ.]

kvā, *f.* kvā, *adv.* -1. where? whither? kvā babhūvus, what has become of? -2. kvā cid: anywhere; in any case, ever, 27²³; *v. na*, never. [1kā, 505.]

kṣa, *as collateral form of* √1kṣi *in* kṣa-tra, *and as* vbl of the same, *v. the* mg 'abiding, situate,' in antari-kṣa.

kṣana, *m.* instant; moment; -ena, -āt, *as* advs [1112b, 1114b], instantly. [prob. 'the time of a glance,' a shortened form of īkṣ-ana, 'glance': for mg, cf. Eng. "in the twinkling of an eye," and Ger. Augen-blick, 'glance of an eye, i.e. moment.']

kṣanika, *f.* -ī, *a.* momentary. [kṣana.]

ksatā, *ppl.* of √kṣan.

kṣatrá, *n.* -1. rule, dominion, power, 86²⁰; -2. *later.* the temporal power, imperium (as distinguished from the spiritual power, brāhman, 'sacerdotium'); the

second or princely caste or a member of it. [from ksa = √1kṣi 2: cf. kṣatra-pa, 'governor of a dominion, satrap,' and the borrowed σατράπης.]

kṣatra-bandhu, *m.* one who belongs to the kṣatra or second caste.

ksatriya, *m.* -1. ruler, 75¹; -2. one who belongs to the kṣatra or princely caste, a Kshatriya, 57¹⁶ n. [kṣatra, 1214a.]

√kṣan (kṣanóti, kṣanuté; ákṣaniṣṭa; kṣatā). harm; hurt; break. [closely akin w. √2kṣi, q.v.]

kṣantavya, *grdv.* to be put up with or pardoned. [√kṣam, 212.]

kṣapā, *f.* night. [cf. σκέπω, 'cover,' ψέφας, 'darkness': for ψ, cf. √kṣar.]

ksapāha, *n.* a night and day, συχθήμερον. [2aha, 1253b.]

√kṣam (kṣamate, -ti; caksamé; kṣam-isyáte, kṣamśyáte; kṣantā [955a]; kṣántum; kṣamyáte). -1. be patient; endure; put up with; kṣānta, patient; -2. forgive; pardon.

kṣamā, *a.* patient; bearing or enduring; and so, equal to a thing, able. [√kṣam.]

kṣamā, *f.* patience; long-suffering. [do.]

1 kṣāya, *m.* dwelling-place. [√1kṣi.]

2 kṣāya, *m.* destruction; decay. [√2kṣi.]

√kṣar (ksarati, -te; caksāra; ákṣār [890]; ksaritā). -1. flow; -2. liquefy; melt away; and so, perish. [for *ksar: cf. ψείρω (*σπείρω) = φθείρω, 'destroy,' ἐφθάρη, 'perished': for ψ, cf. kṣapā, kṣiti: for φθ, cf. 2kṣi.]

kṣara, *a.* perishable. [√kṣar.]

√kṣā (kṣāyati [761d]; kṣānā). burn.

kṣāra, *a.* pungent; saline. [√kṣā: cf. ξηρό-s, 'dry': for mg, cf. Eng. caustic, lit. 'burning,' *fig.* 'pungent.']

√1kṣi, *with two meanings*, 'dwell,' and 'rule,' attaching themselves to the stems kṣi and kṣāya respectively; thus,

-1. kṣé-ti, 3d pl. kṣi-y-ánti: abide or while or dwell, esp. in quiet and safety, 79¹⁸; inhabit. [cf. kṣiti, 1kṣāya, kṣétra, kṣéma1, 'dwelling-place'; ἀμφι-κτι-oves, 'dwelling around,' κτι-σι-s, 'settlement.'] + upa, rest on, be dependent on.

-2. kṣāya-ti: possess, be-sitzen; be master of; rule, 71⁹. [cf. kṣéma2, 'pos-

session'; κέ-κτη-μαι, 'am master of,' κτά-μαι, 'got.')

[cf. the collateral form kṣa: for connection of 1 and 2, cf. the relation of Lat. *sedere*, 'sit,' and *pos-sidere*, 'be master of,' and of Ger. *sitzen*, 'sit,' and *be-sitzen*, 'be master of.')

√ 2 kṣi (kṣināti, later kṣinōti; ákṣesta; kṣitá, kṣiná; -kṣíya; kṣiyáte; kṣapáyati [1042e]). destroy; make an end of; exhaust; — *pass.* wane; kṣīna, ruined, lost; — *caus.* weaken. [cf. φθίνω, *φθινω, 'perish, wane,' φθί-μενος, 'dead': for φθ, cf. kṣar: w. the secondary kṣa-n, cf. κτά-μενος, 'slain,' κτείνω, *κτεν-γω, 'slay.']+ *apa*, *pass.* be afflicted, suffer loss.

kṣit, *vbl.* inhabiter or ruler, at end of *cpds.* [√ 1 kṣi 1 and 2: see 1147c.]

kṣití, *f.* dwelling, abode, 79¹⁸; piece of ground or land; the earth, the ground. [√ 1 kṣi 1. cf. κτί-σι-s, 'settlement.')

kṣití, *f.* destruction. [√ 2 kṣi: cf. ψί-σι-s = φθίσι, 'decay': for ψ, cf. kṣar.]

√ kṣip (kṣipāti, -te; cikṣépa, cikṣipé; kṣepsyāti, -te; kṣiptá; kṣéptum; kṣip-tvá; -kṣípya; kṣepáyati). dart; cast; throw, *caus.* cause to fly or burst, 84⁴.

+ *ā*, — 1. throw at; — 2. *fig.* (like Eng. fling, make flings at), deride, put to shame, 81¹⁰; — 3. draw towards one's self, call out (a person to vindicate himself), 55⁶.

+ *ni*, throw down (one's self, one's body).

+ *vi-ni*, lay down separately or orderly.

+ *sam*, dash together in a heap; destroy.

kṣipta-laguḍa, *a.* having the cudgel thrown.

kṣiprá, *a.* darting; quick; — *am*, *adv.* quickly. [√ kṣip.]

kṣirá, *n.* milk. [prob. √ kṣar.]

kṣirín, *a.* milky; *as m.* milk-plant. [kṣīra.]

kṣīrodaka, *n.* milk and water. [udaka: 1253b.]

√ kṣud (kṣódati, -te; cuṣóda; kṣunná; -kṣúdyā). shatter; stamp upon; grind small.

kṣudrá, *a.* small. [√ kṣud.]

kṣudra-buddhi, *m.* Small-wit, name of a jackal. [1298.]

kṣud-vyādhī, *m.* hunger and disease. [kṣudh: 1253a.]

√ kṣudh (kṣúdhya; kṣudhitá). be hungry; kṣudhitá, hungry.

kṣúdh, *f.* hunger. [√ kṣudh, 383a.]

kṣudhā, *f.* hunger. [√ kṣudh.]

kṣudhārta, *a.* distressed with hunger. [kṣudhā + ārtā.]

kṣétra, *n.* dwelling-place, 87¹⁷; piece of ground; field. [√ 1 kṣi 1]

kṣetra-pati, *m.* master of a field; farmer.

kṣéma, *m.* — 1. abode; place of rest; security; well-being, 81⁸; — 2. possession; kṣeme-yoge, in possession in acquisition, *i.e.* in the enjoyment of what we have got and in the getting of more. [√ 1 kṣi 1 and 2. for *-ske-ma*, 1166: cf. Goth. *haim-s*, 'village'; A.S. *hām*, Eng. *home*, and *-ham* in place-names; perhaps also *κόμη* (if for *κῆμη*?), 'village.')

kṥá, *n.* — 1. hole; hollow; — 2. opening; — 3. hole in the hub of a wheel; — 4. void space; the sky. [√ kṥan, cf. 333.]

kṥa-ga, — 1. *a.* moving in the sky, flying; — 2. *as m.* bird. [for *mg* 2, cf. *antarikṣa-ga* and *kṥa-gama*, 'bird,' *ura-ga* and *bhujaṁ-gama*, 'snake,' and *turaṁ-ga*, 'horse.')

kṥa-gama, *the same.*

kṥaṇḍa, *a.* broken; *as m.* a break, section, piece; kṥaṇḍaka, *m.* lump-sugar. [hence, prob., through the Persian, Arabic, Italian, and French, the Eng. *candy*.]

√ kṥaṇḍaya (kṥaṇḍayati). break; kṥaṇḍita, broken (of a command). [kṥaṇḍa, 1055.]

√ kṥan or kṥā (kṥānati, -te; cakṥāna, cakṥnús; ákhān [890]; kṥāniṣyāti; kṥātá; kṥānitum; kṥānitvá, kṥātvá; -kṥāya; kṥānyáte, kṥāyáte; kṥānyāti). dig; *caus.* cause to be dug. [if for **skan*, cf. Lat. *can-ālis*, 'ditch, canal.']+ *ā*, dig, burrow, in ákhu.

kṥára, *a.* harsh; *as m.* ass (so called from his harsh bray), 67¹⁹.

kṥála, *m.* — 1. threshing-floor; — 2. a mean, low-lived fellow. [the tertium

comparationis for 1 and 2 is perhaps 'dirt']

khālu, *pol.* —1. now (*continuative*); *atha khalu*, now; —2. indeed (*emphasizing the present word*), 55³; —3. to be sure (*concessive*), 98².

√ **khā**, *see* **khan**.

√ **khād** *khādāti*; *cakhāda*; *khādīsyāte*; *khādītā*; *khādītum*; *khādītṛā*; *khād-yāte*; *khādāyatī*. chew; bite, eat, *esp.* of animals; feed on, 24¹⁴; devour, 21¹¹; *khādita*, eaten, 23¹, etc. [if for **skand* or *sknd*, cf. *κνίξω*, √ *κνίξ*, 'bite, sting,' *κνίξω*, 'nettle,' but not Eng. *nettle*.]

khādita *va*, *gide*. edendus. [√ **khād**.]

√ **khid** *khidāti*; *khinnā*; *-khīdya*. depress, *but only fig.*

+ **ud**, pull out.

khilā, —1. *m.* piece of waste land between cultivated fields; a bare spot; —2. a gap.

khu, a *Prakrit* form for **khalu**.

khe-cara, *a.* moving in the sky. [**kha**, 1250c]

khecaratva, *n.* power of flying (by magic). [1239]

kheda, *m* depression, sorrow. [√ **khid**.]

kheda-vaṣa, *a.* having depression as one's controlling influence, under the dominion of sorrow.

√ **khyā** (*khyāti*; *cakhyāu*; *ākhyat* [847]; *khyāsyāti*; *khyātā*; *khyātum*; *-khyāya*; *khyāyāte*; *khyāpāyati*, *-te* [1042d]). *simple verb only in pass. and caus.* —*pass.* be well known; be talked of; —*caus.* make known. [orig. *mg*, perhaps, 'shine, appear or look (intrans.)', see (trans.)'.]

+ **abhi**, look at; behold, 78¹³.

+ **ā**, —1. show, tell; narrate, 55¹⁹; —2. designate, name; —*caus.*: *act.* tell; *mid.* have told to one's self, 105¹.

+ **praty-ā**. (*lit.* show back, *i.e.*) turn away, repulse, reject, 9²⁰; refuse. [the Ger *zurück-weisen* has just the same mgs]

+ **vy-ā**, show to discriminately, *i.e.* explain.

+ **sam**, tell together, *i.e.* reckon up.

+ **pari-sam**, reckon up completely, 58⁶.

khyāti, *f.* the being well known; fame; **khyātim gam**, become famous. [√ **khyā**.]

ga, *vb.* going, in many *cpds*; situate, *e.g.* in *madhyaga*; as *m. nomen actionis*, the going, in *durga*, *suga*. [√ **gam**, cf. 333.]

gagaṇa, *n.* sky.

gāṅgā, *f.* the Ganges. [fr. √ **gam** = **gā**, *w.* intens. reduplication, 1002b]

gaja, *m.* elephant.

gaja-yūtha, *m.* herd of elephants.

gajendra, *m.* a great elephant. [see **indra**.]

gaṇā, *m.* —1. troop, (of Maruts) 90¹⁸; crowd, (of friends) 3⁹; host (of stars); flock, (of birds) 3⁸; —2. *pl.* troop-deities, inferior deities which regularly appear not singly, but in troops, 67¹³, *esp.* those that compose the retinue of *Ṣiva*; *then*, as *sing*, a single one of *Ṣiva*'s attendants, a *Gana*, 55²⁰; —3. a number.

ganana, *f.* a numbering, calculation, taking into account. [√ **gaṇaya**.]

√ **ganaya** (*gaṇayati*). number, calculate. [**gana**, 1055.]

gaṇita, *ppl.* calculated; as *n* [1170a], calculation, arithmetic. [√ **ganaya**.]

gatā, *ppl.* —1. gone, 2²¹; departed; *w. inf.* *snātum gata*, gone to bathe, 44²; so 41²; —2. *often at beg. of cpds*, see *these*; —3. gone to: *w. acc.* 5⁸, 15²⁰; *w. prati and acc.*, 23¹⁵; —4. (having arrived at, *i.e.*) situated in: *w. acc.*, 62¹⁵; *w. loc.*, 5¹¹; in *cpd*, *e.g.* *svahasta-gata*, situated on my own hand; —5. gone to a condition, see **vgamā**; attained to, (fame) 56¹²; —conditioned, in *durgata*, *sugata*. [√ **gam**, 954d]

gata-prāṇa, *a.* whose breath is gone, dead.

gata-saṃkalpa, *a.* whose purpose or will for the moment is gone, purposeless. [1299.]

gatānugati, *f.* the going after him who has gone (before), the following in the old ruts. [**anugati**.]

gatānugatika, *a.* addicted to following in the old ruts. [**gatānugati**, 1222a.]

gatāsu, *a.* whose life is gone. [**asu**.]

gāti, *f.* —1. a going, way of going, ability to go; —2. progress, 18¹⁸; eventus, issue, 20¹³; —3. way of escape, refuge, 52¹⁵; —4. the way or course *esp.* of the soul through different bodies, metempsychosis; and so, a condition of the soul during these transmigrations, a man's lot or fate, 53¹², 65¹⁰, 66⁶, 66¹¹ ff. [√*gam*, 1157: cf. *βάσις*, 'going, power to go']

√ **gad** (*gādati*; *jagāda*; *gadiṣyāte*; *gaditā*; *gādītum*; *-gādya*). speak.

+ *ni*, say.

gada, *m.* disease.

gantavya, *grdv.* eundum, used *impers.*

[√*gam*.]

gandhā, *m.* smell; *pl.* *w.* *gubha*, perfumes.

gandharvā, *m.* —1. *orig.*, perhaps, the deity of the moon, the Gandharva; —2. in *Epos*, *pl.* Gandharvas, heavenly singers belonging to Indra's court; as *sing.* one of these, a Gandharva.

gabhīrā (Γ, *later*) *gambhīrā*, *a.* deep.

√ **gam** [*gācchati*, -*te* [747, 608]; *jagāma*, *jāgmé*; Γ. *āgan* [833], *later āgamat*; *gamīṣyāti*, -*te*; *gatā*; *gāntum*; *gatvā*; *-gātya*, *-gāmya*; *gamyāte*; *jigamīṣati*; *gamāyati*, -*te*). —1. go, move; go to, 3⁶; go towards; go away, 28¹⁷, 36⁶; come; *w.* *pratīpam*, go wrong; —2. go by, pass (*intrans.*): of time, 20³; of days, 29¹³; —3. come unto, i.e. arrive at, *w. acc.*, 3⁷, 84¹⁷; reach, *w. loc.*, 69⁸; come into, *w. loc.*, 71⁶; get at, 95¹⁹; —4. go to a state or condition: *w.* *pañcatvam*, go to dissolution, i.e. die, 32²¹, etc.; so to destruction, 29⁶; despondency, 44¹⁸; *w.* *nijām gatim*, (went) to his own proper condition, i.e. became a Yaksha once more, 53¹²; —5. *manasā gam*, (go with the mind, i.e.) perceive, 15¹⁰.

[cf. *βαλω* (**βαλω*, **γερμω*), 'go'; Lat. *vēnio*, **gvēnio*, 'come'; AS. *cum-an*, Eng. *come*; for the *kw* which is to be expected in Germanic as answering to the old *gv*, cf. Ger. *be-quem*, Old Eng. *cwēme*, 'convenient, fit, pleasant': cf. *gāccha* and *βάρκε*, 'go thou'; *gatā-s*, 'gone,' and *garō-s*, '(gone over, i.e.) passable'; *gātī-s* and *βάσι-s*, 'a going': see also √*gā*.]

+ **adhi**, —1. go to; attain; —2. get at, learn, study, read — cf. √*vi* + *adhi*.

+ **anu**, go after, follow.

+ **antar**, go within, enter.

+ **api**, go unto, join, 91³ ff.

+ **abhi**, go unto, 1¹⁴; go.

+ **aram**, see *s.v.*

+ **ava**, come down.

+ **ā**, —1. go to, 6¹⁰; come to; come hither, 5²², 10²³; —2. return (52²²), *usually w. punar*, 4³, etc.; —**āgata**: —1. arrived, come, 7⁹; *w. inf. çrotum āgata*, come to hear, 28⁵; so 27¹⁰; arrived (as guest), 28⁷; —2. returned, 24¹⁷; —3. having gone to a condition, *e.g.* death, 40³; —**āgantavyam**, *grdv.*, as *impers. pass. w. anena*, this one will come hither; —*desid.* desire to return, 101⁵.

+ **abhy-ā**, come unto, visit; *abhyāgata*, as *subst.* guest.

+ **upa-ā**, approach.

+ **sam-upa-ā**, go to together.

+ **sam-ā**, assemble; meet, 61⁸.

+ **ud**, go out, proceed from.

+ **upa**, go unto, approach.

+ **nis**, proceed from (*abl*), 51¹¹; *nirgata*, departed.

+ **prati**, come back, return.

+ **vi**, go asunder; *vigata*, gone, vanished.

+ **sam**, *mid.* come together, meet; unite one's self with; and so, come to enjoy; —*caus.* assemble, as *trans.*

gama, *a.* going, at end of *epds.* [√*gam*.]

gambhīrā, *a.* deep; cf. *gabhīrā*.

garut, *n.* wing.

garūtmant, *a.* winged; as *m.* bird. [for *mg.* cf. *pakṣin*.]

√ **garj** (*gārjati*; *jagārja*; *garjitā*; *garj-ivā*; *-gārjya*). roar.

garjana, *n.* roar.

gārta, *m.* (earth)-cut, ditch. [younger form of *kartā*, *q.v.*]

gardabhā, *m.* ass; -*ī*, *f.* she-ass. [1190.]

gārbha, *m.* —1. uterus concipiens, the conceiving womb; *abde garbhād ekādaçe*, in the eleventh year from (the womb, i.e.) conception; —2. (as in *Milton's* Earth's inmost womb) the interior, inside, 34⁶, 43², cf. *kroda*; at end of *cpds.* having ·· in the interior, containing ··; cf.

padmagarbha; —3. conceptum, fruit of the womb; garbham dadhānās, conceiving fruit, 92¹; embryo, 40³, 93⁷, scion; and so —4. a new-born child. [√grabh, 'conceive': with garbha in mg 1, cf. δελφός and δελφός, 'womb,' ἄ-δελφός and ἄ-δελφε-ῶ-s (= sū-garbh-ya-s), 'of the same womb, i.e. brother', in mg 3, cf. βρέφος, 'embryo,' and Eng. *calf* in moon-calf in mg 4, cf. Goth. *kulha*, Eng. *calf*]

garbhavant, *a*, in *fin. only*, pregnant [garbha3. see 1233]

garbha-stha, *a*, being in the womb, unborn.

√ garh (gárhate; jagarhé; garhitá; gárhítum: -gárhya). blame, reproach; garhita, despised.

√ gal (gálati; galitá). —1. drip; —2. fall; galita, fallen out, gone (claws, teeth, eyes). [hence jala, 'water'. cf. √βαλ in intrans. mg, e.g. ποταμός εἰς ἅλα βάλλων, 'river flowing into the sea'; Ger. *quellen*, 'flow, spring,' *Quelle*, 'fountain.']

gava, *quic. of* go, 'bull, cow, beeve,' in *cpds.* [see 1209a]

gávyūti, *i*, pasture-land; generalized, territory, abiding-place. [lit. 'having food for cattle,' gó + ūti, see go4: the *y* is euphonic, cf. 258]

√ gā (jigāti; ágāt). go; come. [collateral form of gam, q.v.: *w.* jigāti, cf. Latic *βῆαρ*, 'strides'; *w.* ágāt, cf. ἔβη, 'went']

+ abhi, go unto; *w.* grāmam, become weary.

gātú, *m.* —1. motion, movement, course; —2. progress; *quic. to the Eng.* -fare in well-fare (*for mg*, cf. *verb* fare, 'get on, go') —*sc* sugātūyā; —3. (place of recourse, *i.e.*) refuge, abiding-place, 83⁹. [√gā, 'go,' 1161.]

gātra, *n.* —1. (means of moving, *i.e.*) a limb of the body; —2. *by synecdoche*, the body. [√gā, 'move,' 1185a]

gāmin, *a*, going, going upon, going to. [√gam, 1183²]

gārbha, *a*, relating to the embryo or to pregnancy (of sacrifices). [garbha, 1208f.]

gārbhika, *a*, relating to the womb, prenatal. [garbha, 1222e.2.]

gárhapatya, —1. *a*. pertaining to the householder; *as m*, *sc.* agni, the householder's fire, 102² n.; —2. *as n.* the being head of the house, 89⁶, the housekeeping, 89¹⁷. [grhāpati, 1211]

gír [392], *j*. —1. invocation, praise, 74¹²; —2. *sing and pl.* speech, words, 87¹⁰, 49⁹; —3. voice, 3¹⁴. [√gr, 242^{1.3}]

giri, *m.* mountain, 55⁸.

√ gu (*intens.* jóguve [1007³]). cause to sound, proclaim. [cf. γόος, βοή, 'cry'; Lat. *borāe*, 'howl.']

guná, *m.* —1. a single thread of a cord; a string; *esp.* bow-string; —2. quality; adscititious quality, as distinguished from the real nature (svabhāva, 'ingenium'), 22²⁰; —3. *as philosophical technical term*, one of the three pervading qualities of all nature, to wit, sattva, 'goodness,' rajās, 'passion,' and tamās, 'darkness,' 60⁸ ff.; —4. *as specialization of mg 2*, a good quality, virtue, 14¹², etc.; excellence. [for play on mgs 1 and 4, see nirguṇa and 18³.]

guṇa-deva, *m.* Gunadeva, a pupil of Gunādhya. [lit. 'having virtue as his god,' 1302.]

guṇavant, *a*, virtuous, 18⁴; excellent, 3²². [1233.]

guṇaśālin, *a*, possessing virtues, excellent. [see śālin.]

guṇādhya, *m.* Gunādhya, see 53⁸ n. [lit. 'rich in virtue,' ādhya.]

guṇānvita, *a*, endowed with excellence; (of an asterism) lucky. [anvita, vi.]

guṇin, *a*, virtuous, excellent. [guṇa.]

√ guṇ (jugópa; gopyáti; gupitá, gupitá; gópitum, góptum; gupyáte; júgupsate, -ti). keep; guard; *desid.* seek to keep one's self from, *i.e.* shun, detest; *ppl.* júgupsita, detested, inspiring aversion, 59¹². [prob. a secondary root, originating in the denom. verb-stem gopaya: see this and go-pa.]

gurú, *a*. —1. heavy; and so —2. *fig.* (like Eng. weighty), important; —3. worthy of honor, 28¹³; —4. *as m.* the one to be honored κατ' ἐξοχήν, the teacher or Guru, 60⁴ ff.; *loc.* gurāu: in the house of the Guru, 61²³; in case of a Guru, 104⁴. [cf.

the comp. *gáryāṇs*: cf. *Βαρύς*, Lat. *gravis*, *garu-i-s*, Goth. *kauras*, 'heavy.')

√ *guh* (*gūhati* [745c]; *jugūha* [793f], *juguhé*; *āghukṣat* [916, 155]; *gūdhā* [222¹]; *gūhitum*; -*gūhya*). hide; *gūlhā*, hidden, 76¹⁵.

+ *apa*, hide (*trans*) away from, *v. abl.*, 85¹⁴; put away, get rid of, 77¹.

gūh, *f.* hiding-place; *instr.* *guhā*: used as *adv.* *gūhā* [1112e], in secret. [√ *guh*.]

gūhā, *f.* hiding-place; cavern. [do.]

gūhya, *gīdv.* *cēlandus*; secret, hidden. [do.]

guhāyaka, *m.* one of a class of demigods, who, like the *Yakshas*, wait on *Kubera*, god of wealth, and, dwelling in mountain caverns (*guhā*), keep his treasures. [so named from their living in caverns or hidden places: 1222.]

√ *1gr* (*grṇāti*, *grṇitē*; *jagāra*; *gariṣyāti*; *gīrṇā* [957b]; -*gīrya*). —1. invoke, call; —2. salute, praise; —3. speak out, say. [cf. *gīr*, 'speech, voice'; *γῆρις*, 'speech, voice'; Doric *γᾱρίειν*, 'speak'; Lat. *garrio*, 'talk'; Eng. *call*.]

+ *sam*, chime in with, agree.

√ *2gr* (*girāti*; *jagāra*; *āgārīt*; *gīrṇā* [957b]; -*gīrya*). swallow. [cf. *Βορᾱ*, 'food,' *βι-Βορᾱ-σκα*, 'eat,' *δημο-Βορ-ο-s*, 'folk-devouring'; Lat. *carni-vōrus*, 'flesh-eating,' *de-vorāre*, 'swallow down, devour.']

+ *ni*, swallow down; devour (the sun in an eclipse), 76¹⁶ — see √ *gras*.

√ *3gr* (*aor.* *ājigar* [807]; *intens.* *jāgarti* [1006]; *caus.* *jāgaráyati*). —1. *intens.* be awake; wake, *intrans.*; *jāgrāi* [1011], be thou watchful, have a care for, *v. dat.*, 80¹⁷; wake up, *intrans.*, 30¹⁸; —2. *caus.* wake, *trans.*, 30⁵. [for the history of the word, see 1020: for 1, cf. *ἐ-γρή-γop-a*, 'am awake,' *ἐ-γp-cro*, 'awoke' (*intrans.*); for 2, cf. *ἐγείρω*, 'wake' (*trans.*).]

gītsa, *a.* clever; wise.

√ *grdh* (*grdhyati*; *jagārdha*; *āgrdhat*; *gardhiṣyāti*; *grddhā*; *grddhvā*). —1. take long strides; —2. be eager or greedy for. [for **grdh*: cf. Eng. *greedy*.]

grdhra, —1. *a.* greedy; —2. *m.* vulture. [√ *grdh*, 1188a: the Ger. offers an exact

parallel: *Geier*, 'vulture,' is prop. 'the greedy (bird),' from *Gier*, 'greediness']

grdhra-kūṭa, *m.* Vulture-peak, a mountain in Magadha.

grhā, in *V.*, *m.*; later, *m.* in *pl.*; otherwise, *n.* house, 28¹, 79¹⁵; *v.* *mṛṇmaya*, house of earth, the grave; *grham gam*, go home, 52¹⁰; so 40³, 68¹⁷; as *pl.* the house as consisting of various rooms and buildings, 80¹²; mansions, 87¹. ['that which receives one,' √ *grah*: cf. *geha*.]

grhā-pati, *m.* master of the house. [acot, 1267a.]

grhā-patnī, *f.* mistress of the house. [do.]

grha-stha, *a.* abiding in a house; as *m.* householder or Brahman in the second stage of his religious life, see *āgrama*.

grhāgrama, *m.* house-stage, second stage in a Brahman's life, see *āgrama*.

gehá, *n.* house. [ident. w. *grhā*: cf. the ident. √ *ṛdh* and *edh*.]

gó [301c], *m.f.* —1. a beef in its old sense of bull or cow; *pl.* beeves, kine, cattle; the Vedic type or symbol of all welfare and blessing and riches (e.g. 80¹⁶), like "milk and honey" with the Hebrews; —2. beef in the derived and now usual sense of flesh; *pl.* pieces of flesh, 84¹⁶; —3. (the milch cow of kings, i.e.) the earth, 63¹; —4. observe that *gavyūti*, *gotra*, *gopa*, *gopati*, *gomaya*, and many other cpds of *go* lose their special reference to cattle and take a more general mg. [cf. *Boûs*, stem *bof*, 'a beef, ox, cow'; Lat. *bos*, stem *bov*, 'ox, cow'; AS. *cū*, Eng. *cow*.]

go-ghnā, *a.* kine-killing; as *m.* cow-slayer.

gótama, *m.* Gotama, a Vedic seer of the tribe of Angiras.

gotrá, *n.* —1. cow-stall, cattle-pen; —2. perhaps, pen of cattle, and so —3. group in general (see *go* 4); —4. esp. family, 19¹⁶; —5. family name, 103¹⁹, see *nāman* 2. [from *go*: mgs 2 and 3 are not authenticated by the literature.]

gotra-ja, *a.* born in the family; as *m.* a relative.

go-pá, *m.* —1. cow-keeper, cow-herd; —2. keeper in general (see *go* 4). [2 pa.]

gô-pati, *m.* —1. lord of kine; —2. lord in general (see go 4). [acēt, 1267a]

√ gopaya (gopayati, -te). be keeper. keep. [gopa, 1055]

go-pā [351], *m.* —1. cow-keeper; —2. keeper in general (see go 4), 85¹⁶; protector, 60¹³. [2pā]

√ gopāya (gopāyati, -te). be keeper; keep, 91¹². [gopā, 1055]

gomāya, —1. *n.* bovine; as *n.* —2. cow-dung, 103²²; —3. dung in general (see go 4); *w.* ānaduha, dung of a steer, 105^{4,20}. [see maya.]

go-yukta, *a.* yoked with cattle; *w.* cakra, wagon drawn by cattle. [vyuj.]

go-raksaka, *m.* cattle-keeper, cow-herd.

gô-ṣakhi [343a], *a.* having cattle as companions, rich in cattle. [śakhi, 186.]

go-sṭhā, *m.* cow-stall, byre. [stha, 186.]

gāuṇika, *f.* -ī, *a.* standing in relation to the three guṇa's, see guṇa 3. [guṇa, 1222e2]

gāutamā, *m.* patronymic from Gotama; Gautama, name of various men. [gótama, 120st]

√ grath or granth (grathnāti; granthiṣyāti; grathitā; -grāthya). —1. string together, connect; —2. put together, i.e. compose (a literary work). [for mgs, cf. Lat. *com-pōnere*, 'put together, compose'; also *serere*, 'connect, entwine,' *w.* *sermo*, 'discourse,']

grantha, *m.* —1. (a string of words, i.e.) verse or couplet, 53⁶, etc; —2. a composition, book, work, 17⁸. [√granth: for mgs, see under grath, and for 1, cf. Lat. *serere w. series*, 'row, string,']

granthin, *a. subst.* having books, bookish, book-reader. [grantha.]

√ grabh, in *Rigveda*; later, *grah*.

—from grabh: grbhnāti, grbhnitē; jagrābha, jagrbhé; āgrabhit, āgrabhiṣṭa [900]; grbhītā; grbhitvā; -grbhya.

—from *grah*: grbhnāti; jagrāha, jagrbhé; āgrahit, āgrahiṣṭa [900]; grahiṣyāti, -te; grhītā; grāhitum; grhītṵ; -grhya; grhyāte; grāhyati, -te.

—1. grasp; seize with the hand; hold; take; *w.* hāstam or pāṇim, take the hand (of the bride at the wedding), 89⁵; take

hold on (*loc.*), 14¹⁸; grhīta keṣesu, seized by the hair; used of a rabbit taking, i.e. leading with him a lion, 33¹; —2. take possession of, take, 40²²; get, 44⁵; —3. receive, accept, 20¹⁰, 56¹; —4. of fluids, take in the ladle, 94¹; —5. of names, take upon the lips, mention, 64¹³, 103¹⁹; —6. *fig.*, as in *Eng.*, grasp, i.e. perceive, know; —7. get, learn; —*caus.* cause to learn. [see under garbha: connection w. *Eng. gripe*, Ger. *greifen*, exceedingly doubtful.] + pari, —1. hold on both sides; and so —2. become master of, master, overcome, surpass.

+ prati, take hold of, 59²³; accept.

+ vi, —1. hold asunder; separate; make a division; and so —2. quarrel; fight.

+ sam, hold together, clasp.

+ upa-sam, clasp with the hands.

√ gras (grāsate; jagrasé; āgrasit; grasīṣyāte; grastā; grasitvā; grasayāte; grāsāyati). —1. swallow; devour, 10¹⁹; —2. of the demon Rāhu, who swallows, i.e. eclipses sun and moon, 23¹. [perhaps akin w. √2 gr, 'swallow,']

√ grah, see grabh.

grāha, *m.* seizure (with a claw, i.e.), lite. [√grah.]

grāhāṇa, *n.* the grasping, i.e. acquisition. [√grah 0, 7]

grābhā, *a. subst.* grasping, grasper. [√grabh.]

grāma, *m.* —1. inhabited place, hamlet, village, see 98¹⁶ n.; —2. the inhabitants, community.

grāma-kāma, *a.* having desire for the village, fond of abiding in the village.

grāvan, *m.* stone; esp. stone for pressing the Soma.

grāhā, *a. subst.* grasping, grasper, in *cpds.* [√grah.]

grāhya, *grdv.* to be grasped; perceivable. [do.]

grīvā, *f.* nape of the neck; neck. [for *ga^orvā: cf. Aeolic δέppa, *δεppa, Epic δειρά, 'throat, neck']

grīṣmā, *m.* summer.

gha, form of ghan, i.e. han, in *cpds.* [1143c, 333.]

ghaṭa, *m.* a jar.

ghaná, *m.* — 1. slayer; — 2. slaughter; — 3. a compacted mass, lump; — 4. cloud.

[√ghan, *i.e.* han: cf. φόνο-*s*, 'slaughter.']

gharmá, *m.* warmth, heat. [√2ghr: cf. θερμός-*s*, for -πορός, Lat. *formus*, 'warm.']

√ghuṣ (ghóṣati, -te; jughósa; ghuṣṭá; -ghúśya; ghoṣáyati). sound; make a noise.

√lghr (jíghearti; ghrtá; ghāráyati). be-sprinkle, be-drop, drip (*trans.*); ghrtá, *see s.v.*

+ praty-abhi, *caus.* sprinkle over repeatedly.

+ vy-ā, sprinkle here and there.

√2ghr, glow, be warm, in ā-ghṛṇi, 'glowing,' and gharma, *g.v.*

ghrtá, *n.* — 1. butter, clarified and then hardened, *Anglo-Indian* ghee, much used for culinary (cf. 68¹) and religious (cf. 88¹⁷) purposes: cf. ājya, 'butter in a melted state'; — 2. butter or fat in general, also as symbol of fruitfulness and abundance. [√lghr, 'drip,' 1170a. for mg, cf. Eng. *dripping*, 'fat which falls in drops from meat in roasting.']

ghṛta-paṇu, *m.* sacrificial beast made of ghee.

ghṛta-ṣút, *a.* dripping with (ghee, *i.e.*) fatness.

ghorá, *a.* awful; dreadful; horrid.

ghora-cakṣus, *a.* having an evil eye.

ghorākṛti, *a.* having an awful form. [ākṛti.]

ghóṣa, *m.* noise. [√ghus.]

ghna, *a.* killing; destroying; removing.

[√ghan, *i.e.* han: see 216.9.]

ghnya, *gdrv.* to be slain, in aghnya. [do.]

√ghrā (jighrati [749a]; jaghrāú; ghrātá; -ghráya; ghráyáte; ghrápáyati [1042d]). smell; snuff at.

ca, *encl. conj.* and, also, τε, que; — 1a. *is found, esp. in the older literature, with both parts to be connected* (e.g. 71^{5,7}, 97^{7,11}; so 13⁵, 16¹², 17³, 19¹⁰, 38⁷, 9²); or only with the latter, as is oftenest the case in the later language (e.g. 2^{1,7}, 3⁸, 8⁸; 82⁸, 84¹⁸, 98¹⁶); — 1b. *in case of three or more parts to be*

connected, ca occurs: with the last only (e.g. three parts, 13², 17², 31¹⁴, 44⁶; 71⁵, 72¹⁰, 83¹⁵; 106⁵; four parts, 2², 17¹, 28¹⁰; five parts, 2⁵, 21⁵, 25³); with the last two (7^{6,7}, 22⁵, 37¹⁵, 45⁷; 77¹²); sometimes after each, (29^{3,4}); very rarely after the first of a series (26⁶; 21²); various irregular combinations on page 67 *passim*; see also 21²⁰ *s.*;

— 2. variously combined: *v. eva* (e.g. 13²¹; 9¹⁶, 11⁹, 14¹⁵; 5⁹, 12⁵, 14^{2,8,20}, 15¹⁶, 25⁴; 30¹⁴), and *w. api* (see examples under *api*); ··ca, ··tathā, ··ca, both ··, like-wise ··, and, 10^{8,9}; ··ca, ··ā, both ··, and ··, 85⁵; *sa ca*, often at beg. of clause (e.g. 24²¹; so 34¹⁸; 41⁷); — 3. *anyac ca*, *api ca*, *kim ca*, *tathā ca*, joining two proverbs of like drift, moreover, further, likewise;

— 4. *otiose*, 6⁹; — 5. *connecting things contrasted*: but, 8¹⁶, 17²⁰, 18^{2,3}, 19²; and yet, 1¹², 3²⁰; — 6. (even, *concessively, i.e.*) though, 26¹²; — 7. (like Eng. and or an, and Icelandic *enda*, 'moreover,' 'if') if—see *ced*; — 8. *v. interrogatives*, rendering them *indef.*, see *ka, kim*.

[cf. τε, 'and'; Lat. *que*, 'and'; Goth. *-h* and Ger. *-ch* in *ni-h* and *no-ch*, the exact equivalents of Lat. *ne-que*, 'and not, nor': for *ca* 8, cf. -τε and -κα in *πο-τε* and Doric *πο-κα*, 'at any time'; Lat. *quis-que*, 'any, each.']

cakrá, *n.* — 1. wheel; chariot-wheel, wagon-wheel; — 2. *by synecdoche*, wagon, in *pītha-cakra*. [prob. reduplicated form, *ca-kra*, fr. √kṛ or √kl, 'roll,' cf. κυλίω, 'roll': *w. ca-krá*, cf. κύκλος, κῆφε-κλος, AS. *hwēohl*, *hwēol*, Eng. *wheel*.]

√cakṣ (cāṣte [628]; cacakṣé; cāṣtum; -cākṣya). — 1. appear; — 2. look upon, behold; — 3. (cause to appear, *i.e.*) announce, tell. [reduplicated form of √kāṣ, see 675 and 108g¹ end.]

+ ā, — 1. look on; — 2. show, tell, 63¹.

+ vi, appear far and wide, shine.

+ sam, look upon, consider.

cákṣas, — 1. *perhaps adj.* beholding, see 1296³ end; — 2. *n.* look; eye. [√cakṣ.]

cakṣuḥ-pīḍā, *f.* eye-ache.

cákṣusmant, *a.* possessing eyes. [1235.]

cákṣus, *n.* eye. [√cakṣ, 1154.]

cañcala, *a.* moving to and fro; trembling.

[√cal, 1148.4, *w.* intens. reduplication, cf. 1002b: cf. *κλυ-καλ-ος*, 'wag-tail'; Lat. *quer-quer-us*, 'shaking with fever chills.']

cañcu, *f.* beak, bill.

cañaka, *m.* chick-pea.

cañḍa, *a.* impetuous; wrathful.

cañḍāla, *m.* a Chandāla or man of the most despised class of society (born of Çādra father and Brahman mother). [cf. cañḍa.]

√ cat (cātant; cattá; *caus.* cātáyati). get off; hide; *caus.* drive away.

catasr̥, *fem.* to catúr.

catúr [432d], *num.* four. [*w.* catvāras, cf. *τέτταρες*, Lat. *quattuor*, Goth. *fidvor*, AS. *fēower*, Eng. *four*.]

catur-akṣá, *a.* four-eyed. [see 1300b.]

caturthá, *f.* -ī, *a.* fourth; -am, *adv.* the fourth time. [catúr, 487⁵.]

catur-yuga, *n.* the four ages. [1312.]

catur-varga, *m.* group of four.

cátur-vidha, *a.* of four kinds; four-fold. [vidhā, 1302c5.]

cátuṣṭaya, *a.* of four; *as n.* a collection of four, a quaternion. [catúr, 178: 1245a.]

catuṣ-pathá, *m. n.* place where four ways meet, quadrivium. [catúr, 178, 187: 1312.]

cátuṣ-pad, *a.* quadruped; *as n. s.* collectively, the four-footed beasts. [catúr, 178: 1300.]

catuṣ-pada, *f.* -ī, *a.* having (taken) four steps.

catvara, *m. n.* quadrivium. [catúr.]

catvār, *strong form* of catur, *q.v.*

√ can (ācanīḥ). be glad in; gladden. [collateral form of √kan: cf. *√kan*, *kāma*, *cāru*.]

caná, *adv.* immediately following the emphasized word. —1. not even; svāpnaṣ caná, not even sleep, 79¹; —2. *w.* preceding negation, even; ná devānām āti vratām, gatātmā caná, jīvati, not beyond the decree of the gods, (not) even if hundred-lived, does one live, 88¹; hence, the feeling for the negation in cana in such collocations becoming faint, —3. even, at all, *w.* interrogatives, emphasizing their indefinite sense; na kiñ cana, not any thing even

or at all, 8¹⁹; see esp. 1 ká 2c, also katham, kadā, and kim. [cf. Lat. -quam and -cun- in *quisquam*, *quicumque*, 'any one'; Goth. -hun in *ni hvas-hun*, 'not any one.']

candrá, *a.* shining, shimmering; *as m.* the moon; the moon-god. [for cāndrá, *q.v.*]

candrāmas, *m.* the moon; the moon-god.

[orig. a descriptive cpd, stem *candra-mās* (383d0), nom. *candra-mās*, and so with long ā throughout, but transferred to the ās-declension (cf. 418).]

candrá-varṇa, *a.* of shining hue.

√ cam, sip, only with ā.

+ ā (ācāmati [745d]; ācacāma; ācānta [955a]; ācāmya; ācāmayati). sip (water), i.e. rinse the mouth.

camasá, *m.* beaker; cup, made of wood, square, and with handle. [√cam, cf. 1197.]

campaka, *m.* *Michelia Champaka*, a tree with strong-smelling yellow blossom.

campakavant, *a.* abounding in Champaka trees; *as f.* Champakavati, name of a forest. [1233.]

√ car (cáratī, -te; cacāra, cerús, ceré; ācārit, ācarīṣṭa; carīṣyāti; caritá; cár-ítum; caritvá; -cārya; caryáte; cārā-yatī, -te). —1. move, 77¹²; go; wander; wander about; used of men, beasts, waters, heavenly bodies; —2. (like Eng. proceed —cf. Lat. *prō-cēdere*, 'go on') act; *w. ppl.* [1075b], go on, i.e. keep on (doing a thing), 96¹¹; —3. (like Eng. go about, i.e.) undertake, set about; bhāikṣam car, go begging, beg; undergo (troubles), 88¹²; perform (a vow, duty); observe (silence); commit (offense or injustice), 80⁹, 63⁷; sasyam car, feed on corn, 34¹⁶; carita, see s.v. [cf. *περι-τελ-ομένων ἐνιαυτῶν*, 'as years go round,' and *περι-πλ-ομένων ἐνιαυτῶν*, 'as years went round,' with τ before a palatal and π before a non-palatal; also πάλ-ος, Milton's 'turning sphere': see also car + ud, and the younger collateral form cal, and under cañcala: akin is also √kal.]

+ anu, move along after, follow.

+ apa, go off, be absent.

+ abhi, go against, trespass against; esp. be unfaithful (of a wife).

+ ā, —1. move unto, approach, 86²; —2. do to (an undertaking), set about; *and so*, do, 10⁶, 64¹¹, 66¹⁴; practice (virtue); perform (vow); follow (rule); —3. proceed, conduct one's self, *cf.* ācāra, 'conduct.'

+ ud-ā, rise up out of (*abl.*), 77¹⁴, of the moon.

+ sam-ā, proceed; do; perpetrate.

+ ud, go up, rise, of the sun; *caus.* cause to go out, evacuate, *cf.* uccāra, 'evacuation.' [*cf.* sūryam uc-cārantam w. ῥιαν ἀνα-τέλλοντα, 'the rising sun.']

+ upa, —1. come to; —2. come to, *esp.* in order to serve, *and so*, attend, wait upon politely; —3. proceed with, undertake.

+ parā, move away from, 86³.

+ vi, move in different directions, spread over; of waters, overwhelm; wander about; *caus.* cause to go hither and thither in thought, balance, ponder.

+ sam, go, walk, wander.

cara, *a.* moving; *as subst.* animal (*as distinguished from plant*). [√car.]

cāraṇa, —1. *m. n.* foot; —2. *as n.* a wandering. [√car. for 1, *cf.* nayana.]

caritā, —1. *ppl.* done; —2. *as n. sing.* [1176a], (*like Ger. Wandel and Eng. walk*) behavior; proceedings; deeds. [√car.]

carita-vrata, *a.* having his (marital) duty performed.

carcā, *f.* a going over, repetition (of a word in a school-boy's Veda-recitation); a troubling one's self about. [perhaps fr. √car.]

cārman, *n.* skin; pelt.

carya, *grdv.* to be accomplished; —*f.* -ā, (*like Eng. walk*) way of life; a performing, busying one's self with. [√car.]

√ **carv** (carvitā, cūrṇā; cārvitum). chew, crush with the teeth.

carṣaṇī, *a.* active, busy; *as f. pl.* busy mortals, men, folk. [√car, 1150b end.]

√ **cal** (cālāti; cacāla, celūs; calisyāti; calitā; cālītum). move; start off. [younger form of √car, q.v.: *cf.* κέλεσθαι, Lat. *cal-lis*, 'path.']

cala, *a.* moving. [√cal.]

cāṇḍālā, *m.* a Chandāla. [see caṇḍāla and 1208f.]

cātana, *a.* driving away. [√cat, *caus.*]

cāturmāsyā, *n.* a sacrifice to be made every four months, *i.e.* at the beginning of each of the three seasons. [catur + māsa, 1211.]

cāndrāyana, *n.* with or without vrata, the Chāndrāyana observance or lunar penance, 65⁶ x. [lit. 'connected or according with the moon's course,' candra + ayana.]

cāraṇa, *m.* wanderer; *esp.* wandering player or singer. [carana.]

cārin, *a.* moving; observing; busying one's self with. [√car.]

cāru, *a.* gladsome; dear; pleasant; fair. [√can, q.v., 1192: *cf.* Lat. *cā-rus*, 'dear.']

cāru-hāsin, *a.* sweetly laughing.

√ **1 ci** (cinōti, cinutē; cikyē [787]; ācet; cegyāti, -te; citā; cētum; citvā; -cītya; cīyāte). —1. arrange in order; pile up; build; construct, *esp.* the sacrificial altar; *active, if the priest builds for others; middle, if the sacrificer builds for himself*; —2. gather together, collect; get possession of.

+ ud, heap up, collect.

+ sam, gather together, collect; accumulate.

√ **2 ci** (cāyati, -te). —1. hate; —2. avenge, take vengeance on, punish. [*cf.* Arcadian ἀπο-ρέω, Attic ἀπο-ρίω, 'pay off,' ἀπορίνομαι, 'get paid to myself, take vengeance, punish,' ποινή, 'penalty.']

√ **3 ci** (cikēti; cikāya, cikyūs [787]; ācet; cegyāti; cētum; -cītya; cīyāte). —1 notice, observe; —2. look, investigate. [*cf.* √cit.]

+ nis, (search out, *i.e.*) ascertain; determine; consider as certain or settled.

+ vi-nis, (look out this way and that, *i.e.*) ponder, consider, 13¹².

+ pari, investigate thoroughly, find out.

cikitū, *prob. f.* understanding. [√cit, 1178c.]

cikitvīt, *adv.* with understanding. [cikitū, 1109.]

√ **cit** (cētati, -te; cikēta, cikitē; ācāit; cītā; cētāyati, -te). —1. look at, notice; observe; consider; —2. be intent upon, intend; —3. understand, know; *perfect*, cikēta, has understood, knows; cikitvāns,

- wise; — *caus.* make to know, instruct. [extension of √ci: the √cit shows an intrans. aspect, 'be noticeable or bright,' in ketu: cf. √cint.]
- + *pra*, know.
- cit, *vb.* knowing. [√cit, 383a.]
- cīti, *f.* pile. [√ci.]
- cittā, *n.* notice; thought; mind. [lit. 'noticed,' √cit, see 1176a.]
- citta-pramāthin, *a.* disturbing the mind.
- citti, *f.* understanding; wisdom. [√cit.]
- citrā, *a.* — 1. noticeable, excellent; — 2. clear; bright; bright-colored; of sounds, clear, i.e. loud; — 3. variegated, 10⁸; varied; — 4. as *n.* a bright-colored thing, a picture. [√cit, 1188.]
- citrā-gravas, *a.* whose praise is loud or whose fame is excellent.
- citra-stha, *a.* being in a picture; painted.
- citrāṅga, *m.* Dapple-coat, name of a deer. ['having a variegated or mottled body': āṅga.]
- cid, *encl. pcl.* — 1. emphasizes, sometimes very gently, the preceding word: even, 78^{10, 15}; just, 74², 79⁴; yāḥ cid, what very ones, 70¹⁶; at least, 79¹⁴; — 2. generalizes a pron.: yé cid .. tāṅ cid, whatsoever; unto all those, 91¹⁰; so far Vedic; — 3. in classical Skt., very common w. an interr., rendering it indef.: kaḥ cid, a certain; na kā cid, not any; see ka, kaḥ, kadā, karhi, kva. [acc. s. n. of pron. root ka, ki (505), w. palatalization: 1111a.]
- √ cint (cintáyati, -te; cintayām āsa; cintayīṣyāti; cintitā; cintayitvā; -cintya). — 1. think, reflect, have a certain thought; — 2. set one's thoughts upon, think upon or of, consider, turn one's attention to; — 3. call attention to; make an observation, 35⁹. [younger form of √cit: cf. 255 and 240.]
- + *vi*, reflect.
- + *sam*, think to one's self.
- cintana, *n.* a thinking upon. [√cint.]
- cintā, *f.* — 1. thought; — 2. esp. (like μέριμνα), anxious or sad thought; sorrow; — 3. plans, 43³. [√cint.]
- cintā-para, *a.* having sad thought as one's chief thing, sunk in sad thought. [1302b.]
- cintāviṣa-ghna, *a.* destroying the poison of sorrow.
- cintitopasthita, *a.* which approached as soon as thought of. [lit. 'thought of and (immediately) at hand,' cintita + upasthita, 1257.]
- cintya, *grdv.* to be thought of, comprehensible. [√cint.]
- cirā, *a.* long, of time; -am, -āt, as adverbs [1111c, 1114c], long, for a long time.
- cira-mitra, *n.* an old friend.
- cit-kāra, *m.* the sound cit, i.e. the braying of an ass. [cit, onomatopoeitic.]
- cīra, *n.* strip of bark or cloth; rag.
- √ cud (códati, -te; ácodit; codáyati, -te). drive on; speed; excite; *caus.* the same.
- + *pra*, *caus.* drive on; further; inspire.
- √ cur (coráyati). steal.
- curā, *f.* theft. [√cur.]
- cūḍā, *f.* tuft of hair left on the crown of a child's head after the ceremony of tonsure.
- cūḍā-karman, *n.* ceremony of tonsure, 59¹⁹.
- cūrṇa, *m.* meal, powder. [√carv: for mg, cf. piṣṭa.]
- √ cūrṇaya (cūrṇayati). powder, crush fine; crush; smash. [cūrṇa, 1055.]
- √ cṛt (cṛtāti; cacárta; cṛttā; -cṛtya). fasten together.
- + *pra*, loosen, untie.
- cétana, *a.* noticing; cetanā, *f.* consciousness; mind. [√cit.]
- cétaś, *n.* consciousness; mind; heart. [√cit.]
- céd, *adv.* never at beg. of sentence, clause, or half-verse. if; apodosis, if it follows, marked by tad (37⁴), tatas (52⁵), or not marked (32²¹, etc.), or marked by na, if negative (18⁹); na ced, if not, 52⁸; no ced, forms a shortened but complete clause, and if not, 27¹⁷. [ca + id, 1133⁵: see ca 7.]
- √ ceṣṭ (ceṣṭati, -te; cicéṣṭa; ceṣṭitā; céṣṭitum; ceṣṭitvā). move the limbs; bestir one's self; be active; act.
- ceṣṭā, *f.* activity; performance. [√ceṣṭ.]

ceṣṭita, *ppl.* performed; as *n. s.* [1176a], deeds. [Vceṣṭ.]

cōḍana, *n.* an impelling; order; precept. [Vcud.]

cāuḍa, *n.* ceremony of tonsure. [cūdā.]

cāura, *m.* thief. [curā.]

√ cyu (cyāvati, -te; cūcyuvé; ácyoṣṭa; cyoṣyáte; cyutá; cyāvitum; cyāváyati). —1. move, bestir one's self; —2. go off, disappear; —3. come to nought, 68¹²; —4. fall (from, *abl.*), 51⁹; —5. set agoing, undertake, mōliri, 74³. [akin, perhaps, are ἔσσευα, 'impelled,' and ὀρυ-σσοός, 'lance-brandishing.']

+ pra, *caus.* move or lead onward.

√ 1 chad (channá; chādáyati; chādayám cakre; chādítá; chādayitvá; -chādya). cover; cover over.

+ ā, cover over; conceal, 25¹⁰.

+ pari, envelope, cover over.

+ pra, cover; clothe one's self with (*instr.*).

√ 2 chad or chand (chántti; cecchándā; áccchān [890²]; chadáyati [mgs 1, 2]; chandáyati [mg 3]; chandayám āsa; chandítá). —1. appear, seem; —2. seem good to, please; —3. (please a person, *acc.*, with a thing, *instr.*, *i.e.*) offer a person, *acc.*, a thing, *instr.* [prob. ident. w. Vgcand.]

chanda, *m.* pleasure; will. [V2chad.]

chala, *m. n.* (perhaps cover, *i.e.*) guise, disguise; pretence, deceit. [perhaps fr. V1chad.]

chāga, *m.* goat. [for *skāga: cf. Germanic *skēpo*, for *skēgo-, Ger. *Schaf*, AS. *sceap*, Eng. *sheep*.]

chāyā, *f.* shade; shadow; image. [cf. *σκιά*, 'shadow.']

chāyā-dvitiya, *a.* having one's shadow as second, accompanied by one's shadow. [1302b.]

√ chid (chinátti; cicchéda; áccchāitsit; chetsyáti; chinná; chéttum; chittvá; -chídya; chidyáte). —1. cut off; hew down; sever; cut in two; nibble; —2. divide. [cf. *σχίζω*, *√σχιδ*, 'split'; Lat. *scindo*, *scidi*, 'cut'; AS. *sceādan*, 'divide,'

Eng. *water-shed*, 'the divide between two valleys.']

+ ud, —1. cut out; —2. destroy; —*pass.* be cut off, fail, be lacking.

+ vi, cut asunder; sever.

chidrá, *n.* hole; defect; weak spot. [Vchid.]

chucchundari, *m.* musk-rat.

cheda, *m.* cut; cutting off; failure, dearth. [Vchid.]

já, *vbl.* born; born from; occasioned or produced by; *only in cpds.* [Vjan, 533: cf. *jā*, the older form, 354.]

já gat [450d], *a.* movable; as *n.* all that moves, men and beasts. [Vgam: cf. 383b³ end.]

jaghána, *m. n.* the hinder parts, the buttocks.

jaghanyā, *a.* hindermost; last; lowest or worst. [jaghana, 1212d4.]

janāgama, *a.* movable; as *subst.* all that moves, *equiv. to the ancient jágat.* [Vgam, 1148.4, cf. 1002b.]

jānghā, *f.* lower half of the leg, from knee to ankle; shin. [prob. fr. V1hā, 'move,' 1148.4, cf. 1002b.]

jaṭā, *f.* matted hair; tangled locks.

jaṭhāra, *n.* belly; womb. [akin are Goth. *kilþei*, 'womb,' AS. *cild*, Eng. *child*.]

√ jan (jáyate [772]; jajána, jajñé [794d]; ájaniṣṭa; janiṣyáti, -te; jātá; janáyati, -te; ájijānat). *see* 701b end, and 772.

—1. *transitive*, janáyati and *active forms*: beget; bring forth; generate or produce; —2. *intransitive*, jáyate and *middle forms*: be born; be produced; come into being; be born again, 18¹; be, 86²; jajñe, natus est, ortus est; jajñānās, children; for jāta, *see s.v.* [cf. *γεν-ως*, 'born,' *ἐ-γένε-ρο*, 'became'; Lat. *genui*, 'begat'; AS. *cennan*, 'beget, bring forth'; AS. *cynn*, Eng. *kin*, 'race, family'; AS. *cyn-ing*, Eng. *king*, 'the man of (noble) kin'—for mg, cf. *kulīna w. kula* 2: cf. also *jana* and *jani*.]

+ abhi, *pass.* be born unto, be destined unto from birth.

- + ā, *caus.* cause to be born for some one, *v. dat.*
 + upa, *mid.* be born, arise.
 + pra, *mid.* be born; *caus.* procreate.
 + sam, *mid.* be produced; sanjāta, having arisen.
- jāna, *m.* creature; man; person; *in pl.* (e.g. 40¹⁶), and *collectively in sing.* (e.g. 77¹¹), folks; a people or race or tribe; dāivya jāna, heavenly race, the gods. [Vjan: cf. γένος, Lat. *genus*, Eng. *kin*, 'race']
- jana-padā, *m.* (tribe-place, i.e.) district; community.
- jāni [343c], *f.* woman; wife. [Vjan: cf. γυνή, Eng. *quean*, 'woman': for mg, cf. jāyā.]
- janitra, *n.* origin. [Vjan, 1185d.]
- janitvā, *n.* wifehood. [jani.]
- jāniman, *n.* production, creation. [Vjan, 1168.2a.]
- jānī, *f.* same as jani.
- janús, *n.* origin; ingenium, nature; creation. [Vjan, 1154².]
- jantú, *m.* creature; man. [Vjan.]
- jānman, *n.* birth; production; creature, 72³. [Vjan.]
- √ jap (jāpati; jajāpa; ājapit; japiṣyāti; japitā, japtā; jāpitem; japitvā, japtvā). say in under-tone; mutter.
- jamād-agni, *m.* Jamadagni, a Rishi, friend of Viṣvāmitra, and foe of Vasishtha. [jamant, unclear: see 1309⁴.]
- jambuka, *m.* jackal.
- jara, *a.* growing old, aging. [Vjr.]
- jarād-aṣṭi, *a.* long-lived. [jarant, see 1209b end.]
- jarad-gava, *m.* Old-bull, name of a vulture. [jarant.]
- jarad-dāsa, *m.* old slave or servant. [jarant.]
- jārant, *mpl.* aging; old. [Vjr: cf. γέροντ-*a*, 'old man']
- jarás, *f.* the growing old; old age. [Vjr: cf. γῆρας, 'old age']
- jaritṛ, *m.* invoker; singer.
- jalā, *n.* water. [see Vgal.]
- jala-dhara, *m.* rain-cloud. [lit. 'water-holder']
- jalāçaya, *m.* water-abode; lake. [āçaya.]
- √ jas (jāsyati; jajāsa; jāśāyati). be exhausted or tired to death; *caus.* exhaust; quench.
- jasra, *a.* dying out. [Vjas.]
- jā [352], *vbl.* born, at end of cpds. [Vjan or jā: cf. jā, later form of jā.]
- √ jāgr, same as Vgr, see 1020.
- jātā, *mpl.* born; grown; come into being, present; at beg. of cpds: arisen, existing, manifest; produced, aroused; as *n.* a living being; birth. [Vjan, 955b.]
- jāta-karman, *n.* birth-ceremony.
- jāta-rūpa, *a.* having native beauty; splendid; -pā, *n.* gold.
- jāta-vigvāsa, *a.* having arisen confidence, inspired with confidence.
- jātā-vedas, *m.* Jātavedas, epithet of Agni. [perhaps, 'having knowledge of all beings, i.e. of gods and men,' or, better, 'having all things or things as his possession']
- jāta-saṁkalpa, *a.* having a purpose or desire arisen, feeling a passion for another.
- jātāmarṣa, *a.* having anger aroused, vexed. [amarṣa.]
- jātāvamāna, *a.* having arisen contempt, filled with self-contempt. [avamāna.]
- jāti, *f.* birth; position or rank. [Vjan, 1157¹.]
- jāti-mātra, *n.* mere rank. [see mātṛā2, and 1302c3.]
- jātu, *adv.* at all, ever; na jātu, not at all. [Vjan, 1111d: development of mg unclear.]
- jātersya, *a.* having jealousy aroused, jealous. [irṣyā.]
- jānu, *n.* knee. [cf. γόνυ, Lat. *genu*, Eng. *knee*, whence *kneel*.]
- jāmadagnya, *a.* of Jamadagni; as *subst.* descendant of J. [jamādagni, 1211.]
- jāyā, *f.* wife. [Vjan: for mg, cf. jani.]
- jārā, *m.* paramour.
- jāla, *n.* net.
- √ lji (jāyati, -te; jigāya, jigyē [787]; ājāṣit, ājeṣṭa; jāyisyāti, -te; jeṣyāti, -te; jītā; jētum; jitvā; -jitya). overpower; conquer; win (battles); win by conquest. [cf. βία, 'force', βιάω, 'to force'; Lat. *vis*, *vis*, 'force': cf. Vjyā.]
- + ud, conquer; be victorious.
- + parā, *pass.* be conquered.

- +vi, *mid.* be victor; conquer (conquests); subdue.
- √2ji (jinóti). enliven; quicken; *hence* [716], √jinv. [for *gvi: cf. βίος, 'life': see also √jiv.]
- jijñāsā, *f.* investigation. ['effort to find out,' fr. desid. of √jñā, 1149⁴.]
- jitāpsaras, *a.* having the Apsarases conquered, surpassing the Apsarases. [apsaras.]
- jitendriya, *a.* having the senses conquered, having the passions subdued. [indriya.]
- √jin√ (jinvati; jijīva; jinviṣyāti; jinvitá). be lively, hasten; *trans.* quicken; speed onward. [secondary root fr. √2ji, see 716.]
- jīrvī, *a.* old. [for jīrvi, √jr, 1193².]
- jihvā, *f.* tongue.
- jihvāgra, *n.* tip of the tongue. [agra.]
- jimūta, *m.* thunder-cloud.
- jirā, *a.* quick. [√2ji, 1188: cf. √jyā.]
- jirā-dānu, *a.* having swift drops, swift dripping, *i.e.* well watered.
- √jiv (jivati, -te; jijīva, jijīvē; ājivīt; jiviṣyāti, -te; jivitá; jivitum; jivitvá; -jīvyā; jiváyati). live; be alive; *caus.* make alive. [see √2ji: cf. Lat. *viv-ere*, 'live'; AS. *cwicu*, 'alive,' Eng. *quick*, 'alive, lively.']
- +anu, live after, be dependent on, live upon.
- jivá, *a.* living; *as m.* the principle of life, the individual soul, 66⁴. [√jiv: cf. Lat. *vivus*, 'alive.']
- jivana, *n.* existence. [√jiv.]
- jivana-hetu, *m.* cause of existence, *i.e.* means of subsistence.
- jiva-pati or -patnī, *a. f.* having one's husband yet alive.
- jiva-praja, *a.* having one's children yet alive. [prajā.]
- jiva-loká, *m.* the world of the living (as distinguished from that of the Manes), 86¹⁸, 23¹².
- jivitá, *ppl.* alive; *as n.* [1176a], life. [√jiv.]
- jivitavya, *grdv.* vivendum; *as n. impers.*, see 999. [√jiv.]
- jivitācā, *f.* the wish for life, hope to save one's life. [ācā.]
- jīvin, *a.* living. [√jiv.]
- √juṣ (juṣáte, -ti; juṣā, juṣé; ājoṣiṣṭa; juṣṭá). taste, *esp.* with pleasure; relish; take pleasure in or accept graciously. [cf. γεύομαι, 'taste'; Lat. *gus-tus*, 'taste'; AS. *ceōsan*, Eng. *choose*.]
- júṣṭa, *a.* acceptable. [ppl. of √juṣ, w. accent altered as in dhūrta.]
- juhú [356], *f.* sacrificial ladle for pouring the melted butter into the fire, cf. srúc. [√hu, 1147b².]
- √jū (junāti [728]; jūjāva [786⁴]; jūtá). speed, *=intrans. and trans.*; incite, inspire; further, assist to. [cf. √2ji.]
- √jṛ (V. jārati; later, jīryati, -te; jajāra; ājārīt; jīrṇá [957b]). decay; grow frail or worn out or old. [cf. jārant, 'old,' and γέρων-α, 'old man'; jarás and γῆρας, 'old age.']
- jógū [352], *a.* loudly singing; praising. [fr. intens. of √gu, 1147b², 1002a.]
- jóṣas, *n.* pleasure. [√juṣ.]
- jñā, *vbl.* knowing, at end of cpds. [√jñā, 333.]
- √jñā (jñāti, jñāitē [730]; jajñā, jajñē; ājñāsīt [911], ājñāsta; jñāsyāti, -te; jñātá; jñātum; jñātvá; -jñāya; jñāyáte; jñāpáyati, -te, jñāpáyati, -te [1042d²]; jñaptá). know; have knowledge of a person or thing; recognize; become aware of; learn; notice. [cf. ἔ-γινω, Lat. *co-gnōvit*, 'knew'; AS. *cann*, 'have learned, *i.e.* know, am able,' Eng. *can*; AS. *ge-cnāwan*, Eng. *know*.]
- +sam-anu, wholly acquiesce in; approve; give leave; dismiss.
- +abhi, recognize; know.
- +praty-abhi, recognize.
- +ava, look down upon; despise.
- +ā, attend to, notice; *caus.* command.
- +pari, carefully observe; find out.
- +pra, know; *esp.* know one's way or bearings or how to go to work; prajñāta, clearly to be known, well known.
- +prati, recognize, allow; promise; affirm.
- +vi, distinguish; understand; know; recognize; consider as; observe; find out; —*pass.* vijñāyate, in stating a dogma, is well known or recognized (by good author-

ities); — *caus.* make any one know or understand; make a representation to, with a request or question or proposal; memorialize; interrogate.

jñāti, *m.* kinsman; relative. [Vjan: cf. *καὶ-γενῆτος*, 'brother-born.']

jñāna, *n.* knowledge; wisdom; *esp.* knowledge of the higher truths of religion and philosophy. [Vjñā, 1150.]

jñānin, *a.* wise; possessing jñāna; understanding (what one reads), 68¹⁵. [jñāna.]

jñeya, *grdv.* to be known or considered as. [jñā.]

√ jyā or ji or jī (jināti; jījyāu [785]; ājyāsīt; jyāsyāti; jītā). *Buds*; overpower. [cf. 1 jyā, 'power,' and √ jī, 'overpower.']

1 jyā, *f.* superior power; *βία*; force. [√ jyā: cf. *βία*, 'force.']

2 jyā, *f.* bow-string. [cf. *Bids*, 'bow.']

jyāyāns, *a.* stronger or superior; older. [comp. of jyā, 'being strong or superior,' the vbl of √ jyā, 470^{2,3}.]

√ jyut (jyótati; -jyótya). *light*. [fr. √ dyut.]

jyēsthā, *later* jyēsthā, *a.* best; principal; first; oldest. [superl. of jyā, the vbl of √ jyā, 470²; see jyāyāns.]

jyēsthā-prathama, *a.* having the oldest as the first.

jyotiṣ-kṛt, *a.* light-making. [jyotis: 187.]

jyótiṣmant, *a.* full of light; light. [jyotis: 184b.]

jyótiṣ, *n.* light (of sun, dawn, etc.); *as pl.* the heavenly bodies; stars. [√ jyut.]

jyótsnā, *f.* moonlight. [jyotis: cf. 1195.]

jrāyas, *n.* stretch; expanse. [√ jri.]

√ jri (jrāyati). *perhaps*, go, stride; *used only w. upa*, stretch out to.

√ jval (jvālati, -te; jajvāla; ājvālīt; jvalīsyāti; jvalītā; -jvālya; jvālāyati, jvalāyati, -te). *burn bright; flame; caus.* kindle, make to flame.

+ pra, *caus.* kindle.

jhaṭ-iti, *adv.* with a jhaṭ, as quick as one could say "boo." [jhaṭ, onomatopoeic: see 1102a² mid.]

jhallā, *m.* a cudgel-fighting athlete (descended from outcast Kshatriyas).

ṭhio, *a Prakrit form for sthito*.

√ dhāuk (dhāukate; dūdhāuké; dhāuk-itā; dhāukāyati). *approach; caus.* bring near.

+ upa, *bring to; provide*.

tā [495], *pron.* he, she, it, they; that, those; *both subst. and adj.*, 1¹⁵, 3^{8,9}; — 1. *correl. of ya*, which usually precedes [512], 3¹⁴, 9¹⁸, 10⁵, 22⁵, 29¹⁵, 32¹⁰, 70¹⁶, 77¹³; *but sa* · · ya, 17²², 33¹⁶, 73⁹; *otiose*, 18²⁰, 20¹⁴; — 2. *in connection w. a pron. of the 1st or 2d pers.*: *e.g.* tān tvā · · īmahe, thee, who art such a one (as aforesaid), we beseech, *i.e.* therefore we beseech thee, 78¹³; *cf.* 82⁹; tébhyo nas · · brūhi, to us, who are these (unsuccessful ones — just described), tell thou, *i.e.* do thou tell us then, 96¹³; *similarly, w. a verb in the 1st or 2d pers., whose subject is not expressed*, 69¹¹, 73², 76^{12,17}, 83¹, 95¹³, 99⁴, 100⁴; — 3. *w. other pronouns*: tasya · · etasya, of this, 95⁶; yat tad · · tad, what (was) that · · that, 57⁷; ya ta, whoever, anybody, 18⁴; ya ya · · ta ta, whoever · · that, 13¹²; *cf.* 45¹³; — 4. *attenuated in mg (like the Greek δ) to a simple article*: te devās, the gods, 92¹⁴; sa bhīmas, Bhīma, 1¹⁵. [w. sa, sā, tad, *cf.* δ, ἡ, τό, Goth. *sa*, *so*, *pata*, AS. *se*, *seō*, *ſæt*, 'he, she, it,' Eng. *that*; *cf.* also Lat. *is-tud*, 'that.']

√ takṣ (tākṣati; tatākṣa, tatakṣé; ātakṣ-īt; taṣṭā; -tākṣya). *hew; work (wood); make (of wood or other material); fashion*. [cf. tākṣ-an and τέκτ-ων, 'carpenter'; τέκτ-ων, 'produced'; Lat. *tignum*, 'log': *cf.* Vtvaks and toka.]

taj-jīvana, *n.* his subsistence. [tad.]

√ tad (tādāyati; tādāyām āsa; tāditā; -tādya). *beat*.

+ pari, *strike; pelt*.

tatā, *m.* father. [cf. *térta*, Lat. *tata*, 'papa': Eng. *dad*, though of similar make, has of course no direct connection.]

tātas, *adv.* —1. (as *abl. of pron. root ta* [1098], and *synonymous w. tasmāt*) out of it, 36¹³; —2. from that (place), from there, 103¹⁵; thence; there; itas tātas, here and there, hither and thither, 25¹¹, 29^{15, 17}; —3. from that (time), thereupon, 2²²; then, *very often*, e.g. 11¹¹, 20¹¹, 56¹⁷; *correl. w. yad*, 92¹³; *w. yadā*, 37⁹; *w. ced*, 52⁵; *tataḥ prabhṛti*, from then on, 4⁷, 32¹⁷; —4. therefore; —5. *otiose*, 47¹¹; 5^{2, 11}, 11¹⁶; then, *w. otiose tadā*, 3¹, 4⁸.

[*pron. root ta*, 497, 1098.]

tāt-kṣaṇa, *m.* that moment; -*am*, *adv.* in that moment, straightway. [*tad*.]

tāt-tīra, *n.* its bank. [*tad*.]

tattva, *n.* (that-ness, *i.e.*) essence, real condition or state of a thing. [*tad*.]

tattva-jñā, *a.* knowing the essence or the truth or what's what.

tat-para, *a.* having that as highest object; given over to, intent upon. [*tad*.]

tat-pārṣva, *n.* his side. [*tad*.]

tat-prahr̥ṣṭa, *a.* pleased with that. [*tad*.]

tātra, *adv.* —1. (as *synonymous w. loc. of tad* in all numbers and genders) in or among or on this or these or them, 13⁷, 21⁸, 38¹¹, 57²²; in this matter, 37⁸; herein, 98²; —2. there, *often*, e.g. 2⁸, 5⁶; thither, 6⁶, 11¹⁴, etc.; *correl. w. yatra*, 24⁴; —3. on that occasion, in that case, then, 4¹, 14²², 40¹. [*pron. root ta*, 497, 1099.]

tatra-sṭha, *a.* abiding there.

tat-saṁnidhāna, *n.* his presence. [*tad*.]

tat-sapatnī, *f.* her co-wife. [*tad*.]

tat-samīpe, *adv.* near him. [*tad*: see *samīpa*.]

tat-sahacārin, *a.* accompanying him. [*tad*.]

tāthā, *adv.* —1. so, thus, 11⁴, 24¹⁶; in this way, 99²⁰; *w. yathā*, *yathā regularly preceding*: *yathā* .. *tāthā*: as .. so, 21¹⁶, 61⁶, 77¹³; in order that .. thus, 30¹⁶, 37⁷; but *tāthā* .. *yathā*, so .. as, 22¹³, 43²⁰; *yathā yathā* .. *tāthā tāthā*, to what degree .. to that degree, the more .. the more, 48¹⁴; *yathā tāthā*, in one way or another, 62⁹; —2. *particle of assent*, so be it, yes, 4², 8⁶, 48¹², 94⁵; that is so, 52¹⁶;

—3. so, in like manner, 19⁸; or, *simply conjunctive*, also, likewise, 10⁸, 12¹³, etc.; *tāthā_eva*, just so (*cf. Middle Eng. al so, i.e.*), likewise, also, 1¹¹, 7¹⁰; *tāthā ca*, 18²⁰, see *ca* 3; —4. *tāthā_āpi*, so even, even under those circumstances, nevertheless, 21¹¹. [*pron. root ta*, 497, 1101.]

tāthā-vidha, *a.* of such sort, in such condition. [*tāthā* (1306) + *vidhā*, 1302c 5.]

tād, —1. as *nom. acc. s. n. to ta*, see *ta*; used also in *cpds and derivatives*, see 497; —2. as *adv.* there; *yatra* .. *tad*, where .. there, 103¹⁸; —3. then, in that case, 27¹⁷, 36⁵; *ced* .. *tad*, if .. then, 37⁵; so *yadi* .. *tad*, 37¹²; *tad* .. *yad*, then .. when, 71²; *simply continuative*: *tat ko vṛtras*, who then is V., 97¹⁹; so 24²; —4. in this way, *i.e.* therefore, accordingly, 18⁸, 19^{13, 22}, 27¹⁴, etc.; *yad* .. *tad*, since .. therefore, 17⁶; so *yatas* .. *tad*, 37⁷. [*cf.* 495.]

tad-aṅga, *n.* his person.

tad-anantara, *a.* immediately adjoining that; -*am*, *adv.* [1311], immediately after that; thereupon.

tad-abhimukha, *a.* turned towards him; -*am*, *adv.* [1311], towards him.

tad-abhivādin, *a.* signifying that.

tad-ardhika, *a.* amounting to or lasting half of that.

tadā, *adv.* at that time; then, 2²⁰; in that case; *often otiose in Epos*, 3⁷; so after *tatas*, 3¹, 4⁹; *yadā* .. *tadā*, when .. then, 26¹⁷; *yadā yadā* .. *tadā tadā*, whenever .. then, 31¹¹; *yadi* .. *tadā*, if .. then, 25⁹. [*pron. root ta*, 497, 1103.]

tad-ākṛti, *a.* having the appearance of them (*i.e.* of *Piçāchas*).

tad-ājñā, *f.* his (the moon-god's) command.

tadāhāra-vartman, *n.* the way of that food. [*tad-āhāra*.]

tad-īpsita, *a.* desired by those two.

tadīya, *a.* pertaining to him, her, it, or them; such. [*tad*, 497.]

tad-upadeṣa, *m.* his advice.

tad-grha, *n.* his house.

tad-bhaya, *m.* fear of it or them.

tad-bhāṣā, *f.* that language.

tad-rasa, *m.* the essence of it.

tad-vacana, *n.* his words.

tad-vat, *adv.* in this way, so; likewise.

[tad: 1107.]

tad-víd, *a.* knowing that; *as m.* connoisseur or judge.

tad-vṛkṣa, *m.* that tree.

tad-vṛddhi, *f.* the interest of them.

√ 1 tan (tanóti, tanuté; tatána, tené [794c]; átānit; taṣyáte; tatá; tántum; tatvá; -tátya; táyáte [772]). — 1. stretch, *trans. and intrans.*; extend, reach; spread over; — 2. continue, endure, 79¹³; — 3. stretch (a weft or a line); continue (the line of a family); — 4. *metaphorically*, of sacrifice and supplication (which are compared with a weft), perform, make. [cf. *τάσσειν*, 'stretch'; Lat. *tenēre*, 'hold,' *tendere*, 'stretch'; AS. *benian*, Ger. *dehnen*, 'stretch': see also *tanu*.]

+ ā, spread over; overspread (*esp.* with light), beshine; stretch (a bow).

+ pari, stretch around; surround; envelope.

+ vi, stretch out; spread out, cover; vitata, stretched, hung, dependent, 92¹¹.

+ sam, hold together, *intrans.*; bind together; make continuous; *saṁtata*, (*just like Lat. continens*) uninterrupted.

√ 2 tan (tányati). resound. [cf. *τόνος*, 'tone'; Lat. *tonare*, 'thunder'; AS. noun *punor*, 'thunder,' whence denom. verb *punrian*, Eng. *thunder*; AS. *punres dæg*, Eng. *Thurs-day*, 'day sacred to the Old Germanic god of the thunder-storm, Þonar or Thor': see *tanyatú*, 'thunder.']

tanú, *f.* [344³] *tanu*, tanú, tanvī, *a.* thin, tenuis, slender; — *tannu* or *tanú* [decl. 356], *as subst. f.* body, 56³, 89¹³; person; one's own person, self, *used like ātman* [514] *as reflexive pron.*, 73¹³, 78¹²; outward form or manifestation, 84¹¹. [prop. 'stretched out, thin,' √ 1 tan: cf. *rávu*, 'extended, long,' in cpds; Lat. *tenuis*, Eng. *thin*, Ger. *dünn*, 'thin.']

tanu-trāṇa, *n.* body-cover, 34¹⁷.

tann-madhya, *a.* having a slender middle, *i.e.* slender-waisted.

tanū-tyáj, *a.* abandoning the body, risking life, brave.

tantí, *f.* cord; *esp.* a long line to which calves are tethered by means of short ropes; tantī, *the same*. [√ 1 tan.]

tántu, *m.* thread, 89¹; *metaphorically*, of the thread, *i.e.* course, of a sacrifice.

[√ 1 tan.]

tántra, *n.* thread; warp of a web; *fig.* fundamental doctrine; division of a work.

[√ 1 tan.]

√ tand (tádate). relax, grow weary.

tandrā, *f.* fatigue. [√ tand, 1188c.]

tandrita, *a.* wearied, *only w. a-*. [tand-rā, 1176b.]

tannimittam, -ena, *see nimitta*. [tad.]

tanyatú, *m.* thunder. [√ 2 tan.]

√ tap (tápati, -te; tatāpa, tepé [794c]; átāpsit; tapsyáti; taptá; táptum; tap-tvā; -tápya; tapyáte, tápyate [701b]). — 1. be warm; burn, *intrans.*; — 2. heat; make glowing; burn, *trans.*; — 3. *fig.* (*like √ cūc*), distress, pain; — 4. *pass.* suffer; suffer voluntarily, castigate one's self, do penance. [cf. Lat. *teperē*, AS. *þefian*, 'be warm.']

+ upa, heat; become sick; sicken, *used impers.*, *w. acc. of the person*, 101³.

+ sam, heat; pain.

tapah-prabhāva, *m.* efficacy of devotion.

tápas, *n.* — 1. heat, fire; — 2. voluntary suffering (*see tap* 3, 4), self-castigation, self-torture (64²¹), mortification, asceticism, devotion. [√ tap.]

tápasvant, *a.* full of devotion; pious. [1233a.]

tapasvin, *a. the same*. [1232.]

tapo-já, *a.* asceticism-born, whose element is asceticism. [tapas.]

√ tam (tāmyati, -te [763]; tatāma; átamat; tantá [955a]). become darkened, of the eye; become powerless, deadened, stupefied, numb, or inactive. [orig. *mg*, prob., 'be dark,' *see tamas*: cf. *tāmisrā*, 'darkness,' Lat. *tenebrae*, *stemsrae*, 'darkness,' Old High Ger. *dinstar*, 'dark'; Old High Ger. *dēmar*, 'dusk,' Ger. *dämmern*, 'become twilight,' but not Eng. *dim*.]

tāmas, *n.* — 1. darkness; — 2. spiritual darkness, infatuation; — 3. darkness *as one of the three pervading qualities of all existence*, *see guṇa* 3. [√ tam.]

tamo-niṣṭha, *a.* resting or founded on darkness.

tamo-nuda, *a.* darkness-dispelling.

tamo-bhūta, *a.* dark, enveloped in darkness. [lit. 'become darkness,' *tamas*: 1273c.]

tāra, *m.* crossing, passage. [√tr.]

taraṁ-ga, *m.* wave; wave as subdivision of a work entitled "ocean," 56¹³, cf. 45¹N. [lit. 'which goes crossing the water': *taram*, *grd* of √tr, 995, cf. 1250a.]

tarāṇi, *a.* pressing onward. [√tr, 1159b.]

taru, *m.* tree. [prob. a modern form of *dāru*, *q.v.*]

taru-koṭara, *n.* tree-hollow.

tāruṇa, *a.* young; tender; -ka, *n.* sprout. [cf. *τέρην*, 'tender, fine.']

taru-tale, under the tree, *see* tala.

√tark (*tarkāyati* [1041²]; *tarkayām āsa*; *tarkayīṣyāti*; *tarkitā*; *tarkāyitum*; *tarkayitvā*; -*tārkyā*). — 1. think over, 13¹⁶; reflect, 13¹³; — 2. form an idea of. [orig. *mg*, 'turn,' and so (like *Lat. volvere animo*), 'turn over or revolve in one's mind': cf. *tarku*, 'spindle'; *τερέν-ω*, *Lat. torqueo*, 'turn'; Old High Ger. *drāhsil*, 'turner,' Ger. *drehsehn*, 'turn.')] + *pra*, form a conception of.

tārhi, *adv.* at that time; then; *yadi* .. *tarhi*, if .. then. [pron. root *ta*, 497, 1103c.]

tala, *m. n.* — 1. surface; -tale, at end of *cpd*, equiv. simply to on, 6¹⁷, 46¹⁷; — 2. the surface or place under an object, *e.g.* a tree; -tale, at end of *cpd*, equiv. simply to under, 34¹, 43⁸; — 3. sometimes otiose in *cpds*, *e.g.* *nabhas-tala*, sky-surface, *i.e.* sky.

tālpa, *m.* couch; bed. [for *star-pa, √str, 1201² end: for *mg*, see under *str*.]

talpa-ḡivan, *f.* -*varī*, *a.* lying on beds. [1169.2³.]

taviṣā, *a.* powerful. [√tu, 1197b.]

tāskara, *m.* robber.

tāsmāt, *adv.* from this (cause), hence; therefore; *yad* .. *tasmāt*, since .. therefore. [pron. root *ta*, 1114a.]

tāta, *m.* used in *voc. s.*, to a father, but generally to a junior or an inferior, my dear. [cf. *tata*.]

tādītnā, *adv.* then. [perhaps instr. (1112d) of *tādītna, and this fr. *tadi-tna, 'of that time,' and this fr. *tadi (1245e), correl. of *yadi*.]

tādīḡ, *a.* such. [see 518: for declension, see *dīḡ*.]

tādīḡa, *a.* such. [see 518.]

tāpasā, *m.* ascetic. [tāpas.]

tāmasa, *a.* dark; pertaining to darkness or the *guṇa* called *tamas*. [tāmas.]

tāyú, *m.* thief. [cf. *stāyú*.]

tārā, *f.* star. [form of transition to the *a*-declension (399) from *tī*, see under *stī*.]

tāvac-chata, *f.* -ī, *a.* having or embracing so many hundreds. [tāvant (1249a) + *ḡata*.]

tāvat-kṛtvas, *adv.* so many times. [tāvant, 1249a.]

tāvant [457], — 1. *adj.* so great; so much; so many, 105⁴; extending so far, 101⁹; lasting so long, 58⁹; correl. *w.* *yāvant*, 101⁹, 105⁴; — 2. *tāvat*, as *adv.* so much; so far; to such an extent, 95¹⁴; so long; for a while, 19¹; *yāvat* .. *tāvat*: as long as .. so long, 15⁹, 32³, 40¹⁸; when .. then, 44¹⁵; just as .. then, 22⁷; *tāvat* .. *yāvat*, so long .. as, 19², 42³; — 3. at once; now, 24²⁰, 34⁶, 53¹⁷; — 3a. *w.* 1st pers. pres. ind., first, before doing any thing else, at once, 20¹⁸, 23⁸, 38¹¹; — 3b. *w.* imperative: at once, 24²³; *tāvat* .. *tatas* or *paḡcāt*, first .. then or afterwards, 27¹⁸, 38⁴; — 4. concessively, *iha samaye*, *tāvat*, in this case, one must admit, 41¹⁰; — 5. emphasizing, like *eva*, what precedes, 30⁴, 25⁷. [pron. root *ta*, 517.]

tigmā, *a.* sharp. [√tij, 216.5.]

√tij (*tejāyati*; *tejayām āsa*; *tejitā*). be sharp. [orig. *stīḡ: cf. *στίḡω*, 'prick,' *στίḡ-μα*, 'prick'; *Lat. in-stigare*, 'prick on'; Eng. *stick*, 'to pierce.']

tīthi, *m. f.* a lunar day (of which there are 15 in a half-lunation).

tirās, — 1. *prep.* through; across; — 2. as *adv.* crossways, sideways; aside; *w.* *kṛ* [171³, 1078⁴], put aside, treat disrespectfully, scold. [√tr, 'cross': cf. *Lat. trans*, 'across.']

tiras-kāra, *m.* a scolding. [√kr + *tiras*: 171³.]

tiryaktva, *n.* condition of a beast. [tiryak, middle stem of *tiryañc*, 1249a: 1239.]

tiryāñc [409d], —1. *a.* directed across; horizontal; —2. *as subst. m. n.* beast (going horizontally, as opposed to man, who walks upright—*ūrdhva*); —3. *acc. s. n.* tiryak, *as adv.* across. [tiras or tir, w. añc, 409d: tir, like tiras, is akin w. √tr.]

tilā, *m.* —1. the sesame plant, *Sesamum indicum*; —2. its seed, which is eaten, and furnishes good oil.

tisr, *fem. to tri*, see 482c.

tira, *n.* shore or bank. [prop. 'place of crossing or going into the water,' √tr.]

√tu (tāvīti [633]; tūtāva [786⁴]). have power; be strong. [orig. 'swell, grow': cf. τύλλω, 'swelling, lump,' Corcyraean τῦμο-s, 'mound'; AS. pūma, 'the big (finger),' Eng. thumb; further, tūm-ra, 'fat, strong'; Lat. tum-ulus, 'mound,' tum-or, 'swelling.']

tū, *pl.* never at beg. of sentence. —1. *w.* imperative, pray; —2. in sooth, 78¹⁰; —3. but, 8¹², 26¹³, 34¹⁰, etc.; on the other hand, 20⁴; tu . . tu, on the one hand . . on the other, 2¹⁶, 17; so . . tu, . . tu, 60³; na tv eva tu, but by no means, 63¹⁰, 64³; kāmam tu . . na tu, see kāmam; kiṁ tu, nevertheless, 39⁵; —4. used loosely: *as equiv. to ca*, 58¹; often *as a mere expletive* [1122a⁴], e.g. 4⁹, 64^{13b}.

tu, *pron. root of 2nd pers*, see tvad.

túc, *f.* progeny. [cf. toka.]

√tud (tudāti; tutóda; tunná). strike; push. [cf. Τυδῆύς, 'The Hammer, Martel'; Lat. tundo, tu-tud-i, 'strike, struck'; Goth. stautan, Ger. stossen, 'strike.']+ ā, strike at, pick at.

√tur (turāti, -te). press onward swiftly [subsidiary form of √tr (242) and allied w. √tvar.]

1 turá, *a.* —1. swift, *esp.* of horses; -am, *as adv.* swiftly, in turamga; —2. quick, ready, willing, 78¹⁷. [√tur.]

2 turá, *a.* strong, mighty, 78⁹. [√tu, 1188.]

turamga, *m.* horse. ['swiftly going,' turam + ga, see 1 tura: for mg, cf. khaga.]

turiya, *a.* fourth. [for *ktur-ia: catúr, 487⁵, 1215.]

√tul (toláyati; tolayám āsa; tolayisyāti; tíf, *m.* star, see stíf.

tolitá; -tólya). —1. raise up; —2. *esp.* raise up a thing so as to find its weight; weigh; —3. counterpoise; —4. equal. [orig. mg, 'bear, i.e. hold up': in the cognates, the mg 'bear, i.e. endure' appears: cf. Lat. tul-i, 'endured'; Goth. þul-an, Eng. thole, 'endure'; Ger. Ge-dul-d, 'endurance'; also ξ-τλη-ν, 'bore,' πολὺ-τλᾶ-s, 'much enduring'; Lat. lātus, *ilā-tus, 'borne.']

tulā, *f.* balance; weight; equality. [√tul: cf. Anglo-Indian tola, about 180 grains troy: cf. τάλαντον, 'balance, weight.']

tulya, *a.* keeping the balance with; equal to; like. [tulā, 1212d4 end.]

tulyākṛti, *a.* having like appearance; alike. [ākṛti.]

tuví, *a.* in cpds. mighty; much; many. [√tu, 1155.]

tuvi-bādhá, *a.* distressing many (enemies) or besetting (them) sore.

túviśmant, *a.* mighty. [tuvis.]

tuvis, *n.* in derivs. might. [√tu, 1153.]

√tuṣ (túsyati, -te; tutóṣa; tuṣtá; tós-ṭum; -túgya; tośáyati). become quiet; be satisfied or pleased; *caus.* satisfy; gratify.

+ sam, *caus.* satisfy.

tuṣṭi, *f.* satisfaction. [√tuṣ.]

tūṣṇīm, *adv.* silently, in silence. [prob. fr. an obsolete *tūṣṇa, 'silent,' √tuṣ, 1111d.]

√tr (tárati, -te; tirāti, -te; tatára, terús [794e]; átārīt; tarisyāti, -te; tīrná; tár-tum; tīrtvá; -tírya; tāráyati). —1. cross over (a water, the sky); —2. get across or to the end; get through, escape; survive. [cf. τέρμων, Lat. terminus, 'boundary': see √trā and tiras: for treatment of root-vowel, see 242.]

+ava, descend, *esp.* from heaven to earth; come down, *esp.* of divine beings who become incarnate as men; alight; be-take one's self to; *caus.* take down or off. +ud, come up out of the water.

+abhy-ud, come out of the water unto, cross the water unto, 89⁴.

+pra, take to the water; start on.

+vi, cross through; traverse.

tr̥cā, *m. n.* strophe of three stanzas. [tri + t̥c, 243, 1315c.]

t̥ṇa, *n.* grass. [cf. (θρόνα=) *tr̥ṇa*, 'flowers, herbs'; Eng. *thorn*; Ger. *Dorn*, 'thorn.']

tr̥tīya, *a.* third. [fr. tri, through trita, 243, 487⁴: cf. *tr̥p̄-ros*, Lat. *ter-tius*, Eng. *third*, Ger. *dritte*, 'third.']

√ tr̥d (tr̥nātti, tr̥nttē; tatārda, tat̥rdē; tr̥ṇnā; -t̥ṇdyā). split; bore; open. + a n u, bore after (waters), release, make flow.

√ l tr̥p (t̥r̥pyati, -te [761a]; tatārpa; ātr̥p-at; trapsyāti; tr̥ptā; -t̥r̥pya; tarpāyati). be satisfied; become content; — *caus.* satisfy, please; nourish. [cf. *τέρω*, 'satisfy, please,' *τρέφω*, 'nourish.'] + ā, become content or glad.

√ 2 tr̥p, steal, not actually occurring in *vbl* forms, but rendered probable by the deriv. tr̥pu, 'thief,' the cpds *asu-* and *paṇu-tr̥p*, and by the Avestan √tr̥f, 'steal.'

√ tr̥ṣ (t̥r̥syati; tatārṣa; ātr̥ṣat; tr̥ṣitā; tarṣāyati). be thirsty. [cf. *τέρσ-μαι*, 'become dry'; Lat. *torret*, *sters-et*, 'grows dry, scorches'; Eng. noun *thirst*; Ger. *dorr-et*, 'grows dry'; also Lat. *terra*, *sters-a*, 'the dry (land).']

tr̥ṣā, *f.* thirst. [√tr̥ṣ.]

t̥ṣṇā, *f.* thirst. [√tr̥ṣ, 1177a.]

téjas, *n.* —1. sharpness, edge; —2. tip of flame or ray; gleaming splendor, 1⁶; fire; —3. (splendor, *i.e.*) beauty of person, 8^{10ff}; —4. (*like* Eng. *fire*, *i.e.*) energy, vigor, power; —5. moral or magic power, 11²³; influence, dignity, 95⁸; majesty, 1⁶, 2⁴. [√tij: observe that ἀκμή has mgs 1 and 4.]

téna, *adv.* in that way, 47¹⁷; so; therefore, 18⁷, etc.; yatas or yad or yena . . . tena, for the reason that . . . , therefore, 30⁸, 57⁶, 64⁹. [pron. root ta, 1112a: of like derivation and mg is tr̥p̄.]

tāilā, *n.* sesame oil. [tīlā, 1208f¹ end.]

tokā, *n.* creation, progeny. [cf. *vtakṣ* and *vtvakṣ*, and *túc*.]

torāṇa, *n.* arched portal; arch. ['passage,' *vtur*, subsidiary form of *vt̥r*, 'cross, pass.']

tyā [499a], *pron.* that; that well-known (*like* Lat. *ille*).

tyakta-jīvita, *a.* having life set aside, risking one's life, brave.

tyakta-jīvita-yodhin, *a.* bravely fighting. [1279.]

√ tyaj (tyājati, -te; tatyāja, tatyajé; ātyāksit; tyakṣyāti, -te; tyaktā; tyāktum; tyaktvá; -tyāja; tyajyáte; tyāj-āyati). —1. withdraw from; leave in the lurch; abandon (dove, goat, tree); —2. renounce (passions, use of a language); relinquish (exertion); lay aside (a certain form, an earthly body); set aside, *i.e.* risk (life). [cf. *σέβομαι*, 'shrink back from in awe, revere.']

+ pari, leave to one's fate (a jackal); abandon; leave (one's party); relinquish or give up (play, food, affairs); parityakta, (abandoned by, *i.e.*) separated from, 66².

tyāj, *vbl.* abandoning, *v.* tanū-. [√tyaj.]
tyāja-ya, *grdv.* to be abandoned. [√tyaj, 963c.]

trayā, *a.* triple, threefold, 57¹³; as *n.* triad, triplet, *tr̥p̄ds*. [tri, 489⁴.]

√ tras (trāsati; tatrāsa, tatrāsús, tresús [794e²]; ātrāsīt; trasiṣyāti; trastā). tremble; fear. [cf. *τρέω*, *τρέσ-σε*, 'tremble, trembled'; Lat. *terreo*, 'affright'; a-trastās and ἄ-τρεστος, 'unterrified.']

trasādasyu, *m.* Trasadasyu, a generous prince, the favorite of the gods, and descended from Purukutsa. [perhaps for trasād-dasyu, 'affrighting the evil beings,' see 1309⁴. √tras.]

√ trā (trāti, trâte [628]; trāyate [761c]; tatré; ātrāsta; trāsyáte; trātā; trātum; trātṛvā). protect; rescue; rescue from, *v.* *abl.* [collateral form of √tr̥ ('get through or across'), *w.* a *caus.* mg, 'bring through or across (trouble).']

trāt̥f, *m.* protector, saviour. [√trā.]

trāsa, *m.* terror. [√tras.]

trāsādasyava, *m.* descendant of Trasadasyu, 87¹². [trasādasyu, 1208c.]

trī [482c], *num.* three. [cf. *τρεις*, *trīa*, Lat. *trēs*, *tria*, Eng. *three*, Ger. *drei*, 'three.']

triṅgāt [485], *f.* thirty. [cf. tri.]

trikadruka, *m. pl.* perhaps designation of certain Soma-vessels, three in number. [cf. tri and kadrū.]

tri-kāla, *n.* the three times, present, past, and future. [kāla, masc.: 1312.]

trikāla-jña, *a.* knowing present, past, and future; omniscient.

tri-daṣā [*declined like kāma*, 330], *m. pl.* the three times ten, the thirty, a name in round numbers for the 33 deities (12 Adityas, 8 Vasus, 11 Rudras, 2 Aṣvins), *i.e.* the gods. [tri + daṣa, 477c: cf. triṅcat.]

tridaṣeṣvara, *m. pl.* lords of the gods, *i.e.* the four chief gods, Indra, Agni, Varuna, and Yama. [iṣvara.]

tri-divā, *n.* the triple or third *i.e.* highest heaven. [div, 1315c: 1312³.]

tri-dhātu, *a.* having three parts, tri-partite, threefold. [acct, 1300c.]

tri-pada, *f. -ī*, *a.* having (taken) three steps.

tri-rātrā, *n.* space of three nights, tri-noctium. [rātri, 1315b, 1312³+: cf. the Eng. usage in *sen-night*, *fort-night*.]

tri-vidyā, *f.* the three sciences, *i.e.* Vedas. [1312³.]

tri-vidha, *a.* of three sorts, threefold. [vidhā, 1302c5: acct, 1300c.]

tri-vṛt, *a.* threefold, tri-partite. ['turning thrice, with three turns.']

tri-veda, *in cpds and derivs.* the three Vedas. [1312³.]

tri-śavana, *a.* pertaining to the three Soma-pressings; -am, *adv.* at morning, noon, and evening. [śavana.]

tris, *adv.* thrice. [see tri: cf. *rpīs*, Lat. *ter*, *sters*, 'thrice': Eng. *thrice* is a gen. form, cognate in root only.]

trāividya, *n.* study of the three Vedas. [trividya.]

trāivedika, *a.* relating to the three Vedas. [triveda, 1222c2.]

try-adhiṣṭhāna, *a.* having three manifestations.

tvā, *pron. stem of 2d pers.*, see tvad.

√ **tvakṣ**, work, principally in derivs., and ident. *v. takṣ*.

tvāc, *f.* skin.

tvaj-jāra, *m.* thy paramour. [tvad, 494.]

tvāt, *abl. of tva*, and used in place of tva in cpds: by Hindus written tvad, *q.v.* [494.]

tvat-kṛte, for the sake of thee. [1314f, 1130: tvat represents the stem tva, and in gen. relation.]

tvad [491], so-called stem [494] of 2d pers. *pron.* thou; see tvat. [w. the real root tu, cf. Doric τῦ, Lat. tū, AS. ū, Eng. thou, Ger. du, 'thou.']

√ **tvar** (tvārate; tatvaré; tūrnā [cf. 957b], tvaritā; tvarāyati). hasten; tvarita, having hastened, in haste. [see Vtur, tr.]

tvarā, *f.* haste. [√tvar.]

tvāṣṭṛ, *m.* —1. wright, workman, 75⁶; —2. Twashtar, the artificer of the gods (70³), former of fruit of the womb, giver of growth and long life (86¹⁵), father of Saranyū (85¹²). [√tvakṣ, 221.]

tvāvant, *a.* like thee. [tva, 517.]

tvāṣṭrá, *m.* descendant of Twashtar. [tvāṣṭṛ.]

dā, *vb.* giving, in cpds. [√1dā, 333, 354.]

√ **dañc** or **daç** (dāçati [740]; dadāñça; daçisyāti; daṣṭā; dañṣṭṛā; -dāçya). bite. [cf. *dákw*, 'bite'; Goth. *tahjan*, 'rend, tear.']

dañça, *m.* gad-fly. [√dañc.]

dāñṣṭra, *m.* large tooth; tusk; fang. [√dañc, 1185b.]

dāñṣṭrin, *a.* having tusks or large teeth. [dāñṣṭra.]

√ **dakṣ** (dākṣati, -te; dadakṣé; dakṣi-yáte). *act.* suit; *mid.* be able or dexterous or strong. [cf. dakṣa and dakṣiṇa.]

dākṣa, *a.* able, dexterous, strong; as *m.* ability, faculty, strength, power; esp. spiritual power, will; dakṣa and kratu, will and understanding (as faculties of the manas, 'soul'). [√dakṣ: cf. *δεξιός*, 'clever, right', and dakṣiṇa.]

dākṣiṇa, *a.* —1. clever, able; and so —2. (as opp. to awkward, gauche), right, of the hand, hasta, e.g. 102¹¹; so pāṇi, 60⁵; foot, pāda, 60³; side, pāṇḍva, 102¹²; —3. southern (because in prayer the face is turned eastward: cf. *uttara* 3), 105⁸; sc. agni, southern fire, 102³ n.; —4. as *f.*, dakṣiṇā, sc. go, the able, *i.e.* fruitful cow, milch cow; milch cow as the customary reward for conducting a sacrifice; then, —5. in general, any reward or present for the sacrificing priest, see 106³; so 95² 3; —see also *adv.* dakṣiṇā. [√dakṣ: cf. *δεξιός*, Lat. *dexter*, 'clever, right'; Goth.

tailhsa, 'right hand': from *dakṣiṇa* in mg 3, comes *Deccan*, name of the country south of Hindustan, lit. 'the South.']

dakṣiṇa-paścima, *a.* southwesterly.

dakṣiṇa-pūrvā [525⁴], *a.* southeasterly.

dakṣiṇā, *adv.* southerly; toward the south. [*dakṣiṇa*: acct, 1112e.]

dakṣiṇāgnī, *m.* the southern fire, 103², cf. 102²x.

dakṣiṇāpara [525²], *a.* southwesterly. [*dakṣiṇa* + *apara*.]

dakṣiṇā-pravaṇa, *a.* sloping to the south. [*dakṣiṇā*, *adv.*]

dakṣiṇābhīmukha, *a.* facing southerly. [*dakṣiṇā* (*adv.*) + *abhīmukha*.]

dakṣiṇāyana, *n.* south-course (of the sun), or the half-year from the summer to the winter solstice. [*dakṣiṇa* + *ayana*.]

dakṣiṇāranya, *n.* the southern forest (a forest in the Deccan). [*dakṣiṇa* + *aranya*.]

dākṣiṇāvanta, *a.* abounding in gifts to the priests, *i.e.* (from the point of view of the priests) pious. [*dākṣiṇā*: see *dakṣiṇa* 5.]

dagdhā, *a.* —1. burned; —2. pained, tortured; —3. wretched, good-for-nothing, cursed, damned. [ppl. of *√dah*: for mg 2, cf. *√guc*.]

dagdhodara, *n.* one's cursed belly. [*dagdha* + *udara*.]

daṇḍā, *m.* stick; staff (of Brahman), 59²³; mace, 97⁸; rod as symbol of dominion and punishment. [cf. *δέσποιν*, 'tree.']

daṇḍa-bhaya, *m.* fear of the rod.

daṇḍin, *a.* bearing a staff; *as m.* warder. [*daṇḍa*.]

dattā, *a.* given; *as m.* (a son) given (by his parents to others for adoption); *common at end of proper names, esp. of Vaiṣyas*. [ppl. of *√dā*, 955c.]

dadhā, *a.* firm; *dadhḥk*, *acc. s. n., as adv.* firmly. [*√dṛh*.]

dadhān [431], *n.* sour milk; curds. [orig., perhaps, 'milk,' fr. *√dadhā*.]

dādhi, *supplementary stem to dadhan*.

dādhi-karṇa, *m.* Curd-ear, name of a cat. ['having curd-ears, *i.e.* ears as white as curds.']

dadhḥk, *see dadṛh*.

dānt [396], *m.* tooth. [cf. *δόντα*, *Lat. dentem*, *Goth. tunpus*, *AS. tōð*, *Eng. tooth*, *Old High Ger. zand*, *Ger. Zahn*, 'tooth.']

dānta, *m.* tooth. [*dant*, 399.]

√dabh or *dambh* (*dābhati*; *dadābha*, *dadāmbha*, *debhús*; *ádabhat*; *dabdhā*; *dābhdhum*). harm with guile; hurt; deceive.

dābha, *n.* house. [*√dabh*.]

√dam (*dāmyati* [763]; *dāntā* [955a]; *damitvā*; *-dāmya*; *damáyati*). —1. be tame; —2. tame; conquer; become master; control. [cf. *δαμα*, *Lat. domāre*, 'tame'; *Eng. tame*, *Ger. zahm*, 'tame.']

dām, *n.* house. [cf. *δῶ*, 'house': see under *dāma*.]

dāma, *m. n.* house, home. [cf. *δῆμος*, *Lat. domus*, 'house, home': it is not certain whether *dāma* comes from *√dam* and so means lit. 'the place where one is master, one's *Gebiet*,' or whether it is to be connected w. *δέμω*, 'build': in the latter case, it would mean lit., like *Ger. Bau*, 'a building,' and should be connected w. *AS. timber*, *stem-ra*, 'building-material, a building,' *Eng. timber*, 'building-material,' *Ger. Zimmer*, 'building-material, a building, a room.']

damā, —1. *a.* conquering, at end of *cpds*; *as m.* —2. *Dama*, *i.e.* Victor, name of a son of Bhīma; —3. self-control. [*√dam*: cf. *ἵππο-δαμος*, 'Horse-tamer,' etc.]

damana, —1. *a.* conquering, at end of *cpds*; —2. *as m.* *Damana*, *i.e.* Vincent, name of a priestly sage, and of a son of Bhīma. [*√dam*: cf. *Lat. dominus*, 'master.']

damayantī, *f.* *Damayantī*, *i.e.* Victoria, name of Bhīma's daughter. ['conquering (men),' fr. *√dam*, 1043.5.]

dām-pati, *m.* master of the house; *as dual*, master and mistress, man and wife; pair. [acct, 1267a.]

dambha, *m.* deception. [*√dabh*.]

√day (*dāyate*; *dayām āsa*; *dayatā*). —1. part; allot; —2. take part in; sympathize with; have tender feeling for; love; —*dayita*, loved, dear; *as f.*, *-tā*, wife. [for 1, cf. *κρέα δαίετο*, 'parted, carved the meat'; for 2, cf. *δαίεμαι ἤτροπ*, 'heart is divided or takes part in (?), *i.e.* sympathizes.']

dayā, *f.* sympathy; compassion. [√day.].

dayālū, *a.* compassionate. [dayā, 1227³.]

dayāvant, *a.* compassionate. [dayā.].

dayita, *see* √day.

dara, *m.* cleft, hole. [√1dr.].

daridra, *a.* wandering about; mendicant; poor; *as m.* poor man. [fr. intens. of √1drā, 'run about,' 1147b²: for mg, cf. Eng. *tramp*, in its American sense of 'vagrant beggar.']

darpa, *m.* wildness; wantonness; impudence; pride. [√drp.].

darbhā, *m.* grass-tuft; grass used at sacrificial ceremonies, *esp.* Kuça-grass, *Poa cynosuroides*. [√drbh.].

darṣa, *m.* sight; the moon when just becoming visible; the new moon; the day or festival of new moon. [√drṣ.].

darṣaka, *a.* —1. seeing; —2. (*fr. caus.*) showing, making clear. [drṣ.].

darṣatā, *a.* to be seen; visible. [√drṣ, 1176e.]

dārṣana, *a.* seeing; *as n.* the beholding, sight; the becoming visible, 103²⁰; appearance, 4¹⁰. [√drṣ.].

darṣa-pūrṇa-māsā, *dual m.* new and full moon; the days and the festivals of new and full moon.

dāṣa [483⁴], *num. ten.* [cf. *δέκα*, Lat. *decem*, Goth. *taihun*, Eng. *ten*, Ger. *zehn*, 'ten'; Eng. *teen* in *six-teen*, etc.].

daṣamā, *f. -ī, a. tenth; daṣamī, sc. tithi*, tenth day of a lunar half-month. [daṣa, 487⁶.]

daṣa-ṣata, *n.* ten hundred; a thousand.

dāṣaṣākha, *a.* having ten branches, *i.e.* fingers. [dāṣa + ṣākha: acct, 1300a.]

daṣā, *f.* the threads projecting at the end of a web, fringe; lamp-wick; *fig.* wick of life, course of life; time of life.

daṣāhā, *m.* space of ten days. [dāṣa + āha, 1312⁴.]

√ das (dāsyati; dadāsa; ādasat; dastā; dāsāyati). suffer lack. [cf. √dās, dasyu: also *δέω*, 'lack.']

+ vi, become exhausted.

dāsyu, *m.* demon, foe of gods and men. [cf. √das, dāsā.].

√ dah (dāhati, -te; dadāha, dehē; ādhak-sūt; dhakṣyāti; dagdhā; dagdhum;

dagdhvā; -dāhya; dahyāte). —1. burn with fire; burn; —2. *pass.*: be burned; be pained or tortured; —3. dagdha, *see s.v.* [for *dhagh: cf. Goth. *dags*, AS. *dæg*, Eng. *day*, Old High Ger. *tak*, 'day.']

+ ā, in ādahana.

+ vi, injure by burning, 84¹⁷.

+ sam, consume.

√ 1 dā (dādāti, dādati [668]; dadāu, dadé; ādāt, ādita [884]; dāsyāti, -te; dattā [955c], -tta [1087e]; dātum; dattvā; -dāya; diyāte [770b]; ditsati [1030]; dāpāyati). give; bestow; grant; impart; *w. acc. of thing and dat. or gen., later also loc., of person*, 1¹⁷, 23²⁰, 21¹⁷; varām dā, grant a wish; ṣāpam dā, (give, *i.e.*) pronounce a curse; sāubhāgyam dā, (give, *i.e.*) wish conjugal felicity; dā, (give, *i.e.*) sell, *w. instr. of price*, 47⁴; uttarām dā, make answer; grāddham dā, perform a grāddha, 44³, 104¹⁷; punar dā, give back; —*desid.* desire or be ready to give. [cf. *δίδωμι*, Lat. *dā-re*, 'give.']

+ anu, (*like* Ger. *nach-geben*, 'yield,' and so) grant, admit; *ppl.* ānutta [1087e], admitted.

+ ā, take (*opp. of give*), 28¹⁷; grasp, 70⁶; ādāya, having taken, *equiv. to* with.

+ upa-ā, receive, appropriate.

+ pari, deliver over; commit; entrust.

+ pra, give, grant; impart (sciences); *ppl. f.* prāttā [1087e], given in marriage, married.

√ 2 dā (dyāti [761d3]; dadé; ādāt, ādita [884]; dinā [957a], -tta [1087e]; -dāya; diyāte). cut. [cf. √day, dāya.].

+ a-va, cut off, *esp. a part of the sacrificial cake*; *ppl.* avatta [1087e], *as subst.* that which is cut off.

+ sam-a-va, cut in pieces and collect them; *ppl.* samāvatta, *as subst.* gathered pieces.

√ 3 dā (dyāti [761d3]; ditā [954c]; -dāya; diyāte). bind. [cf. *δέω*, *δίδημι*, 'bind.']

dā, *vbl.* giving, *in cpds.* [√1dā.].

dāta vya, *grdv.* dandus. [√1dā.].

dātṛ, *m.* giver; *as a.* [375³], generous, 21⁴, 48². [√1dā.].

dāna, *n.* giving, imparting; gift. [√1dā, 1150: cf. Lat. *dōnum*, 'gift.']

dāna-dharma, *m.* the virtuous practice of alms-giving.

dānavá, *m.* child of Dānu, a Dānava, one of a class of demons, foes of the gods; Titan. [1dānu, 1208c.]

1 **dānu**, *f.* Dānu, name of a demon, 70¹⁸.

2 **dānu**, *n.* dripping fluid, drop, dew.

dānta, *a.* tamed, mild; subdued (as to one's passions); *as subst.* Dānta, name of a son of Bhīma. [ppl. of √dam, 955a.]

1 **dāman**, *n.* a giving, gift. [√1dā, 1168.]

2 **dāman**, *n.* bond. [√3dā, 1168.]

dāmbhika, *a. subst.* deceitful, deceiver. [dambha.]

1 **dāya**, *a.* giving. [√1dā.]

2 **dāyá**, *m.* portion, inheritance. [√2dā: cf. *daís*, 'portion, meal']

dāyaka, *a.* giving. [1dāya.]

dāra [264²], *m. pl.* wife.

dāridrya, *n.* poverty. [daridra.]

dāru, *n.* wood; log or billet of wood; stick.

[see the equiv. *drú* and *taru*: cf. *dōpu*, 'wood, beam, shaft'; *dōps*, 'tree, oak'; Goth. *triu*, 'wood, tree'; Eng. *tree*, 'wood' (so Wyclif, 'a large woody plant' (usual mg), 'a wooden bar' (in whiffle-tree).]

dāruṇa, *a.* hard; dreadful.

√ **dāç** (*dāçati*; *dadāça*, *dāçvāns* [790b]). grant, offer; *esp.* serve or honor a god with offerings; *dāçvāns*, *as subst.* a pious servant of a god, 69¹¹. [w. *dadāça*, cf. *δέδωκα*, 'granted, gave'; *ξέδωκα* is an imperfect indicative without thematic vowel, corresponding to **á-dāç-ain*; but both Greek forms became connected in the popular mind with *δίδωμι*, 'give'.]

√ **dās** (*only with abhi, abhidāsati*). bear ill-will to; try to harm. [cf. √das, *dasyu*, *dāsa*.]

dāsā, *m.* —1. foe; *esp.* supernatural foe, evil demon; —2. (*in opp.* to *ārya*) foe of the gods, infidel; *used like* Caffre and Giaour; —3. (subdued foe, *i.e.*) servant, slave, 70²; —*dāsī*, *f.* female slave. [√dās: cf. √das, *dasyu*.]

dāsā-patnī, *a. f.* having the demon for their master. [acct, 1251b, 1295.]

dīti, *f.* Diti, name of a deity without definite character, a mere pendant to *aditi* as *sura* to *asura*, and formed by popular

etymology as *sura* from *asura*. [see *aditi* and *dāitya*.]

didīksu, *a.* desirous to see. [fr. *desid.* of √drg, 1173f: acct!]

didyú, *m.* missile. [see √1dīv or *dyū*, and 1147b².]

didhiśú, *a.* desirous to win; *as m.* suitor; husband; *esp.* second husband. [fr. *desid.* of √1dhā, 1178f, 1028d.]

dīna, —1. *perhaps adj.* clear, in *su-dīna*; —2. *as n.* day. [perhaps ppl. of √dī or *dī*, 'shine,' w. shifted acct.]

dina-traya, *n.* day-triad, trīdium, space of three days.

√ **div**: *there is no verbal root div in Sanskrit: cf. noun dīv and √V1 and 2 div or dīu.*

dīv [361d], *m.* —1. sky, heaven, *e.g.* 72²; —1a. Heaven, personified as Father, *e.g.* RV. vi. 51.5; —1b. *dūhitā divás*, of the Dawn, daughter of the sky or of Heaven, 75¹⁶; —2. day, *e.g.* 70⁸, 79¹³; —3. *observe that dīv is sometimes fem. in Veda*, so 92^{1,8}, RV. x. 125.7.

[w. gen. *div-ás*, cf. the genitives *Διός*, **Διφ-ός*, Lat. *Jov-is*, and AS. *Tiw-es* in *Tiwes dag*, Eng. *Tues-day*: (*Tiw* corresponds to the old Germanic *Tiu*, no longer a god of the sky or bright day, but rather a god of battle or fighting, the chief occupation of our early forefathers:) w. nom. *dyāús*, cf. *Zeús*, **Δjḡús*: w. voc. *dyāūs pítar*, cf. *Zeῦ πάτερ*, Lat. *Jū-piter*, 'Heaven Father': w. *dūhitar divas*, cf. *Ὀβγάρτ* *Διός*, *ἔμφορ* 'Aθῶνα, Oedipus Rex 159: cf. also *δῖος*, 'heavenly'; Lat. nom. *Diovi-s*, 'god of heaven', *Jōv-em*, 'Jove'; sub. *dio*, 'under the sky'; Eng. *Tewes-ley*, 'Tiw's lea,' a place in Surrey.]

divá, *n.* heaven; day, in *divé-dive*, day by day. [dīv, 1209a.]

dīvā, *adv.* by day. [fr. the instr. *div-ā*, w. shifted acct, 1112e.]

divāukas, *m.* caelicola, god. ['having heaven as a dwelling': *diva* + *okas*.]

divyá, *a.* heavenly; divine. [dīv.]

√ **diç** (*diçati*; *didēça*; *ádikçat*, *ádiçta* [883]; *deksyáti*; *diçtá*; *déçtum*; *-diçya*; *diçyáte*; *deçayati*). point; direct; show. [cf. *δεικνυμι*, 'show'; Lat. *dico*, 'show, tell'; AS. *tāh*, Ger. *zieh*, 'pointed out (as

guilty), accused'; Ger. *zeigen*, 'show'; also AS. *tāh-te*, *tēh-te*, Eng. *taught*, 'showed, instructed'; AS. *tācn*, Eng. *token*.]

+ *apa*, show; make a false show of.

+ *vy-apa*, make a false show of.

+ *ā*, point out to, give a direction to, direct.

+ *sam-ā*, point out to, direct; command.

+ *ud*, point out; aim towards; *uddigya*, *v. acc.*, with an aiming towards, *equiv. to the prep. at*, 26¹².

+ *upa*, show to, teach, instruct; give advice to, advise.

+ *pra*, point out, designate; direct.

diç, *f.* just like Eng. *point*, *i.e.* cardinal point, quarter of the heaven (N., E., S., W.); *aṣṭāu diças*, eight regions (N., E., S., W., and NE., SE., SW., NW.), 57¹². [*ṽdiç*, 'to point.']

√ *dih* (*dégdhi*; *didihé*; *digdhá*; -*dīhya*). —1. stroke, touch lightly; —2. smear; —3. besmear, pollute. [for *adhigh*: cf. *ḥdhyon*, 'touched'; Lat. *finço*, 'form, fashion, esp. with the hand in soft material'; Goth. *daigs*, 'moulded mass of clay or bread-paste'; Old Eng. *dæg*, Eng. *dough*.]

+ *sam*, *pass.* (be plastered together, be indistinct, and so) be uncertain, doubtful.

√ *dī* (*dīdeti* [676]; *didāya* [786³], *dīdivāns*). shine, glance, gleam.

√ *dikṣ* (*dīksate*; *didikṣa*, *didīksé*; *ádīks-ista*; *dīkṣisyáte*; *dīkṣitá*; *dīkṣitvá*; -*dīkṣya*). consecrate one's self, esp. for performing the Soma-sacrifice. [perhaps desid. of *ṽdakṣ*, 'make one's self suitable or ready': 108g.]

dīti, *f.* glance, flame, *actually occurring only in su-dīti*. [*ṽdī*, 1157.1a.]

dīdivi, *a.* shining. [*ṽdī*, 1103.]

dīnā, *a.* scanty; cast down, sad; wretched.

dīnātā, *f.* scantiness; smallness. [*dīna*.] *dīnāra*, *m.* denarius, name of a certain gold coin. [borrowed fr. Lat. *dēnārius*, a silver coin worth ten asses.]

√ *dīp* (*dīpyate*; *didīpé*; *dīptá*; -*dīpya*; *dédīpti*; *dīpáyati*, -*te*). blaze; flame; *caus.* kindle; *intens.* blaze brightly; *fig.* be radiant. [cf. *ṽdī*.]

+ *ud*, blaze up; *caus.* cause to blaze up.

dīrghá, *a.* long, in space and in time; -*am*, *as adv.*; — *comp.* *drāghīyāns*, *superl.* *drāghīṣṭha*. [*ṽdrāgh*: cf. *δραγιός*, 'long.']

dīrgha-karṇa, *m.* Long-ear, name of a cat.

dīrgha-rāva, *m.* Long-yell or Far-howl, name of a jackal. (Their howling is both long-continued and far-reaching.)

dīrgha-varṇa, *m.* a long vowel.

dīrghavarṇānta, *a.* having a long vowel as final. [*anta*]

√ *ldiv* (*dīvyati*; *didéva* [240³]; *ádevīt*; *deviṣyáti*; *dyūtá*; *dévítum*; -*dívya*). dice; play. [*prop. dīū*, see 765¹ and ²; orig., perhaps, 'throw,' cf. *didyu*.]

+ *ā*, in *ādevana*.

√ *2dīv* (*dévati* [240³]; *dyūná* [957a]; *dévítum*; *deváyati*, -*te*). lament. [*prop. dīū*, see 765¹ and ².]

+ *pari*, moan, bemoan; *caus.* the same.

duḥkhá, *a.* miserable; *as n.* misery, pain, sorrow. [cf. *sukha*.]

duḥkhita, *a.* pained. [*duḥkha*, 1176b.]

ducchúnā, *f.* calamity; harm. [*dus* + *guna*, 'misfortune, ill-luck,' 168³.]

√ *ducchunāya* (*ducchunáyate*). seek to harm. [*ducchunā*, 1058.]

dur-, the form taken by *dus* before sonants.

dur-atikrama, *a.* hard to overcome. ['having a hard conquest,' cf. 1304b.]

dur-ātman, *a.* evil-minded; bad.

dur-gá, *a.* whose going is hard, hard to go through or to, impassable; *as n.* difficult place; danger.

dur-gata, *a.* ill-conditioned; unfortunate.

dur-jana, *m.* evil person; scoundrel.

dur-dānta, *a.* overcome with difficulty; *as m.* Hard-to-tame (*Δυσνίκητος*), name of a lion.

dur-nivāra, *a.* whose warding-off is hard; hard to get rid of.

dur-bala, *a.* of (poor, *i.e.*) little strength; feeble.

durbuddhi, *a.* of (bad, *i.e.*) small wit; foolish.

dur-bhāga, *a.* ill-portioned, ill-favored; -*ā*, *f.* ugly woman. [*acct*, 1304b.]

dur-bhikṣa, *a.* (time) having its alms-getting hard, *i.e.* in which alms-getting is hard; *as n.* famine. [*bhikṣā*.]

dur-maṅgala, *a.* of bad luck, bringing bad luck.

dur-matī, *f.* ill-will.

dur-máda, *a.* badly intoxicated; drunken. [acct, 1304b.]

dur-vijñeya, *a.* hard to distinguish.

dur-vipāka, *m.* evil issue (of one's destiny).

dur-vṛtta, *a.* of evil life, wicked.

√ **dul** (*doláyati*; *dolitá*). heave upwards; swing. [cf. √tul.]

dúvas, *n.* gift; oblation; worship. [√1dū.]

duvās, *n.* perhaps same as **dúvas**, but see 74¹⁰ N.

√ **duvasya** (*duvasyāti*). reward with a gift; honor or worship (a god) with an offering. [**dúvas**.]

+ **ā**, perhaps bring or entice hither by worship, but see 74¹⁰ N.

√ **dus** (*dúsyati*; *ádoṣit*; *duṣṭá*; *dūśáyati* [1042a²]). spoil. [see **dus**.]

duṣ-kara, *a.* whose performance is hard, hard to be performed. [**dus**.]

duṣ-kṛtá, *n.* evil deed; sin. [**dus**.]

duṣṭa, *a.* spoiled; bad, morally; cross. [ppl. of √**dus**.]

dus, inseparable prefix, characterizing a thing as evil, bad, hard; forming *w.* action-nouns cpds *w.* the same *mg* as if compounded *w.* a future pass. ppl., e.g. **duṣ-kara**, 'having its doing hard, i.e. difficult to be done.' [cf. √**duṣ**: also *duṣ*-, 'mis-'. see 225².]

dus-tara, *a.* having its crossing hard, hard to cross.

√ **duh** (*dógdhi*, *dugdhé*; *dudóha*, *duduhé*; *ádhukṣat*, -*ata* [918]; *dhoksyáte*; *dugdhá*; *dógdhum*; *dugdhvá*; *doháyati*). —1. milk; then, generalized —2. get the good out of a thing; —3. extract; —4. give milk; —5. in general, give or yield any good thing, 80¹⁶; —*caus.*, like simple, milk, extract. [for *mg* 2, cf. ἀμέλγεςθαί τινα, 'milk a person dry.']

+ **nir**, milk out of; extract from.

dúh, *vbl.* yielding, in **kāma-duh**. [√**duh**.]

duhitṛ [373³], *f.* daughter. [derivation uncertain, 1182d: cf. θυγάτηρ, Goth. *dauhtar*, Eng. *daughter*, Ger. *Tochter*, 'daughter.']

√ **1dū**, subsidiary form of √1dā, in **dúvas**, **duvasya**. [cf. √sthā and *gā w.* their equiv. collateral forms *sthū* and *gū*.]

√ **2dū**, go to a distance, in **dūtá** and **dūrá**. [cf. δεύομαι, 'am at a distance from something, fall short of.']

dūdābha, *a.* hard to deceive. ['whose deceiving is hard': for **duzdabha**, i.e. **dus** + **dabha**, 199b³.]

dūtá, *m.* messenger; ambassador, envoy. [√2dū, 1176a.]

dūrá, *a.* far; as *n.* the distance; —*case-forms as adverbs*: -**am**, to a distance, far away; -**e**, in the distance, afar; at or from a distance; -**āt**, from afar. [√2dū, 1188.]

dūri-kṛ (*dūrikaroti*). put far away; send off. [**dūra**, 1094.]

dūrvā, *f.* millet-grass, *Panicum Dactylon*.

dūlābha, same as **dūdābha**, Whitney 54.

√ **1dṛ** (*dṛṇāti*; *dadāra*, *dadré*; *ádārsīt*; *dīrná*; -*dīrya*; *dīryáte*; *dárdarti* [1002b]; *daráyati*, *dāráyati*). burst, *trans.* and *intrans.*; —*caus.* and *intens.*: split; tear, *w. gen.* [cf. δέρω, δέλω, 'flay'; AS. *teran*, Eng. *tear*, Ger. *zerren*, 'tear, rend.']

√ **2dṛ** (*driyáte*; *ádrta*; *dṛtá*; -*dṛtya*). used only *w. ā*, see 773. [cf. √**del** in *δεν-δίλω*, 'glance at'; AS. *tilian*, 'be intent upon, attend to, esp. the earth, i.e. till (the soil)', Eng. *till*; Ger. *zielen*, 'aim at'; AS. *eorð-tília*, 'earth-tiller.']

+ **ā**, (look at, i.e.) regard; *pass.* be regarded, i.e. respected.

dṛdḥá, see √**dṛh** and 224a.

dṛṭi, *m.* bag of leather; bellows. [√1dṛ: for *mg*, cf. δέμμα, 'skin bag or bottle.']

√ **dṛp** (*dṛpyāti*; *ádrpat*; *darpisyāti*, *drapsyāti*; *dṛptá*; *darpáyati*). be crazed, wild, proud, insolent, or arrogant.

√ **dṛbh** (*dṛbhāti*; *dṛbdhá*). make into tufts.

√ **dṛç** (*dadārça*, *dadṛçé*; *ádrākṣīt*, *ádrṣta*; *drakṣyāti*, -*te*; *dṛṣṭá*; *drāṣtum*; *dṛṣtvá*; -*dṛçya*; *dṛçyáte*; *didrṁksate*; *darcáyati*). see; behold; —*pass.* be seen; be or become visible; appear; —*caus.* cause (a person, acc., 33³) to see (a thing, acc., 33⁶, 35⁷, 36⁷); show (*w. gen.* 63²); *w. ātmānam*, show one's self, appear, pretend to be (e.g. frightened, 41⁴). [present forms supplied

by √1paḡ, q.v.: w. *dadār̥ga*, cf. δέδορκε, 'saw': cf. Goth. *ga-tarh-jan*, 'make a show of.']

+ *prati*, *pass.* appear over against one or before one's eyes.

+ *vi*, *pass.* be seen far and wide.

+ *saṃ*, behold; *caus.* show; w. *ātmānam*, show one's self, appear, pretend to be (e.g. dead).

dr̥ṣ [218², *dr̥k*, *dr̥ṣam*, *dr̥gbhyām*], -1. *vbl.* seeing, looking; -2. *as f.* the seeing; *dr̥ṣé*, *as inf.* [970a], for beholding; -3. *in cpds* [518], look, appearance. [√*dr̥ṣ*.]

dr̥ṣa, *m.* the seeing; *in cpds* [518], look, appearance. [do.]

dr̥ṣī, *f.* the seeing; *dr̥ṣāye*, *as inf.* [970f], for beholding. [do.]

dr̥ṣya, *grdv.* to be seen; worthy to be seen, splendid. [√*dr̥ṣ*, 963d.]

dr̥ṣād, *f.* stone; *esp.* nether mill-stone.

dr̥ṣad-upalā, *dual f.* the nether and the upper mill-stone. [1253a, 1253.]

dr̥ṣtā, *pl.* of √*dr̥ṣ*, *q.v.*

dr̥ṣta-pūrva, *a.* seen previously. [equiv. to *pūrvam dr̥ṣta*, see 1201.]

dr̥ṣti, *f.* -1. seeing; -2. sense of sight; -3. glance, look; -4. view. [√*dr̥ṣ*: cf. δῆξις, 'sense of sight.']

√*dr̥h* (*dr̥hāti*, -te [mg 1, cf. 758]; *d̥hryati*, -te [mg 2, see 767]; *ādr̥hīti*; *dr̥dhā* [224a]; *dr̥dhāyati*). -1. *act.* make firm or steady or enduring; establish; *mid.* be firm; *dr̥dhā* [1176a], firm; -2. be firm; -3. *caus.* make stable. [cf. Old Lat. *for-cis*, Lat. *fortis*, 'strong.']

dr̥l̥hā, *same as dr̥dhā*, √*dr̥h*, Whitney 54.

dēya, *grdv.* to be given or granted. [√*dā*, 963a.]

devā, *f.* *devī*, -1. *a.* heavenly, 74^{14, 16, 18}, 92⁷; *as subst.* -2. god, goddess; -2a. *pl.* the gods (in later times reckoned as 33, cf. *tridaśa*); -2b. *viḡve devās*, all the gods; also all-gods (a term comprehending into a class all the separate gods, cf. All-saints, and see *viḡvādeva*); -2c. *devī*, The Goddess, i.e. *Çiva's* wife, *Durgā*; -2d. -*deva*, at end of *Brahman*-names, having as god, *so, e.g.*, *gūṇadeva*; -3. *m.* *manuṣya-deva*, god among men, i.e. a *Brahman*, see 95¹; similarly, -4. *m.* king, 10¹², 50⁴, 51^{4, 7, 14};

so used of a lion (32¹⁵) or even of a jackal (36²¹); *f.* queen. [perhaps fr. the noun *div* (1209i): cf. Lat. *deus*, 'god': the alleged root *div*, 'shine,' has no existence.]

devā-kāma, *a.* having love for the gods. [acct, 1293², 1295.]

devātā, *f.* godhead or divinity, both as abstract and as concrete; *devātā*, *instr.*, with divinity (collective), i.e. among deities, 73²⁰ [1237.]

devatvā, *n.* divinity, abstract only. [1239.]

deva-dūtā, *m.* messenger of the gods.

deva-dāivatya, *a.* having the gods as divinity, (of hymns) addressed to the gods.

deva-pati, *m.* lord of the gods, i.e. *Indra*.

deva-pāna, *a.* serving the gods for drinking. [lit. 'god-drenching, i.e. gott-tränkend': acct, 1271, 1251c.]

deva-yāna, *n.* path of the gods, on which the intercourse between gods and men takes place. [acct, 1271, 1251c.]

devara, *m.* husband's brother. [*devī*, 1209a.]

deva-rājā, *m.* king of the gods, i.e. *Indra*. [*rājan*, 1315a.]

deva-liṅga, *n.* god-characteristic, mark by which a god may be distinguished from a man.

deva-ḡarman, *m.* *Devaḡarman* or God's-joy, name of a certain *Brahman*. [of like mg is Θεο-ḡapis.]

deva-saṃnidhi, *m.* presence of the gods.

devā-hūti, *f.* invocation of the gods. [acct, 1274.]

devī, see *devā*.

devi-kṛta, *a.* made by *Durgā*.

devi-koṭṭa, *m.* Goddess-fort, name of a town.

devi-vinirmita, *a.* laid out by *Durgā*. [√*l̥mā*.]

devī [369²], *m.* husband's brother. [cf. *ḡaḡp*, Lat. *l̥v̥ir*, 'husband's brother.']

deḡā, *m.* -1. (point, i.e.) place, 41¹⁸; -2. country, 24⁵, see 98¹⁶ n.; -3. place, pregnantly, as in *Eng.*, i.e. proper place, 22⁵; -4. as in *Eng.*, place or region of the body, see *muṣka*, *skandha*. [√*diḡ*, 'point.']

deḡa-bhāṣā, *f.* dialect of the country.

deṣṭṛ, *m.* pointer, guide, instructor; *f.* **deṣṭṛī**, Instructress, as a deity, 90⁹. [Vdiḡ, 1182: cf. *δευκτηρ in δευκτηριος, 'pertaining to one who shows.']

deha, *m. n.* body; mentioned *w.* *manas* and *vāc*, 65⁹. [Vdih, 'stroke lightly so as to mould or form,' and so, prob. 'the figure, form, shape,' like the Lat. *figūra*, 'shape, form,' from the cognate *√fig*, *fingo*: see Vdih.]

dehin, *a.* connected with the body, 65¹¹; as *m.* a living being, man. [deha, 1230.]

dāitya, *m.* descendant of Diti, *q.v.*; a Dāitya or demon. [diti, 1211.]

dāitya-dānava-mardana, *m.* Dāitya-and-Dānava-crusher, epithet of Indra.

dāiva, *a.* of the gods, 57²¹; coming from the gods; divine; as *n.* divine appointment, *i.e.* fate, 18¹², etc. [devā, 1208f.]

dāivata, *a.* pertaining to a divinity; as *n.* —1. a divinity or, collectively, the divinities, esp. that or those celebrated in any Vedic hymn; —2. idol, 62¹⁸. [devatā, 1208e.]

dāivatyā, 'at end of cpds, having .. as divinity, addressed to ..', 63⁵. [devatā, 1211.]

dāivika, *a.* of the gods; divine. [deva, 1222e.]

dāivya, *a.* of the gods; divine. [devā, 1211.]

dola, *m.* a swinging; *f.* **dolā**, a dooly (*Anglo-Indian term*), a little bamboo chair slung on four men's shoulders. [Vdul.]

√ **dolāya** (*dolāyate*). swing like a dooly; waver. [dolā.]

dolāyamāna-mati, *a.* having a wavering mind. [Vdolāya.]

1 **doṣa**, *m.* —1. fault, defect; bad condition, 55⁵; —2. sin, transgression, fault, 11⁸, 18¹⁷, 65²¹; **doṣam avāp**, incur a transgression, 68⁴; —3. harm; evil consequence; **doṣeṇa**, **doṣāt**, by or as a bad consequence of, by, faute de, 23²¹, 35². [Vduṣ.]

2 **doṣa**, *m.* evening, dark; *f.* **doṣā**, evening, dark.

doṣā-vastr, *m.* illuminer of the darkness; or, as *adj.* [cf. 375³], lighting up in the dark.

dāutya, *n.* message. [dūtā, 1211.]

dyāvā-prthivī, *dual f.* heaven and earth. [div + prthivī, 1255 and a².]

dyú, same as **dív**, 361d.

√ **dyut** (*dyótate*; *didyuté*; *ádyutat*; *dyotisýāti*; *dyuttá*; *-dyútya*). gleam; lighten; shine. [akin *w.* noun **dív**, *q.v.*: cf. also *√jyut*.]
+ **vi**, lighten.

dyuti, *f.* sheen, 19⁷; lustre; dignity. [Vdyut.]

dyumánt, *a.* heavenly, bright, splendid. [dyú.]

dyūtā, *n.* gambling. [V1div, 1176a.]

dyó, same as **dív**, 361d.

drāvina, *n.* movable property (as *opp.* to house and field), wealth. [Vdru, 1177b.]

dravya, *n.* —1. property; —2. in general, thing, object; —3. esp. worthy object. [Vdru: see *dravina*.]

draṣṭavyā, *grdv.* to be seen. [Vdrḡ.]

√ **1drā** (*drāti*; *dadrāú*; *ádrāsīt*; *intens.* [1002c, 1024²] *daridrāti*). run; *intens.* run about, run hither and thither. [cf. *δι-δρά-σκω*, 'run': see *√dru*.]
+ **apa**, run off. [cf. *ἀπο-δράναι*, 'run off.']

√ **2drā** (*drāti*; *drāyate*; *dadrāú*; *ádrāsīt*; *drāsyāti*; *drāṇā*). sleep. [cf. *ἐδραβον*, 'slept'; Lat. *dormire*, 'sleep.']
+ **ni**, go to sleep; sleep.

√ **drāgh**, only in *derivs.* drag, draw; draw out; extend; lengthen. [poss. for **dhragh* (cf. *√dhraj*), and akin *w.* Eng. *drag*: but see *dirghā*.]

drāghīyāñs, *a.* longer, as *comp.* to *dirghā*. [Vdrāgh, 467.]

√ **dru** (*drāvati*, -te; *dudrāva*, *dudruvé*; *ádudruvat* [868]; *drosyāti*; *drutá*; *drótum*; *drutvá*; *-drútya*). hasten; run; run away, flee, 94⁷. [ident. *w.* *√dram*, 'run,' and *w.* *√1drā*, *q.v.*: cf. *ἐδράμε* and *ἐδρά*, 'ran.']

+ **ati**, run past or by; escape.

+ **ā**, run unto, make an attack, charge, 94^{5,6}.

+ **upa**, run unto.

+ **sam-upa**, run unto, rush at, 3¹².

drú, *m. n.* wood. [see *dāru*.]

drugdhá, see *√druh*.

druta, *ppl.* having hastened [952²]; -am, as *adv.* hastily, rapidly; quickly; immediately. [vdru.]

druma, *m.* tree. [drú: cf. δρῦμός, 'a wood.']

√ drumāya (drumāyate). *pass* for a tree. [druma, 1058, 1059b.]

√ druh (drúhyati; dudróha; ádruhat; dhrokṣyáti; drugdhá; drógdhum; -drúhya). hurt (by deceit, wile, magic); strive to harm; *ppl.* drugdhá: as *m.* one who has striven to harm, hurtful foe; as *n.* misdeed. [if for *dhrugh, cf. Old High Ger. triukan, Ger. be-trügen, 'deceive so as to harm.']

+ abhi, offend against.

dvá [482b], *num.* two. [cf. δύο, Lat. duo, Eng. two.]

dvaṁdvá, *n.* pair; quarrel. [dvaṁ-dvam is the repeated *nom. s. n.* of dva: cf. 1252².]

dvayá, *a.* twofold; of two sorts; as *n.* couple, pair. [dvá: cf. δούς, 'double.']

dvādaça [483⁴], *cardinal.* twelve. [dvá + daça, 476³: cf. δωδεκα, Lat. duodecim, 'twelve.']

dvādaçá, *f. -ī, ordinal.* twelfth, dvādaçí (*sc. tithi*), twelfth day of a lunar half month, 59⁹. [dvādaça, 487⁷.]

dvādaça-rātra, *n.* space of twelve nights. [dvādaça + rātri, 1315b, 1312^{3,4}.]

dvādaça-sahasra, *cardinal.* *n.* twelve thousand. [481.]

dvādaçasāhasra, *a.* consisting of twelve thousand. [dvādaça-sahasra, 1204c.]

dvār [388c], *f.* door. [perhaps 'the closure,' fr. √ dvṛ, 'close,' for *dhvṛ: cf. θύρα, 'door'; Lat. foris, *nom. s.*, 'door'; Eng. door.]

dvāra, *n.* door. [dvār, q.v. 399.]

dvāra-pakṣa, *m.* side of the door.

dvi, *form* of dva in composition and derivation. [475⁴.]

dvi-já, *a.* twice-born; as *m.* member of one of the three upper castes, re-born by virtue of investiture (see √ nī + upa), 60², 58³⁰, 59⁴, 62⁷; in a narrower sense, a Brahman, 21¹⁴, 43⁴, 55⁹, 64¹⁵.

dvi-jánman, *a.* having double birth; as *m.* same as dvija; man of one of the three upper castes, 59¹. [acot, 1300c.]

dvi-jāti, *a.* and as *m.* same as dvijaman; man of one of the three upper castes, 59¹⁹.

dvijottama, *m.* the highest of the twice-born, i.e. a Brahman. [dvija + uttama.]

dvitá, *a.* second. [dvi.]

dvitá, *adv.* just so; so also; equally.

dvitíya, *a.* second. [dvitá, 487⁴, 1215d.]

dvidhā, *adv.* in two parts, in twain. [1104.]

dvi-pád [391], *a.* having two feet; as *m.* the two-footed one, man, 16²; as *n. sing.* that which is two-footed, collectively, men, 90^{1,3}, 92³. [cf. δίποδα, Lat. bipedem, 'biped.']

dvi-pada, *f. -ī, a.* having (taken) two steps.

dvi-pravrājin, *f. -nī, a.* in *f.* going after two (men), unchaste, 98¹⁴.

√ dviṣ (dvēṣti, dvīṣté; didvēṣa; ádvikṣat, -ata; dvīṣtá; dvēṣtum). hate; show hatred; be hostile. [cf. ὀδυρόμενος, 'became wroth,' w. prothetic o.]

dviṣ, *vbl.* hating, in *cpds*; as *f.* hate; as *m.* concrete, hater, foe. [√ dviṣ.]

dviṣ, *adv.* twice. [see dvi, dva: cf. δīs, Lat. bis, *dvis, 'twice': the radically cognate Eng. twice is a *gen. form.*]

dvīpá, *m.* island.

dvīpi-carman, *n.* tiger-skin. [dvīpin.]

dvīpín, *a.* having islands or island-like spots; as *m.* leopard; tiger. [dvīpa.]

√ dvṛ, cover, close, in *derivs.* [see dvār.]

dvedhā, *adv.* in two, in two kinds. [for *dvayadhā, fr. dvaya, 1104².]

dvēṣa, *m.* hatred. [√ dviṣ.]

dvēṣas, *n.* hatred; concrete, hater, foe. [√ dviṣ.]

dha, *vbl.* bestowing, granting, in vasu-dha. [√ dhā, 333.]

√ dhan (dadhánti). set in motion. [cf. √ dhanv.]

dhána, *n.* -1. the prize of the contest; not only the reward put up for the victor, but also the booty taken from the foe—Vedic; so w. √ ji, win booty by conquest, 81²; then, -2. in general, wealth, riches, property, money. [√ dhā, 'put': cf. θέμα, 'thing put up as a prize,' and for the mg also Ger. Ein-satz, 'stakes.']

dhanu, *m.* bow. [fr. *dhanus*, a transfer to the u-declension.]

dhanuṣ-kāṇḍa, *n.* bow and arrow. [dhanus: see 1253b.]

dhānuṣ, *n.* bow. [√*dhan*, 1154.]

dhānya, *a.* wealthy; fortunate. [dhana.]

√*dhanv* (*dhānvati*; *dadhanvé*; *ádhan-vīt*). set in motion; run. [secondary form of √*dhan*.]

dhānvan, *n.* bow. [√*dhan*, 1169.1a.]

dhanvin, *a. subst.* having a bow, bowman. [dhanvan, 1230b.]

√*dham* or *dhmā* (*dhāmati* [750]; *dadhmāú*; *ádhmāsīt*; *dhamisyāti*; *dhamitá*, *dhmā-tá*; *-dhmāya*). blow, breathe out; blow (pipe, shell, bag-pipe, bellows). [see 108g and 750.]

+*ā*, blow up; *ádhmāta*, *fig.* puffed up.

dhara, *a.* holding; bearing; keeping; wearing. [√*dhr*.]

dhárma, *m.* —1. custom, 98¹⁶; usage, 99¹¹; right; duty, 28⁶; virtue, 21⁷, 10¹³, 15¹⁷, 29¹; (virtue, *i.e.*) good works, 29⁵, 63¹¹; correct course of conduct, 11³; *dharme*, in a question of right, 21¹⁴; —1a. *dharmēṇa*, *adv.*: as was right, 14¹⁷; dutifully, 16⁵; —2. law; prescription, rule; the law (as a system), 28⁵, 58^{16, 19}; —3. *personified*, Virtue, 67¹⁷, 48⁴.

[a post-Vedic word, taking the place of *V. dhárman*: *dharmā* is fr. √*dhr* (1166b), perhaps in *mg* 6, and thus designating ancient custom or right as 'that which holds its own, which persists or endures'; but it may come fr. √*dhr* in *mg* 1, so that *dharmā* is 'that which is established or settled'; in the latter case, cf., for the *mg*, *θέμις*, 'that which is established as custom or law,' w. *τίθημι*, 'set, establish,' and Ger. *Ge-setz*, 'law,' w. *setzen*, 'set.']

dharmā-jñā, *a.* knowing the law or one's duty or what is right.

dharmā-jñāna, *n.* knowledge of the law.

dharmatas, *adv.* in a way which starts from *dharmā*, *i.e.* in accordance with good usage, 59¹⁹; by rights, 61¹⁶. [*dharmā*, 1098c³.]

dhárman, *n.* established ordinance; steadfast decree (*e.g.* of a god), 80¹⁰; *dhár-*

manā, according to the established order of things, in a way that accords with nature, 84⁸. [√*dhr*, 1168.1c: see under *dharmā*.]

dharmā-mūla, *n.* the root or foundation of the law.

dharmā-víd [391], *a.* knowing the law or one's duty, 1¹⁵; acquainted with good usage, 61¹⁰.

dharmā-ḡāstra, *n.* authoritative or canonical compend of *dharmā*, 58¹⁸; law-book; law-shaster.

dharmātman, *a.* having virtue or right as one's nature; just. [*ātman*.]

√*dhav* (*dhāvate*). run. [see under √*dhū*, and cf. *θέω*, √*θεF*, 'run.']

dhavala, *a.* dazzlingly white. [√*2 dhāv*, 'rinse,' 1189, 1188.]

√*1 dhā* (*dādhāti*, *dhatté* [668]; *dadhāú*, *dadhé*; *ádhat*, *ádhitā* [884]; *dhāsyāti*, *-te*; *V. -dhita*, *later hitá* [954c]; *dhātum*; *dhitvá*; *-dhāya*; *dhīyáte*; *didhīṣati*, *dhiṣati*; *dhāpáyati* [1042d]).

—1. put, 86¹⁰; set; lay, 39¹⁴; —2. put in a place, bring to, *w. tatra*, 85¹⁹; *w. loc.*, 89⁸, 95⁵; *w. dat.*, 83¹; —3. put upon, direct towards; *dharme dhā manas*, set the heart on virtue, 66⁷; —4. put something for a person (*dat.*), *i.e.* bestow upon him, grant him, 84¹, *RV. x. 125.2*; —5. put in a position, *i.e.* appoint, constitute, *w. double acc.*, 88¹²; —6. make, cause, produce; —7. hold, keep, 86^{6, 9}; —8. *mid.* take to one's self, receive, obtain, win; *esp. garbham dhā*, conceive fruit in the womb, 92¹²; —9. *mid.* assume, 19⁷; maintain; —10. *hita*, *see s.v.*; —11. *desid. act.* desire to grant; *mid.* desire to win.

[The original meaning of the root is 'put'; but, from the proethnic period, a secondary development in the line ('set,' 'establish,' and so) 'make,' 'do,' is clear. The secondary *mg* has even won the more prominent place in Germanic and Slavic.

For the primary *mg*, cf. *τίθημι*, 'put' (the parallelism of its *mgs* is remarkable — *θέσαν λίθον*, 'they set a stone'; *θέσαν υἱόν*, 'conceive a son,' etc., etc.); *Lat. ab-de-re*, 'put off or away,' and *con-de-re*, 'put together, construct, establish'; *Eng. do*,

'put,' in the contract forms *daff*, *don*, *dup*; Ger. *weg-thun*, 'do away or put away.'

For the secondary mg, cf. *θεῖναι τινα βασιλέα*, 'make one a king'; AS. *dōn hine tō cyninge*, 'make him a king'; Lat. *fio*, 'am made'; Eng. *do*, *deed*; Ger. *thun*, 'do'; Slavic *dě-lo*, 'deed': observe that *fieri*, 'become,' is to *fā-cere*, 'make,' as *ire* (*vja*), 'go,' is to *jā-cere*, 'make to go, throw.'

+ *antar*, -1. put into the interior of a thing; and so -2. hide, conceal.

+ *api*, put close upon; cover (a jar with its lid); *āpihita*, closed up. [cf. *ἐπιτίθημι*, 'put upon.']

+ *abhi*, put on; put a name upon, designate; address; speak to, 43¹⁰; say, 42²⁰; *abhihitam*, (it was) said, 38¹³.

+ *ava*, put down in; esp. duck (*trans.*) into the water; *āvahita*, fallen into the water; *caus.* cause to be laid in.

+ *ā*, -1. put or lay or set in or on, *w. loc.*, 77¹, 79¹², 88¹³, 90⁵, 102²¹; -2. put on (wood on the fire), 82¹⁵; -3. *mid.* set for one's self on (the hearth a sacred fire), 95¹²; -4. *mid.* put on one's self, take on, 74⁶; -5. take, i.e. take away, 87¹⁰.

+ *vy-ā*, *pass.* be separated; be uncomfortable or sick.

+ *sam-ā*, put upon; *w. manas*, concentrate the mind upon one thing; *samāhita*, intent, eager, 1¹³.

+ *upa-sam-ā*, set together (wood) unto (an already burning fire), put (fuel) on, 100¹⁶, 105¹⁰.

+ *upa*, put on (esp. a brick or stone on the sacred fire-altar or enclosure), 96⁸ ff.

+ *ni*, lay down, 87⁸; set down (sacred fire), 85⁶; *w. kriyām*, put labor upon (*loc.*), take pains with, 19¹⁴; *nihita*, put down, lying low, 70¹⁹.

+ *sam-ni*, lay down together; put together; *pass.* be near together; *samni-hita*, near, impending, 25¹⁵.

+ *pari*, put around; esp. put (part of a sacrificial fence) around (an altar), 105¹³; put around one's self, put on, (garments) 103¹⁹, (shoes) 45¹¹; clothe.

+ *puras*, see *s.v.*

+ *pra*, set forward. [cf. *pradhana*, *pradhāna*.]

+ *vi*, -1. part, mete out, distribute; -2. spread abroad, RV. x. 125. 3; -3. (*like Lat.* dis-pōnere) arrange, determine; prescribe, 59⁷; *vihita*, ordained, 14⁴; -4. lay out, make, build; prepare, 54¹³; -5. accomplish, 56¹²; make, do (*in a great variety of applications*); *vadham* *vidhā*, do slaughter, slay, 32¹⁴; *pūjām* *vidhā*, do or show honor, 28¹³; *pravṛttim* *vidhā*, make an advance into, *w. loc.*, expose one's self to, 20¹²; *upāyam* *vidhā*, employ an expedient, 39²; *kim* *vidheyam*, what's to be done, 31⁵; *tathā* *vidhīyatām*, so let it be done, 11⁴; *yathā* ·, *tan mayā vidheyam*, I must take such a course, that ·, 37⁶; cf. 38²².

+ *grad*, see *grad*.

+ *sam*, put together, unite; embroil in, *w. loc.*, 78¹⁴.

√ 2 d h ā (dhāyati [761d2]; dadhāu; ādhāt; dhāsyāti; dhītā; dhātum; -dhiya; dhītvā). suck; drink, 63¹. [cf. *dadhi*, *dhenu*: also *θήσται*, 'sucked'; *γαλα-θηνός*, 'milk-sucking'; *θη-λή*, 'breast'; Lat. *fē-lare*, 'suck'; Goth. *dadd-jan*, 'give suck.']

1 d h ā, in *cpds.* as *vbl.* bestowing, granting; as *subst.* place. [√1 dhā, 'place, grant.']

2 d h ā, in *cpds.* as *subst.* drink. [√2 dhā, 'drink.']

dhātu, *m.* layer, as part of a composite whole. [√1 dhā, 'put, lay.']

dhātṛ, *m.* establisher; creator; Dhātār, *as* name of a deity, 90⁹ N. [√1 dhā.]

dhāna, *a.* holding, containing. [√1 dhā, 1150.]

dhānā, *f. pl.* corns, i.e. grain.

dhānyā, *a.* cereal (*adj.*); as *n.* cereal (*noun*), grain. [dhānā.]

dhārana, *a.* holding; as *n.* a holding, keeping; wearing, 14¹¹; -ā, *f.* established ordinance; rule, 62¹⁷. [√dhr.]

dhārā, *f.* stream, jet. [√1 dhāv, 'run, pour.']

dhārāsāra, *m. pl.* stream-pourings, violent pourings. [āsāra.]

dhārin, *a.* holding, possessing, 22²³; retaining, 68¹⁴. [√dhr.]

dhārmika, *a.* righteous; virtuous. [dharma-
ma.]

√ **1 dhāv** (dhāvati, -te; ádhāvīt; dhāviṣyāti; dhāvitá; dhāvitvā; -dhāvya). run (of fluids), stream, pour; run (of animate beings). [see under vdhū.]

+ **anu**, run after.

+ **upa**, run unto.

+ **sam-upa**, run on unto, 3¹³.

+ **pra**, run forth, flow; run.

√ **2 dhāv** (dhāvati, -te; dadhāvé; ádhāviṣṭa; dhāutá; dhāutvā; -dhāvya). rinse. **dhi**, *vbl.* containing, granting, in *cpds.*

[√1 dhā, 1155.2e.]

dhik, *excl.* fie! *w. acc.*

√ **dhī** (dīdheti [676]; dīdhāya [786³]; dhītá). think. [see vdhryā.]

+ **anu**, think over.

dhī [351], *f.* —1. thought; **dhiyā-dhiyā**, with each thought, every time it occurs to one; —2. (*like Ger. An-dacht, lit. 'thinking upon,' and then 'devotion'*) religious thought, devotion, 69¹³, 74¹⁹, 82¹⁷; *observe that matī, mānas, maniṣā, mantra, and mánman show this same specialization of mg; prayer, 74¹⁵; —3. intelligence, insight, mind, 89¹; understanding, skill.* [√dhī.]

1 **dhīti**, *f.* perhaps draught, see 82⁷ N. [√2 dhā, 'drink,' 1157.1a.]

2 **dhīti**, *f.* —1. thought; —2. devotion; —3. skill. [√dhī: for 2, cf. dhī2.]

dhīmant, *a.* gifted with understanding, wise. [dhī.]

1 **dhīra**, *a.* wise, 78^{3, 10}. [√dhī, 1188a.]

2 **dhīra**, *a.* firm; resolute, 48². [√dhṛ: cf. Lat. *fir-mus*, 'firm'.]

dhīvara, *m.* —1. a very clever or skilful man; —2. a fisher. [dhī, 1171.]

dhūni, *a.* shaking, stormily moved, boisterous, wild. [*fr.* quasi-root **dhun** of **dhunóti**, √dhū.]

√ **dhū** (dhūnóti, -nuté; *later*, dhunóti, -nuté [see 711]; dudhāva, dudhuvé; ádhūṣṭa [887a]; dhaviṣyāti; dhūtá, *later* dhutá; dhūtā; dhūtā; -dhūya). —1. move quickly hither and thither; shake; —2. fan (a fire); —3. shake off.

[*orig.* 'move violently, agitate': cf. *θύω*, *θύω*, 'rush on'; *θύμός*, 'agitation, anger,

*passion, spirit': θύω, 'sacrifice,' is poss. akin w. √dhū as a generalization of mg 2: closely akin w. √dhū is √1 dhāv, 'run,' and also √dhav, 'run' (cf. *θεύω*, √θεF, 'run'): see also under dhūma.]*

+ **ava**, shake down; *mid.* shake off from one's self.

dhūmá, *m.* smoke; vapor. [cf. Lat. *fūmus*, 'smoke': smoke has no such "swift eddying motion" as to make it easy to connect these names for it w. √dhū, *q.v.*; but on this connection their identification w. *θύμός* should seem to depend: more prob. is the explanation of **dhūmá** as 'the enveloping or blackening,' *fr.* √1 dhvan, as *vāma fr. √van.*]

dhūmaka, *m.* smoke, at end of *cpds* [1307] for **dhūma**; *f.* -ikā [1222d], the same.

dhūrta, *a. subst.* shrewd, sly, cunning; rogue. [*ppl.* of √dhṛ, 'harm by deceit' (cf. 957b²): according to the grammarians, **dhūrta**, *w. acct.* altered as in *jūṣṭa*: for a somewhat analogous development of *mg*, cf. Middle Eng. *schrewen*, 'curse,' whence *schrew-ed*, 'cursed, bad,' Eng. *shrewd*, 'bad, artful'.]

dhūrta-traya, *n.* rogue-triad, trio of swindlers.

dhūsara, *a.* dusted over, dusty, dust-colored, gray. [√dhvañs, dhvas, 1188d: cf. 181a.]

√ **dhṛ** (dādhāra [786], dadhré; ádhṛta; dhariṣyāti, -te; dhṛtá; dhārtum; dhṛtvā; -dhṛtya; dhārāyati; ádīdharat). *mgs of caus. forms ident.* [1041²] *w. those of simple forms; hold, in its various mgs, trans. and intrans.;*

trans. —1. hold, bear, support, 33¹¹, 39³, 75^{6, 7}, 87⁹, 92¹; make firm, 92¹⁰; carry, 62¹²; wear; —2. hold fast, 22¹⁰, 33¹; hold in check, bear, withstand, 2²⁰, 8¹²; —3. keep (a cat), 31⁹; —4. set or lay or place in or on, *w. loc.*, 33¹², 41²¹; —5. hold or make sure or ordain for some one (*dat.*); *mid.* be ordained for some one (*dat.*), belong of right to, 75³;

intrans. —6. *mid.* hold, *i.e.* remain, continue; *w. this mg, even in the active*, 15⁵.

[cf. *ῥπό-ρος*, 'support, seat,' *ῥπα-ρος*, 'bench,' *ῥπα-σασθαι*, 'sit'; Lat. *frētus*,

‘held or supported by (hence w. *abl.*), relying on,’ *frē-num*, ‘holder, bridle.’ + *ava*, *caus.* —1. set down, fix; —2. (like *Eng.* hold) assume as certain, 44¹⁴.

√ dhr̥ṣ (dhr̥ṣnóti; dadhár̥ṣa; ádhṛṣat; dhr̥ṣitá, dhr̥ṣtá; -dhr̥ṣya; dhar̥ṣáyati). be bold or courageous; dare; venture, 74²; —*caus.* venture on some one or something; offend; overpower; dhar̥ṣitá, overcome. [cf. *θπαρ-ús*, ‘bold’; *Lat. fustus*, ‘pride’; *Goth. ga-dars*, *AS. dearr*, *Eng. he dare* (all 3d persons sing. of a preterito-present); *AS. dorst-e*, *Eng. durs-t.*] + *ā*, venture against. + *prati*, hold out against, withstand, 82⁵.

dhr̥ṣnú, *a.* daring; courageous, doughty, 78⁷; bold, 84¹⁷. [√dhr̥ṣ, 1162.]

dhenú, *f.* milch cow; cow. [√2dhā, ‘suck,’ 1162.]

dheya, *n.* the giving. [√1dhā, *mg* 4, ‘bestow, give’: 1213c.]

dhāirya, *n.* firmness; earnest or resolute bearing. [2dhīra, 1211.]

√ dhā, see √dham.

√ dhyā (dhyāti, dhyáyati [761d1]; dadhyāú; ádhyāsīt [911]; dhyāsyāti; dhyātá; dhyātrá; -dhyāya). think upon; meditate. [see √dhi and 108g.] + *abhi*, set the mind on something; sink one’s self in thought, 57¹.

dhyāna, *n.* meditation. [√dhyā, 1150.]

dhyāna-para, *a.* having meditation as highest object, absorbed in contemplation. [1302b.]

√ dhraj (dhrájati; ádhrajīt). draw onward, advance, *intrans.* [see √drāgh, of which this is poss. a collateral form.]

√ dhru, collateral form of √dhv̥.

dhrúti, *f.* a deceiving; infatuation. [√dhru.]

dhruvá, *a.* —1. holding or continuing, i.e. remaining fixed in place; as *m.* the pole-star, 100⁸; —2. of abodes certain, safe, 79¹⁸. [√dhr̥ in *mg* 6: see 1190.]

dhruvá, *f.* sacrificial ladle, 102¹³, see *sr̥ác*. [lit. ‘holder,’ √dhr̥ in *mg* 1: see 1190.]

√ dhvañs or dhvas (dhvāñsati, -te; dadhvāñsa, dadhvasé; ádhvasat; dhvastá; -dhvāśya). —1. fall to dust, perish; dhvasta, exhausted, hurt, impaired; —2. vanish, be off; —3. only in *ppl.* dhvasta, bestrewn, covered over, esp. with dust. [cf. *Eng. dust*; prob. also *AS. dwæ̃s* and *dysig*, ‘foolish,’ *Eng. dizzy*, *Old High Ger. tusic*, ‘foolish.’]

dhvañsá, *m.* the perishing; destruction. [√dhvañs.]

√ 1dhvan (ádhanit; dhvāntá; dhvanáyati). —1. cover one’s self; dhvānta, dark; —2. become extinguished; —*caus.* —1. envelope, cover over; —2. blacken. [perhaps akin w. √dhvañs: see dhūma: cf. *AS. dunn*, *Eng. dun*, ‘dark, brownish-black.’]

√ 2dhvan (dhvánati; dadhvāna; dhvāntá [955a]). sound, resound. [cf. *Old Eng. dune*, *Eng. din.*]

dhvaní, *m.* sound. [√2dhvan.]

√ dhv̥ (dhvárati). bend or make crooked; cause to fall; harm by deceit. [see dhūrta and dhruṭi: cf. *AS. dwellan*, ‘lead astray, cause to delay,’ *Eng. dwell*, *intrans.*, ‘delay, linger, abide’; *Eng. dwaul*, ‘wander, rave,’ *dwale*, ‘stupefying potion’; *Dutch dwaal-licht*, ‘ignis fatuus’; *Goth. dvals*, ‘foolish’; *Eng. dull, dol-t*; *Ger. toll*, ‘mad.’]

na [491], *encl. pron. root of 1st person, see ahám*. [w. *nas*, ‘us,’ cf. *vá*, ‘we two,’ *Lat. nōs*, ‘us.’]

ná, *adv.* —1. not [1122b], 3²; —1a. in connected sentences or clauses: repeated simply: 97⁸, octies; 62^{14, 15}, quinquies; 63^{13, 14}, 71⁴, ter; 4¹³, 17¹⁸, 74¹, 80¹⁷, bis; with *ca*: na ··, na ·· ca, na ca ··, 62¹⁶; na ··, na ca ··, na ··, 63¹; with *api*: see *api* 2; with *u*, 21¹⁴; —1b. not repeated, but replaced by *api ca* or *vā api* (see these), 2¹², 63⁴; —1c. combinations: na ca, 8¹⁶; na ·· ca, 13⁷, 62¹⁶; nāiva, 22¹⁹, 23¹⁹, 96¹⁰; na vāi, 92¹⁵; na vā, 96¹²; na tu, 64¹³; na tv eva tu, see tu; na ha, 95¹⁷; na iiva, not exactly, 93⁵; —1d. tantamount to *a-* in negative *cpds* [1122b⁴], as *nacira*, *nā-*

tidūra, nādhita, etc.; —1e. at beg. of adversative clause: with adversative conj., 34¹⁰; without, 22²⁰, 41¹³, 92¹⁶; —1f. in emphatic litotes, 21⁹; —1g. substantive verb to be supplied, 32⁵ (asti); —1h. na precedes ced, if it belongs to the protasis, 63⁹; if it immediately follows ced, it must be joined to the apodosis, 18⁹; —1i. for prohibitive negative, see mā; —1j. ná, 'not,' coalesces metrically in Veda w. following initial vowel, e.g. 70¹², 71⁴, 83⁹;

—2. like [see 1122d and d²], in this sense Vedic only, 70^{15, 18}, 71^{7, 9}, etc.; ná, 'like,' does not coalesce metrically in Veda w. following initial vowel.

[cf. *νη-*, Lat. *ne-*, negative prefix in *νη-κερδής*, 'gain-less,' *ne-fas*, 'not right, wrong'; AS. and Old Eng. *ne*, 'not'; AS. *nā* (*ne* + *ā*), 'not ever, never, no,' Eng. *no*; Eng. *na-* in *nathless*, AS. *nā* *pē las*, 'not the less'; Eng. *n-* in *n-ever*, *n-aught*, etc.]

nákis, indecl. subst. pron. —1. no one, 78¹, 73²⁰?; —2. nothing, 73²⁰?; —3. even as adv. [see 1117], never, 75¹¹. [*ná* + *kis*, see 504² end.]

nakulá, *m.* Viverra ichneumon, an animal like the polecat, often domesticated, and a bitter foe of serpents and mice.

náhta, *n.* night; —am [1111b], by night. [cf. *νύξ*, stem *νυκτ*, Lat. *nox*, stem *nocti*, Eng. *night*.]

√ **nakṣ** (*nákṣati*, -te; *nanákṣa*, *nanákṣé*). attain unto; *w.* *dyām*, mount up to heaven. [collateral form of √2naṣ, 'attain'.]

nákṣatra, *n.* —1. *śidus*, heavenly body, in Veda, of sun as well as of stars; star, 13⁸, 71¹²; *sing. collectively*, 78¹¹; constellation; —2. asterism of the lunar zodiac, 59¹⁰. [perhaps the stars are they that 'mount up' to heaven, cf. √nakṣ w. *dyām*.]

nakhá, *m. n.* nail (on fingers or toes); claw; talon. [cf. *ὄνυξ*, stem *δ-νυχ*, Lat. *unguis*, 'nail, claw'; AS. *naegel*, Eng. *nail*.]

nakhin, *a.* having claws; as *m.* beast with claws. [*nakha*.]

nágara, *n.*, and -*rī*, *f.* town, city.

nagaropānta, *n.* neighborhood of the town. [*upānta*.]

na-cira, *a.* not long; -*āt*, *adv.* [1114c], soon. [1122b⁴.]

naṭa, *m.* dancer, mime, actor (these form a very despised caste). [√*nr̥t*.]

naḍá or **naḷá**, *m.* reed. [Whitney 54: cf. 2nadá and nala.]

√ **nad** (*nádāti*; *nanáda*, *nedé*; *naditá*; -*nádyā*). sound; roar; bellow. [see 1nadá and nadí.]

1 **naḍá**, *m.* the bellow, i.e. bull. [√*nad*.]

2 **naḍá**, *m.* reed, rush. [cf. *naḍá*.]

naḍí, *f.* roaring stream; river. [√*nad*: cf. *Néda*, *Nēdāw*, names of streams.]

nánāndr̥ [369²], *f.* husband's sister.

√ **nand** (*nándati*, -te; *nanánda*; *nandiṣ-yáte*; *nanditá*; -*nándya*). be glad. + *abhi*, be glad in; greet joyfully.

naṇana, *a.* gladdening; causing joy; as *m.* son, 21¹⁷; as *n.* Nandana, or Elysium, the pleasure ground of the gods, esp. of Indra, 49¹⁸. [caus. of √*nand*.]

nandi, *m.* The Gladsome One, euphemistic epithet of the dreadful god, *Çiva-Rudra*. [√*nand*: cf. *çiva*.]

nandi-deva, *m.* Nandideva, name of a Brahman. ['having *Çiva* as his god.']

nápāt, **nápt̥r̥** [370], *m.* —1. in Veda, descendant in general; son; grandson, 87¹⁸; —2. in Skt., grandson, 63⁹. [declension: in Veda, *nápāt*, *nápātam*, *nápṛā*, *nápt̥rbhis*, etc.; in Skt., *nápṛā*, *nápṛāram*, *nápṛā*, *nápt̥rbhis*, etc.: see 1182d: cf. *vépōdes*, 'young ones'; Lat. *nepōtem*, 'grandson'; AS. *nefú*, 'son's son or brother's son' — supplanted by Old French *neveu* (Eng. *nephew*), which in Old Eng. meant 'son's son' as well as 'brother's son'.]

napṛí [356], *f.* daughter, 72⁶; granddaughter. [*f.* to *nápāt*: acct. 355b.]

√ **nabh** (*nábhate*). burst; tear.

nábbhas, *n.* —1. mist, clouds; —2. atmosphere, sky. [cf. *νέφος*, *νεφέλη*, 'cloud, mist'; Lat. *nubes*, 'cloud,' *nebula*, 'mist'; AS. *nifol*, 'misty, gloomy'; Ger. *Nebel*, 'mist': for mg 2, cf. Ger. *Wolken* and AS. *wolcnu*, 'clouds,' w. Eng. *welkin*, 'sky'.]

nabhas-tala, *n.* sky-surface, i.e. sky, see *tala*.

√ **nam** (*námati*, -te; *nanáma*, *nemé* [794e]; *ánansit̥*; *naṇsyáti*; *natá* [954d]; *námi-*

tum, nántum; natvá; -námya; namáyati). bow (*intrans.*), bend one's self; aim at a person (*gen.*) with (*instr.*), 73¹⁵; nata, bowed down, bending over, 68¹⁹ N.; -*caus.* cause to bow, subdue; namyate, is subdued, 31⁶.
 + a va, bow down, 34¹⁷.
 + ā, bow down to.
 + ud, raise one's self up, arise.
 + sam-ud, rise.
 + nis, bend out; contort one's self.
 + pra, make obeisance before (*acc.*).
namas, *n.* bow, obeisance; adoration (by gesture or word); reverence; *used also like the Lat. gloria in the Gloria patri.* [√nam.]
namas-kārá, *m.* a making of namas; adoration. [171³.]
namas-kṛ (*see* √1kṛ). do homage, 9¹⁴. [171³, 1092a.]
 √ namasya (namasyāti). pay reverence. [namas, 1063, 1058.]
nāmuci, *m.* Namuchi, name of a demon, foe of Indra, 81¹⁶, 97⁶.
nayana, *n.* eye. ['leader, organ of sense that leads,' √ni, 1150.1a: for mg, cf. ānana, gātra, caraṇa, netra.]
nāra, *m.* man, 3²¹, etc.; at 57⁵, the primal man or spirit. [transition-stem fr. nṛ, 1209a.]
nara-nārī, *f.* man and woman. [1253a.]
nara-pati, *m.* lord of men; king.
nara-vāhana, *a. subst.* having men as his team, drawn by men; epithet and name of Kuvera, god of wealth; name of a king, successor of Čalivāhana.
naravāhana-datta, *m.* Naravāhanadatta, name of a son of king Udayana.
naravāhanadatta-carita, *n.* adventures of N.
naravāhanadatta-caritamaya, *f. -ī, a.* containing the adventures of N. [1225: *see* may.]
nara-vyāghra, *m.* man-tiger, *i.e.* brave and noble man. [cf. naračārdūla: 1280b.]
nara-čārdūla, *m.* man-tiger, *i.e.* best among men. [cf. naravyāghra: 1280b.]
nara-greṣṭha, *a. subst.* best of men.
nara-sūnu, *f.* daughter of the primal man or spirit.

narādhīpa, *m.* lord of men, *i.e.* king, prince. [adhīpa.]
naṛeḡvara, *m.* lord of men, *i.e.* king, prince. [īḡvara.]
narottama, *a. subst.* best of men. [uttama.]
narmada, *a.* granting or causing fun; making gladness; *f. -dā*, Narmadā (called also Revā), the modern Nerbudda river. [narman + da.]
narman, *n.* fun.
nala, *m.* reed; Nala, name of a prince of Nishadha. [cf. naḡá, Vedic nalā.]
nalopākhyāna, *n.* Nala-episode, 1¹. [upākhyāna.]
 1 **nāva**, *a.* new; of an earthen dish, (fresh, *i.e.*) unburned. [prob. fr. nú, 'now,' q.v.: cf. véos, Lat. novus, Ger. neu, Eng. new.]
 2 **nāva** [483⁴], *num.* nine. [cf. érvéa, Lat. novem, Ger. neun, Eng. nine.]
navatī [485], *f.* ninety. [2nāva.]
nāva-nīta, *n.* fresh butter. [perhaps 'fresh-brought,' as we say 'bring the butter, *i.e.* make it come,' in churning.]
nāvedas, *a.* perhaps well-knowing, cognizant of (*gen.*). [apparently fr. an affirmative particle na-, and vedas: *see* 1206³ end.]
 √ 1 naç (náçyati; nanāça, neḡús; ánaçat; nañksyāti [936]; naṣṭá; náçáyati). be missing; get lost; vanish; perish, be ruined. [cf. vek-pós, 'dead'; Lat. nex, 'death'; nocēre, 'harm.']
 + vi, get lost; perish; *caus.* cause to disappear; bring to nought, 81²⁰.
 √ 2 naç (náçati, -te; nanāça; ánaṣ [833]). attain; reach, come up to, 74¹; v. acchā, draw hither, 76¹¹. [*see* √1aç, 'reach': cf. Lat. naç-tus sum, 'am having reached'; AS. neāh, comp. neār, superl. neāhst, Eng. nigh, near (as comp., Macbeth ii.3.146), next; AS. ge-neah, 'it reaches, es reicht, it suffices'; ge-nōh, Eng. e-nough.]
 + pra, reach to, hit; fall upon, 78⁸.
nās [397], *f.* nose. [nom. dual, nāsā: cf. Lat. nas-turcium, 'nose-teaser, nasturtium'; nār-es, 'nostrils'; AS. nosu, Eng. nose; nos-tril, 'nose-thrill, nose-hole.']
nas [491], *encl. pron. form of 1st pers.* [cf. vó, 'we two'; Lat. nōs, 'us.']

nasa, for *nás* in *cpds* [1315c].

√ *nah* (*náhyati* [761c]; *naddhá* [223⁸]; *-náhya*). bind; join. [despite *naddha* (a poss. false formation), and Avestan *nazda* (Morphologische Untersuchungen, iii. 144), probably for **nagh*: cf. Lat. *nec-t-ere*, 'bind.')] + *upa*, tie on, lace.

nahí, *adv.* not, to be sure; *nahí me ásti*, to be sure, I have no . . . [*ná* + *hí*, 1122a and b⁴: acct of verb, 595d.]

náhuṣa, *m.* Nahusha, name of an ancient king. [perhaps 'neighbor,' from *náhus*, and in that case a transfer-form (1209b).]

náhus, *m.* neighbor. [√*nah*.]

náka, *m.* vault of heaven, firmament.

nātidūra, *a.* not very far. [*na* + *ati-dūra*, 1122b⁴.]

√ *nāth* (*nāthate*; *nāthitá*; *nāthitum*; *-nāthya*). turn with supplication to.

nāthá, *n.* a refuge; as *m.* protector; lord. [√*nāth*.]

nādhita, *a.* unlearned. [*na* + *adhita*, vi: 1122b⁴.]

nābhi, *f.* —1. navel; —2. nave or hub. [cf. *ὀμφαλός*, Lat. *umb-ilicus*, AS. *naf-ela*, Eng. *navel*; also AS. *naf-u*, Eng. *nave*.]

nābhi-vardhana, *n.* the cutting of the navel(-string).

nāma-dhéya, *n.* the name-giving, naming, 59⁹; name, 17⁹, 60²². [*nāman*.]

nāman, *n.* —1. distinguishing characteristic; form; —2. name, 13⁸, 60^{21b}, 78⁹, 61⁹; *nāma grah*, (take *i.e.*) mention the name, 64¹³; personal name (*e.g.* *deva-datta*), as distinguished from the gotra or 'family name' (*e.g.* *kāçyapa*, 'descendant of Kaçyapa'), 103¹⁹ n.; at end of *cpds*, having . . . as name, named . . ., so 11 times, *e.g.* 19¹¹; —3. *nāma*, *adv.* [1111b], by name, so 19 times, *e.g.* 1³, 60^{21a}, 94¹⁶; also *nāmnā*, 56⁵; *v.* interrogatives, pray, 54¹⁶. [origin unknown: cf. *ῥ-voµa*, Lat. *nōmen*, Eng. *name*.]

nārā, —1. *a.* human; —2. as *m.* man; —*nārī*, *f.* woman, 1⁹, 86¹⁸, etc.; wife. [*nr*, 1208b: for *mg* 2, cf. *mānava*.]

nārada, *m.* Nārada, name of an ancient *devarṣi* (see note to 1¹⁴), who often appears on the earth to bring news from the gods,

and returns to heaven with reports from men.

nārāyaṇá, *m.* Nārāyana, son of the primal man. [simply a patronymic of *nara*, see 1219.]

nāvá, *f.* ship. [transfer-form (1209, 399) fr. *nāu*, *nāv*.]

nāça, *m.* loss; destruction. [√*naç*, 'be missing.']

nāsā, *dual f.* the two nostrils, the nose. [transfer-form (399) fr. *nás*, strong *nás*.]

nāsikā, *f.* nostril; *dual*, the two nostrils; the nose. [*nāsā*, 1222c 1.]

nāstika, *a.* *subst.* atheist, infidel, not believing the Vedas and Purānas. [fr. *na* + *asti*, 'there is not,' 1314b.]

nāhuṣa, *m.* descendant of Nahusha, patronymic of Yayāti. [*nāhuṣa*, 1208 and f.]

ní, *prep.* down; in, into. [cf. *ἐν*, 'in'; Eng. *ne-ther*, *be-neath*.]

nikatá, *a.* near; as *n.* neighborhood; presence. [1245g.]

nikhila, *a.* entire; all. [perhaps for *niḥ-khila*, 'without a gap,' *nis* + *khila*: 1305² end.]

nijá, *a.* own; belonging to our party, 24⁶; *nijo ripus*, foe in one's own camp, 37¹⁵; often used as reflexive possessive pron., my own, his own, our own, etc., — or rather, my (47¹⁷), his (50¹⁴, 53¹², 56^{4,6}), etc. [perhaps 'in-born,' fr. *ni* + *ja*.]

niṇyá, *a.* inner; hidden, 70²⁰; as *n.* secret, 78³. [*ni*.]

nítya, *a.* —1. own (*Vedic*), 79¹⁶; —2. constant; eternal, 57⁷; *-am*, *adv.* constantly, always, 17¹⁶, 64¹⁹. [in *mg* 1, fr. *ni*, 'in,' 1245b, and so signifying 'inward, not alien.']

nitya-kāla, *m.* uninterrupted time; *-am*, *adv.* always, under all circumstances, 60⁶.

nitya-snāyin, *a.* constantly making sacred ablutions. [1279.]

√ *nid* or *nind* (*níndati*; *níninda*; *ánindit*; *ninditá*; *-nindya*). blame; reproach. [cf. *ὀνειδος*, 'reproach.']

nidrā, *f.* sleep. [√2 *drā*, 'sleep,' + *ni*.]

nidhāna, *m. n.* end; death, 5¹⁸. [perhaps fr. √*dhā* + *ni*, 'put down or out of the way,' 'make an end of.']

√ *nind*, see *nid*.

nindaka, *a. subst.* scoffer. [√nid, nind.]
nibandhana, *n.* a binding, ligation, 59³;
 that on which a thing is fastened or
 rests or depends, condition, means, 46¹.
 [√bandh + ni.]
nibhṛta, *a.* (borne down, lowered, *i.e.*)
 hidden; -*am, adv.* secretly. [√bhṛ + ni.]
nimajjana, *n.* bathing. [√majj + ni.]
nimitta, *n.* mark (for shooting at); sign,
 token; occasion or cause; -*am, -ena, ad-*
verbially, because of; *tannimittam, -ena,*
because of this, on account of this.
nimeṣā, *m.* closing or winking of the eyes.
 [√miṣ + ni.]
nir-yoga, *m.* a fastening on; injunction,
 and so, commission; business, 30⁶. [√yuj
 + ni: for *mg*, cf. *alicui injungere laborem*,
 'fasten or impose a task on a person.']
nir, for *nis* before sonants [174]; see *nis*.
nir-antara, *a.* without interval or free
 space; completely filled, 53¹⁰; continuous;
 uninterrupted, 56¹².
nir-apāya, *a.* without failure or danger;
 infallible or safe.
nir-apekṣa, *a.* without regard or expecta-
 tion; regardless, 52²⁰; not expecting
 anything from another, independent, 31¹⁷.
 [apekṣā, 334².]
nir-āmiṣāgin, *a.* not meat-eating. [see
nis 3.]
nir-āhāra, *a.* without food, abstaining
 from food.
nir-ukta, *a.* spoken out; loud; clear;
as n. explanation; etymological interpre-
 tation of a word; *esp.* Nirukta, title of a
 commentary to the *nighaṇṭavas* or *Vedic*
Glossary. [√vac + nis.]
nir-ṛti, *f.* dissolution; destruction. [√ṛ +
 nis, 1157. 1d.]
nir-guṇa, *a.* without a string, 18⁵; void
 of good qualities, 18⁵; worthless, bad.
nir-nāmā, *m.* contortion, sinuosity.
 [√nam + nis.]
nir-dhana, *a.* without money.
nir-buddhi, *a.* without wit, stupid.
nir-bhara, *a.* —1. without measure,
 much; -*am, adv.* very; -*am prasupta,*
fast asleep; —2. full of.
nir-mala, *a.* without impurity; pure;
 clear.

nir-lakṣya, *a.* not to be perceived,
 avoiding notice. [see *nis* 3.]
nir-vañṣa, *a.* without family; alone in
 the world.
nir-vāta, *a.* windless; sheltered.
nir-viṣeṣa, *a.* without distinction; undis-
 tinguished; alike; like.
nirviṣeṣākṛti, *a.* having like appear-
 ance, looking just alike. [ākṛti.]
nivāra, *m.* the warding off. [√1 vr,
 'cover,' + ni.]
nivīta, *ppl.* hung, *i.e.* draped, with hang-
 ings, *esp.* with the sacred cord; *as n.*
 [1176a], the wearing the sacred cord about
 the neck; the sacred cord itself. [√vyā +
 ni.]
nivṛtta, *ppl.* —1. turned away; *esp.* of
 an action which is turned away, *i.e.* not
 directed (to any ulterior purpose or ob-
 ject), free from hope of reward in this
 world or the next, disinterested, *opp.* of
pravṛtta, *q.v.*; —2. having turned away
 from, and so abstaining from, 29³. [√vr̥t
 + ni.]
nivēṣana, *n.* a going in and settling down
 to rest; resting-place; sleeping-place, bed,
 105⁸; dwelling, 8⁶. [√viṣ + ni: for *mg*,
 cf. *bhavana*.]
niṣ [397], *f.* night. [cf. *nākta*.]
niṣā, *f.* night. [cf. *niṣ, nākta*.]
niṣcaya, *m.* (ascertainment, determina-
 tion, *i.e.*) a fixed opinion or a firm resolve.
 [poss. fr. √3 ci, 'notice, look,' + *nis*; but
 better, perhaps, fr. √1 ci + *nis*, and so,
 'an un-piling, *i.e.* discrimination, determi-
 nation.']
niṣcala, *a.* not moving. [*nis* + *cala*: see
nis 3.]
niṣcita, *ppl.* determined, decided; -*am,*
adv. decidedly, surely. [see under *niṣ-*
caya.]
niḥgreyasa, *a.* without a superior, *i.e.*
 best; *as n.* final beatitude. [*nis* + *grey-*
asa: acct, 1305³.]
niḥgvasa, *m.* breathing out, expiration;
 sigh. [√gvas + *nis*.]
niḥgvasa-parama, *a.* having sighs as
 chief thing, much addicted to sighing.
 [1302b.]
niṣadha, *m. pl.* the Nishadhans, name of

a people; Nishadha, name of a country, 1⁷ N., 4³.

niṣadhādhīpa, *m.* ruler or king of the Nishadhans. [adhīpa.]

niṣūdāna, *m.* finisher (in its colloquial sense), one who makes an end of, destroyer. [vśūd + ni.]

niṣeka, *m.* an injecting, esp. of semen, impregnation; the ceremony performed upon impregnation. [vśic + ni.]

niṣevin, *a.* devoting one's self to; cohabiting with, 67²². [vśev + ni.]

niṣkramaṇa, *n.* the stepping out; esp. the first going out with a child. [vśkram + nis.]

niṣṭha, *a.* resting upon. [vśthā + ni, 333.]

niṣphala, *a.* fruitless, 63¹⁰; vain, 68¹¹. [nis + phala.]

niś, *adv. prep.* —1. out, forth; —2. in cpds [1305² end], having . . away, without . .; e.g. *nirantara*; —3. in cpds, not, e.g. *niṣcala*.

√ **nī** (nāyati, -te; *nināya* [800b], *ninyé*; *ánāṣīt*, *āneṣṭa* [882]; *neṣyāti*, -te; *nītā*; *netum*; *nītvā*; -*nīya*; *niyāte*; *nāyāyati* [1042b]). lead, 24¹⁵; guide; conduct, 85²⁰; carry, 39¹⁹, etc.; carry off, 36¹⁵, 43¹⁷; *vyāghratām nī*, bring to tiger-ness, change into a tiger; *vaṇam nī*, bring into one's power.

+ **anu**, (draw along toward one, i.e.) try to win or conciliate by friendly words.

+ **abhi**, bring hither to.

+ **ā**, bring to, 29¹⁴; bring, 31⁹; bring (one liquid) into (another, loc.), mix, 101¹⁴; *caus.* cause to be fetched, 50³.

+ **ud**, bring up; rescue (as a drowning man from the water), 90¹⁰.

+ **upa**, take unto one's self, of the teacher who receives a youth of one of the three free castes as pupil, and at the same time invests him with the sacramental cord, thus conferring spiritual rebirth, and making him a full member of his caste; see *upanāyana*; *upanīta*, invested with the sacramental cord.

+ **pari**, lead around (a cow, steer), 91¹⁴, 105²²; esp. lead a bride around the fire (as wedding ceremony), page 99.

+ **pra**, —1. bring forward; —2. as *liturgical terminus technicus*, convey the sacrificial fire and water to their places on and near the altar; *praṇītās* (sc. *āpas*), holy water; —3. bring forward (one's feelings), i.e. come out with or manifest one's affection, 9¹⁵.

+ **vi**, lead; guide; train; discipline.

nī [352], *vbl.* bringing, in *vaṇanī*. [vñī.]

nīcā, *a.* low, not high; morally and socially low. [inorganic transfer-form (1209a) fr. *nīc-ā*, q.v.]

nīcā, *adv.* down, low. [adverbially accented instr. — instead of *nīc-ā*, 1112e — fr. *ny-āñc*.]

nīcā-vayas [418], *a.* whose strength is low; exhausted. [1306.]

nīdā, *Vedic nīlā*, *m. n.* —1. (place for settling down, i.e.) resting-place; —2. esp. bird's nest. [for *nī-zd-a*, i.e. *nī-s(a)d-a* — 198b³ — vśad + ni: cf. Lat. *nīdus*, Ger. *Nest*, Eng. *nest*: for **l** see Whitney 54.]

nīdā-garbha, *m.* nest-interior.

nīti, *f.* —1. conduct, esp. right and sagacious conduct; the knowledge of all that governs virtuous and discreet and statesman-like behavior; political and social ethics; —2. leading. [vñī, 'conduct'.]

nīti-jñā, *a.* knowing how to conduct one's self discreetly.

nīti-vidyā, *f.* knowledge of *nīti* or political and social ethics, esp. as it concerns princes.

nīti-gāstra, *n.* doctrine or science of political and social ethics.

nītha, *m.* a leading; **nīthā**, *n.* (way, and so, like the German *Weise*) a musical air, song. [vñī, 1163a.]

nīrā, *n.* water.

nīrasa, *a.* sapless, dried up; tasteless; insipid, 54¹¹. [nis + rasa, 174, 179.]

nīruj, *a.* without disease; healthy, 22³. [nis + rūj, 174, 179.]

nīla, *a.* dark-colored, esp. dark blue; as *n.* indigo; **nīlī**, *f.* indigo. [hence, through the Arabic *an-nīl*, for *al-nīl*, 'the indigo-plant,' come Eng. *anil* and *aniline*.]

nīla-paṭa, *m.* dark garment.

nīla-varṇa, *a.* blue-colored.

nīlasaṁdhāna-bhāṇḍa, *n.* vat for the mixing, *i.e.* preparing of indigo.

nīlībhāṇḍa-svāmin, *m.* indigo-vat-proprietor.

nīvāra, *m.* wild rice; *sing.* the plant; *pl.* the grains.

nīlā, *see* nīḍā.

√ nu (nāvate; nunāva; ānūṣṭa; nutā; -nūtya). cry aloud; shout; exult; praise. + pra, murmur; hum; *esp.* utter the sacred syllable om.

nū, *adv.* — 1a. now, at once, temporal; — 1b. now, continuative; adhā nu, so now, 79⁸; — 1c. now, introductory, 70¹; — 1d. so then, in encouraging or summoning; — 1e. now, pray, in questions, 5²¹, 7¹⁸, 51²⁰, 74⁸, 78¹²; — 2. asseverative: nakir nu, surely no one or nothing, 73²⁰; mā nū, in order that surely not, 86¹⁰; — 3. *w. relatives*: yā nu, whatsoever, 74²; yān nu, *i.e.* yāt nu, as long soever as, 79¹³. [in V. often nū: cf. *vū*, *vūv*, Lat. *nun-c*, Ger. *nu*, *nun*, AS. *nu*, *nū*, Eng. *now*: see also nāva, nūtana, nūnām.]

√ nud (nudāti, -te; nunóda, nunudé; ānutta [881]; notsyāti, -te; nuttā, nunná; -nūdyā). push; thrust. + parā, thrust away; move from its place.

+ pra, push forward; set in motion.

+ vi, drive asunder or away; turn away, *esp.* from cares, like the Eng. di-vert; amuse. [for mg, cf. also *dis-port* and *s-port*.]

nuda, *a.* dispelling, in *cpds.* [√nud.]

nūtana, *a.* of now; recent; young. [nū, 1245e.]

nūnām, *adv.* now. [nū, 1109.]

nṛ [370, 371^{5, 9, 10}], *m.* man; hero; used also of gods: of the Maruts, 74⁴, 77¹⁸. [cf. *āvr̥p*, stem *āvr̥p*, 'man'; Old Lat. *nero*, stem *nerōn*, 'manly, strong'; Lat. *Nero*.]

nṛ-cákṣas, *a.* men-beholding. [1206⁸.]

√ nṛt (nṛtyati, -te; nanárta; ánartit; nartisyāti; nṛttā; nárтитum; nartitvá). dance.

nṛtī, *f.* dance. [√nṛt, 1155.1.]

nṛ-pa, *m.* protector of men, *i.e.* prince, king.

nṛ-pāti, *m.* lord of men, *i.e.* prince, king. [acct, 1267a.]

nṛmṇā, *n.* virtue, manliness, courage, strength. [fr. nṛ (1224c), as *virtus* fr. *vir*.]

nṛ-ḡaṇsa, *a.* man-cursing; malicious.

netavya, *grdv.* to be carried. [√nī.]

netra, *n.* eye. ['leader,' √nī, 1185a: for mg, cf. *nayana*.]

néd, *adv.* lest, in order that not, *w. accented verb* (595d) in the subjunctive (581c), 84¹⁷. [ná + íd, 1111a².]

nedyā, *grdv.* to be blamed. [√nid, 963d.]

nemī, *f.* felly, rim. [nam, 1155.]

nāirukta, *a.* pertaining to the Nirukta; as *m.* an etymologist. [nīrukta, 1208f.]

nāiṣadha, *a.* pertaining to Nishadha; as *m.* prince of the Nishadhans, *i.e.* Nala. [niṣadha, 1208f.]

nó, *adv.* and not, 21¹⁴; no ced, and if not, see ced. [ná + u.]

nāu, *see* 491.

nāú [361a], *f.* boat; ship. [cf. *vaūs*, Lat. *nāvis*, 'ship'; perhaps AS. *naca*, 'skiff': perhaps 'the swimmer,' √snū, cf. √snā.]

nyag-ródha, *m.* Ficus indica, banyan tree. ['downwards-growing': nyañc (1249a) + rodha.]

nyañc [409b], *a.* directed downwards. [ni + añc, 407.]

nyāyá, *m.* — 1. (that to which a thing goes back, *i.e.*) rule, norm; — 2. (that in which a thing goes, *i.e.*) way; — 3. *esp.* the right way, propriety. [√i + ni, 1148.2.]

nyāyā, *a.* regular, normal, right; -am, *adv.* rightly; properly. [nyāyá, 1211.]

nyāsa, *m.* a putting down, commitment. [√2as + ni, 'throw down.']

1 pá, *vbl.* drinking, in *cpds.* [√1pā, 333.]

2 pá, *vbl.* keeping, keeper, in *cpds.* [√2pā, 333.]

pakṣá, *m.* — 1. wing, 93²; — 2. side, of a door or of the hair of the head; — 3. half, *esp.* of a lunar month, 27¹, 57¹⁹, cf. *kr̥ṣṇa*, *ḡukla*; — 4. side, *i.e.* party, 37¹⁸.

pakṣa-bala, *n.* strength of wing.

pakṣin, *a.* winged, 92¹⁹; as *m.* bird, 2²³. [pakṣa.]

pakṣimṛgatā, *f.* condition of bird or of beast. [fr. **pakṣin** + **mṛga**: 1237, 1252.]

pakṣi-ṣāvaka, *m.* young of a bird; birdling. [**pakṣin**.]

pāṅka, *n.* mud, mire.

pañktī, *f.* set or series or row of five; row in general. [**pāṅka**, 1157.4.]

pañkti-krama, *m.* order of a row; -eṇa, in a row, 39¹⁴.

√ **pac** (**pācati**, -te; **papāca**, **pecé** [794e]; **ápākṣit**; **pakṣyāti**, -te; **páktum**; **pak-tvā**). cook, by baking or boiling or roasting; ripen. [cf. **πέσσω**, 'cook'; **πέπ-ων**, 'ripe'; Lat. **coquo**, 'cook'; borrowed AS. noun **cōc**, Eng. **cook**.]

+ **vi**, cook thoroughly; *pass.* be brought to maturity; ripen (of an action), *i.e.* come to its consequences or issue.

pāṅca [483³], *num.* five. [cf. **πέντε**, Aeolic **πέμπε**, Lat. **quinque**, Goth. **fimf**, AS. **fīf**, Eng. **five**.]

pāṅca-tantra, *n.* Panchatantra, name of a collection of fables. ['having five divisions or books.']

pāṅca-tapas, *a.* having five fires, of an ascetic who sits between four fires, one at each cardinal point, and with the burning sun above.

pāṅcatva, *n.* fiveness; *esp.* dissolution of the body into the five elements (earth, water, fire, air, ether, see **bhūta** and 66⁵N.), *i.e.* death; *w.* gam, die. [**pāṅca**, 1239.]

pāṅca-pada, *f.* -ī, *a.* having (taken) five steps. [accot, 1300.]

pāṅcamā, *f.* -ī, *a.* fifth. [**pāṅca**, 487⁶.]

pāṅca-yāma, *a.* having five courses. [accot, 1300.]

pāṅca-ṣīrṣa, *a.* five-headed. [ṣīrṣan, 1315a.]

√ **paṭ** (**pātáyati**, etc.). split, slit.
+ **ud**, open out.

paṭa, *m.* woven stuff; cloth; garment.

paṭala, *n.* veil; cover. [cf. **paṭa**.]

paṭu, *a.* —1. sharp; and so —2. *fig.* (nearly like Eng. sharp), clever.

√ **paṭh** (**pāṭhati**; **papāṭha**; **paṭhitá**; **paṭh-itrá**; **pāṭháyati**). read aloud, 54²³, 55⁹; recite, 17¹¹; repeat to one's self, study, 22¹¹; *caus.* teach to talk, 19¹⁵.

√ **paṇ** (**pāṇati**, -te; **paṇitá**). —1. bargain; buy; —2. bet, wage, stake, play. [prob. for ***pāl**: cf. **πέρημι** and **πωλέω**, 'sell'; Ger. **feil**, 'for sale, venal'.]
+ **ā**, in **āpaṇa**, 'market'.
+ **vi**, sell.

paṇa, *m.* —1. bargain, stipulation, 45¹⁴; —2. wage, gage, prize; —3. a certain coin, 47¹⁶. [√ **paṇ**.]

paṇí, *m.* —1. bargainer, who gives nought without return; chafferer, haggler, and so —2. niggard; *esp.* one who is stingy towards the gods, an impious person; —3. a malicious demon. [√ **paṇ**.]

paṇḍitá, *a.* learned; *as m.* learned man, *Anglo-Indian* pandit.

paṇḍita-sabhā, *f.* assembly of pandits.

pāṇya, *grdv.* to be bargained for or bartered; *as n.* article of trade. [√ **paṇ**, 963.]

√ **pat** (**pátati**, -te; **papāta**, **petús** [794e]; **ápaptat**; **patiṣyāti**; **patitá**; **pátitum**; **patitvā**; -**pátya**; **pātáyati**, -te). —1. fly; move swiftly through the air; —2. descend, let one's self down; cast one's self at, 26⁸; —3. fall down, tumble down, 34⁸, 40^{2,5}; fall (morally), fall from one's caste; fall down (dead); —4. fall upon, be directed to, 13⁶; —5. fall or get into, 22^{8,9}; —*caus.* cause to fly; hurl (a curse), 49¹¹. [cf. **πέτομαι**, 'fly'; **πίπτω**, 'fall'; Lat. **peto**, 'fall upon, make for, seek': see also **pattra**.]

+ **anu**, fly after, pursue.

+ **ud**, fly up.

+ **sam-ud**, fly or spring up together, 3⁶, 8¹⁴.

+ **ni**, fly down; light, 3⁸; tumble into, 36¹³; *caus.* cause to fall; kill, 32¹¹, 33¹¹.

+ **sam-ni**, fall together, 99²⁰; come together; *caus.* bring together or convene, 9¹⁹.

+ **parā**, fly off, 93¹.

pátatra, *n.* wing. [√ **pat**, 1185d.]

patatrín, *a.* winged; *as m.* bird. [**patatra**.]

pátana, *n.* fall. [√ **pat**.]

pāti [343b], *m.* —1. master, possessor; lord; ruler, 4²; —2. then (like Eng. lord), husband, 9⁷, 89⁵, 86¹⁹, 64¹³. [cf. **πίσις**, 'husband'; Lat. **impos**, stem **im-pot**, 'not

master of'; Goth. *faþs* in *bruf-faþ-s*, 'bridegroom.')

pati-ghnī, *a. f.* husband-slaying. [formally a fem. to *pati-han*, 402.]

patitvá, *n.* condition of spouse; wedlock. [*pati*.]

pati-loká, *m.* husband's place, abode of the husband in the future life.

pati-sthāna, *n.* husband's place.

patisthāniya, *a.* belonging to or in the husband's place; as *m.* husband's representative. [*patisthāna*, 1215.]

pátra, *n.* — 1. feather; wing; — 2. (plumage of a tree, i.e.) leaf — for *mg*, cf. *parṇa*; — 3. a leaf for writing on; a written leaf, 54¹⁹. [*ṽpat*: cf. *πτερόν*, 'wing'; Lat. *penna* and Old Lat. *pesna* (for **petna*), 'wing'; Ger. *Fed-er*, Eng. *feath-er*.]

pattra-ṣāka, *n.* leaf-vegetable, a vegetable consisting chiefly of leaves.

pátnī, *f.* — 1. mistress, lady; — 2. then (like Eng. lady), wife. [fem. to *páti*, just as *πόρνια*, 'lady,' is to *πόρις*.]

patsutaḥ-gī [352], *a.* lying at the feet.

patsutás, *adv.* at the feet. [fr. *patsú*, loc. pl. of *pád*, 1098b.]

path [433], same as *panthan*.

patha, for *path* in *cpds* [1315c].

pathī [433], same as *panthan*.

pathi-rákṣi, *a.* guarding the paths. [*panthan*, 1249a: acct, 1276.]

pathya, *a.* (pertaining to the way, course, or progress of a thing, and so) suitable, wholesome; **pathyā**, *f.* pathway. [*path*, 1212d 1.]

ṽ pad (*pádyate*; *papáda*, *pedé* [794e]; *ápatta* [882]; *patsyáte*, -*ti*; *panná* [957d]; *páttum*; -*pádyā*; *pádáyati*). — 1. go, step, tread, only w. prepositions and in derivatives; — 2. fall, sink down (from fatigue), perish. [connection between 1 and 2 not clear: uncompound verb very rare: see under *pád* and *pádá*.]

+ *ā*, come unto; get into (a condition); esp. get in trouble.

+ *vy-ā*, fall away, perish; *caus.* destroy; kill.

+ *ud*, go forth or out of; come into

existence; be produced; **utpannam an-nam**, food (not cooked for the occasion, but) already on hand, 104¹; **utpanne kārye**, when the emergency has arisen, 38¹⁴; — *caus.* engender, 23⁸; produce; get, 42¹⁷.

+ *praty-ud*, in *ppl.* **pratyutpanna**, ready or on hand to meet an emergency. + *upa*, fall upon; happen, take place, 100¹⁰; come to, get at, reach; **upapanna**, (having gotten at [952²], i.e.) in possession of, endowed with, 1⁴, 2³.

+ *prati*, — 1. step to; enter upon, 66¹⁸; — 2. get into (a condition), 49¹⁵; get at, acquire, attain, 98¹⁰; get back again, 60¹⁷; — 3. go to meet, and so (like the Lat. *ac-cedere*), accede, yield; say yes to; consent, 48¹².

+ *vi*, fall asunder, 93⁹; come to nought, get into trouble.

+ *sam*, — 1. turn out well, succeed, prosper; — 2. become, 45¹², 47¹⁸; — 3. fall together, be united with; **sampanna**, endowed with, 2¹⁰.

pád [391], *m.* foot. [*ṽpad*: cf. *πόδ-α*, Lat. *pēd-em*, Eng. *foot*.]

pádá, *n.* — 1. step, 17²¹, 99²³; — 2. foot-step; — 3. foot, 86⁶; — 4. standing-place, stead, place; home, 56⁴; station, position, 41¹. [*ṽpadá*: cf. *πέδον*, 'ground'; Lat. *op-pedum*, *op-pidum*, 'town, (on or over the field)'; *peda*, 'footprint'; AS. *fæt*, 'step, going, journey,' whence *fetian*, 'go for,' Eng. *fetch*.]

padma, *m. n.* lotus, *Nelumbium speciosum* (not the plant, but the flower, which closes at evening).

padma-garbha, *a.* containing lotuses; Lotus-filled, name of a lake. [see *garbha* 2.]

padma-rāga, *a.* having the color of a lotus; as *m.* ruby. [1296.]

pánthan [433], *m.* road, path, way. [cf. *πάρος*, 'path'; Lat. *pont-em*, 'path, bridge': Eng. *path* and Ger. *Pfad*, if they belong here at all, must be regarded as very early borrowings, fr. the Greek *πάρος*, or poss. from the Scythian.]

pánthā [433⁶], same as *panthan*.

páyas, *n.* milk. [*ṽpī*.]

payo-mukha, *a.* having milk on the face or surface. [payas, 1303.]

pāra [525⁴], *a.* — 1. far, distant, more distant, further off, 86⁴; — 2. following, later, future; — 3. being beyond, surpassing, summus; chief, 68⁷; best, 36¹⁰; utmost, 1¹³; greatest, 44¹⁷; highest, 103¹¹; *at end of cpds* [1302b], having ·· as chief thing, given over to ··, devoted to ··; — 4. *a. and subst.* other, 64¹³; *eka* ·· **para**, the one ·· the other, 53¹⁹; another, 30²²; strange, hostile; stranger, 24⁶; foe, 29¹⁰, 37¹⁹. [√2pr, 'bring across'; cf. πέπα, 'beyond'; Lat. *peren-die*, 'the day after,' i.e. 'day after to-morrow'; Eng. *far* and *fore*.]

para-dāra, *m. pl.* another's wife.

para-dravya, *n. pl.* another's property.

para-pakṣa, *m.* party of the foe.

para-patnī, *f.* wife of a stranger.

param, *adv.* beyond; *w. abl.* [1128], after, 60²⁰. [pāra, 1111c.]

paramā [525⁸], *a.* — 1. farthest, extreme, last; of heaven, highest, 83¹³; *so* 85³; — 2. chiefest, 29¹; supreme; most excellent, 15¹⁷; *at end of cpds* [1302b], having ·· as supreme object, devoted to ··; — 3. *advly in cpds, before an adj.* [1279], highly, exceedingly. [pāra, 474.]

parama-ṣobhana, *a.* exceedingly beautiful.

paramāṅganā, *f.* most excellent woman. [aṅganā.]

parameṣvara, *m.* supreme lord. [īṣvara.]

parame-ṣṭhīn, *a.* standing in the highest place; supreme, as epithet of Prajāpati. [parame (1250c) + sthīn, 186.]

para-loka, *m.* the other or future world.

parās, *adv.* far; in the distance; beyond; *w. advly used instr.* [1127] enā, beyond here, i.e. beyond, RV. x. 125. 8. [see pāra.]

parāstāt, *adv.* beyond; afterwards, at the end. [parās, 1100b.]

paras-para, one another; **parasparam** and **parasparatas**, *adv.* with one another; mutually. [an agglomeration (1314c) of paras (nom. s. m. of para) and para: the

syntactical forms sometimes correspond to the logical relation of the two parts — so, e.g., in **parasparam** nindanti, 'they scold, the one the other' — but have come to be stereotyped and used often where the logical relation would require other case-forms: cf. **anyonya**.]

parasparādin, *a.* devouring one another. [ādin.]

pārā, *adv.* to a distance, away, forth. [cf. *παρά*, *w. gen.*, 'away from, from beside'; Lat. *per* in *per-ire* and Ger. *ver* in *ver-gehen*, 'pass away, perish'; Eng. *for* in *for-bear*, 'hold off from'.]

parākrama, *m. s. and pl.* bold advance; courage; strength. [√kram + parā.]

parāṇ-mukha, *a.* having the face averted; turning the back upon, avoiding. [parāṇc, 1249a, 217, 161.]

pārāṇc [409a], *f.* pārācī, *a.* directed away; averted; turning the back. [parā + āṇc, 407.]

parārtha, *m.* the sake of others; -am, -e, *adv.* for others. [artha, 1302c4.]

parāvāt, *f.* the distance. [parā, 383d1, 1245f.]

pāri, *adv.* around; *prep. w. abl.:* from around, 87⁸; from, 75¹⁵. [cf. περί, 'around'.]

parigha, *m.* iron bar for locking a gate. [√han + pari, 1143c, 333: for mg. cf. Ger. *Schlag*, 'coach-door,' and *schlagen*, 'strike': force of prep. unclear.]

parighopama, *a.* like iron bars. [upamā, 334².]

pari-jana, *m.* the surrounding folk, περίστολοι; retinue. [1289a.]

pari-jāta, *a.* completely grown. [1289a.]

parineya, *grdv.* to be led around. [√ni + pari.]

parityāga, *m.* relinquishment. [√tyaj + pari.]

paridevita, *n.* lament. [√2dīv, 'lament,' + pari, 1176a.]

paridhi, *m.* (a put-around, i.e.) enclosure, fence, protection, 86¹²; *in the language of the sacrifice*, the three green sticks laid about the altar fire and supposed to hold it together, 105¹³. [√1dhā, 'put,' + pari, 1155. 2e.]

paripanthin, *a.* besetting the path; as *m.* waylayer. [pari + panthan, 1310a and c end.]

paribhū [352], *a.* being around, encompassing. [√bhū + pari, 323.]

pari-vatsarā, *m.* a full year. [1289.]

parivartin, *a.* turning round, circling, constantly returning into itself. [√vrt + pari.]

parivāra, *m.* that which surrounds, i.e. retinue. [√1 vr̥, 'cover,' + pari.]

parigr̥it, *f.* (encloser, i.e.) one of the little stones by which the sacrificial altar is surrounded. [√gr̥i + pari, 'enclose': 383b.]

parisamkhyā, *f.* complete tale or enumeration; sum. [√khyā + pari-sam.]

paruṣā, *a.* knotty, rough, harsh. [parus, 1209b.]

pārus, *n.* knot; joint, of a plant or of the body. [perhaps 'a fullness,' √1 pr̥, 'fill': cf. pārvan.]

paróḥṣa, *a.* beyond the eye, out of sight, invisible; -e, *adv.* [1116], behind one's back. [for paro 'ṣa, i.e. parás + akṣā, 'eye': 1310a.]

parokṣārtha, *m.* invisible thing, the invisible. [ārtha.]

parkaṭī, *f.* waved-leaved fig-tree, *Ficus infectoria*.

parṇā, *n.* —1. wing; plume, feather; —2. leaf —for *mg*, cf. *pattā*. [√spr̥ (1177a), see under √sphur: cf. Lithuanian *spārna*, 'wing'; Ger. *Farn*, Eng. *fern*, so called (like *περίς*, 'fern,' —cf. *περόν*, 'feather,') from its feathery fronds.]

parýālocana, *n.* deliberation; -ā, *f.* plan, consilium. [√loc + parý-ā, 1150.2a².]

pārvata, —1. *a.* consisting of knots or ragged masses, used of a mountain, giri; as *m.* —2. mountain, 27⁶, 92¹⁰; hill; —3. cloud-mountain, 70²; —4. rock or boulder, 86¹¹; —5. Parvata, name of a Rishi, companion of Nārada (*q.v.*), 5⁹. [fr. pārvan, cf. 1245c: cf. Παρβάτι (**parvati*), sc. πόλις, i.e. 'Hil-ton.']

parvata-kandara, *n.* mountain-cave.

parvata-ḡikhara, *m. n.* hill-top.

parvatopatyakā, *f.* mountain-lowland, lowland by a mountain range. [upat-yakā.]

pārvan, *n.* knot, joint. ['fullness,' √1 pr̥, 'fill,' 1169.1a: cf. pārus.]

pārṣu, *f.* rib; sickle.

√ **palāy** (palāyate; palāyām cakre; āpalāyīṣṭa; palāyisyāti, -te; palāyita; palāyitum; palāyya). flee; depart, cease, 40¹⁰. [quasi-root fr. √i, 'go,' + parā, 'away,' see 1087c and c²: quite different is √pālāya, 'protect.']

palāyana, *n.* flight. [√palāy.]

pāvana, *n.* instrument for purifying; winnowing-fan. [√pū, 1150.]

√ **lpaç**, *orig.* spaç (pāgyati, -te; in *Veda*: paspaçé; āspaṣṭa [834c]; spaṣṭā; later: dadārça, etc.). —1. see; —2. perceive; behold; —3. look; —4. look on, 39⁷; gaze, 13⁷; —5. (see, i.e.) experience, 20¹⁰, 35¹; —6. look upon, 21²³, 40¹⁵; consider as; —7. see with the spiritual eye (as seers and poets), 94⁹. [for the initial s, see the perfect and vi-spaṣṭa: cf. σκέπ-τ-ομαι, 'look about'; Lat. *specio*, 'behold'; Ger. *spähen*, 'spy,' Old High Ger. *spehōn*, whence, through Old French *espier*, the Eng. *espy*, and shortened *spy*.]

+ **anu**, look along or spy out (e.g. a path for some one, i.e.), disclose or show, 83⁷.

+ **vi**, see in places apart, distinguish, see clearly; vi-spaṣṭa, clear.

√ **2paç**, fasten, bind, in *derivs*, see paçú, pāça. [cf. πάσσαλος, **pak-jalos*, 'peg'; Lat. *pac-iscor*, 'bind myself, agree'; *pax*, 'agreement, peace'; *pang-ere*, 'make fast,' *pac-tum*, 'agreed upon'; Goth. *fah-an*, AS. *fōn*, **fōh-an*, 'fasten on, take hold of'; Eng. verb *fang*, 'seize,' noun *fang*, 'seizing-tooth'; connection of *fang-er* ('grasper, holder?'), doubtful: cf. also Goth. *fugrs*, 'fitting,' AS. *feogr*, Eng. *fair*; AS. *ge-fugan*, Eng. *fast*, Ger. *fügen*, 'fit together,' trans., and Eng. *fadge*, 'fit together or agree,' intrans.]

paçú, *m.* cattle, 90² — a single head or a herd; domestic animal (*opp.* to *mṛga*, 'wild beast'), 67²; esp. beast for sacrifice, 101⁶. [prop. 'tethered (beasts),' √2 paç, 'fasten': cf. Lat. *pecu*, Ger. *Vieh*, 'cattle,' AS. *feoh*, 'cattle, property,' Eng. *fee*, *orig.* 'property,' then 'payment.']

paṇu-ghna, *a.* slaying cattle; *as m.* cattle-slayer.

paṇu-tīp, *a.* cattle-stealing. [vbl of √2 tīp.]

paṇu-bandhā, *m.* animal sacrifice. [binding of beast' to sacrificial post.]

paṇumānt, *a.* rich in cattle. [paṇu, 1235 and b.]

paṇu-roman, *n.* a hair of an animal.

paṇu-vadha, *m.* slaughter of animals.

paṇcā, *a.* hinder; later; west; paṇcāt, *as adv.* [1114c]: —1. behind; after, 39²³; —2. later, afterwards, 29¹⁷, 38⁴; thereupon, 36¹³, 39¹⁷, 40¹²; paṇcāt, *as prep. w. gen.* [1130]: —3. after, 51²; —4. to the west of, 98¹⁷, 100¹⁷, 105¹⁰. [paṇcā is an inorganic transfer-stem (1209a) fr. paṇcā, q.v.]

paṇcā, *adv.* behind; later; west. [adverbially accented instr. — instead of paṇc-ā, i.e. pás-(a)c-ā, 1112e — fr. *pás-añc (407): with pas cf. Lat. *post-terus*, 'later,' etc.]

paṇcāt, *see* paṇcā.

paṇcima, *a.* last, 52¹⁶; westerly. [paṇca: cf. 1224a and b.]

√ 1 pā (pībati, -te [671, 749]; papāu, papé; ápāt; pāsyāti, -te; pītā [954c]; pātum; pītṛvā; -pāya, -piya). drink. [cf. πέ-πω-κα, 'have drunk'; Πῖ-σα, 'The Burn, The Fountain'; Lat. *pō-tus*, 'drunk'; *bībo*, *pi-b-o, 'drink'.]

√ 2 pā (pāti; ápāsīt; pātum). protect; keep; *for so-called caus., see* pālāya. [cf. πέ-πᾱ-μαι, 'have kept, possess'; πᾱ-υ, 'herd'; Lat. *pa-sc-o*, 'keep, pasture'; *see* go-pā.]

+ pari, protect around.

1 pā, *vbl.* drinking, *in cpds.* [√1 pā.]

2 pā, *vbl.* keeping, keeper, *in cpds.* [√2 pā.]

pāṇsú, *m. pl.* dust.

pāka, *a.* —1. of a calf, young; —2. simple. [lit. 'sucking,' √1 pā, 'drink'.]

pāka-dūrvā, *f.* young millet-grass. [pāka + dūrvā: acct, 1280².]

pāṭala, *a.* pale red; *as m.* Bignonia suaveolens.

pāṭali, *f.* Bignonia suaveolens or trumpet-flower. [cf. pāṭala.]

pāṭali-putra, *n.* Pāṭaliputra, capital of Magadha, at the old confluence of the

Sone (ḡoṇa) and Ganges, the Παλιβοθρα of Ptolemy, 17⁹ n.

pāṭavā, *n.* sharpness; cleverness. [paṭu, q.v.: 1208c.]

pāṇī, *m.* hand. [prob. for *palni: cf. παλάμη, Lat. *palma*, AS. *folm*, 'palm, hand': radically akin is AS. *fēl-an*, Eng. *feel*.]

pāṇi-grāha, *m.* hand-grasper, *i.e.* (*see* 89⁵ n.) husband.

pāṇḍava, *m.* descendant of Pāṇdu. [pāṇ-du, 1208c.]

pāṇḍitya, *n.* learning, erudition. [paṇ-ditā.]

pāṇḍú, *a.* whitish, pale; *as m.* Pāṇdu, name of a prince of the Lunar Race.

pāṇḍu-nandana, *m.* son of Pāṇdu.

pāṇḍu-varṇa, *a.* pale-colored.

pāta, *m.* fall. [√pat.]

pātaka, *a.* causing one to fall (from caste); *as n.* crime. [fr. caus. of √pat.]

pātra, *n.* —1. instrument of drinking, cup; vessel; —2. *in general*, utensil (cf. bhāṇḍa), 102¹¹; —3. *fig., as in Eng.* (cf. sthāna 5), a fit vessel or worthy person, 22⁵; pātrī [364], *f.* sacrificial vessel. [√1 pā, 'drink,' 1185a: cf. 362b².]

pāda, *m.* —1. foot; leg, 26¹⁶; —2. limb of a quadruped, *i.e.* quarter (*as, conversely, in Eng., quarter means 'fourth part of a quadruped, including a leg'*); *then* quarter (of anything); —3. *esp.* quarter of a (four-versed) stanza, verse; *then* verse (even of a three-versed stanza), 60¹²; —4. (foot of a heavenly body, *i.e.*) ray, beam—*see* 2 kara. [transition-stem (399) fr. pād, acc. pād-am, to which, as if it were pāda-m, is formed the nom. pāda-s, etc.]

pāda-pa, *m.* plant, *esp.* tree. [lit. 'drinking with its foot, *i.e.* root'.]

pāda-rajās, *n.* foot-dust.

pādika, *a.* amounting to or lasting one fourth (of a time). [pāda.]

pādukā, *f.* shoe, slipper. [cf. pād, 'foot'.]

pāna, —1. *n.* the drinking (*esp.* of strong drink); —2. *perhaps as vbl adj.* drenching, *i.e.* trāṅkend. [√1 pā, 'drink,' 1150.]

pāṇiya, *grdv.* to be drunk, for drinking; as *n.* drink; water. [√1pā, 'drink,' 965: prop. fr. pāna, 1215b.]

pāṇiya-varṣa, *m.* water-rain, down-pour of water.

pāntha, *m.* wayfarer; viātor. [pānthan, 1208a² end.]

pāpā, *a.* bad; evil; as *m.* bad fellow, 46¹⁹; as *n.* trouble; harm, 26³; evil (deed), 27².

pāpa-karman, *a.* of evil deeds; as *m.* villain.

pāpa-ḡila, *a.* having evil as one's nature, prone to evil.

pāpīyāns, *a.* worse; very bad. [pāpa, 466.]

pāpmān, *m.* evil; sin, 93¹¹. [cf. pāpa.]

pārā, *n.* the further bank or bound. [√2pr, 'bring across.']

pārameḡvara, *a.* of the supreme lord (Ḡiva). [parameḡvara.]

pāruṣya, *n.* harshness, *esp.* of speech. [paruṣā.]

pārthiva, *a.* of or belonging to the earth; as *m.* king. [prthivī, 1208d.]

pārthiva-sutā, *f.* king's daughter.

pārthivendra, *m.* most excellent of kings. [indra.]

pārḡvā, *n.* —1. side; and so —2. as in *Eng.* immediate neighborhood. [pārḡu, 'rib,' 1208c: so French *côté*, 'side or ribbed part,' Medieval Lat. *costatum*, fr. Lat. *costa*, 'rib.']

pāla, *m.* protector. [√2pā, 'protect,' 1189.]

√ pālaya (pālāyati). be protector; protect; keep. [pāla, 1042f: acct, 1067: quite different is √palāy, 'go away.' + pari, protect around.]

pāvakā, *a.* pure; clear; bright. [√pū, 1181b and a: cf. ḡvāpada.]

pāvana, *a.* purifying; freeing from sin. [√pū, 1150b.]

pāḡa, *m.* bond; snare; trap. [√2paḡ, 'fasten.']

√ pi, same as pī.

pīḡa, *a.* reddish brown.

pīḡalā, *a.* reddish brown. [pīḡa, 1227.]

pīḡjūla, *n.* tuft of stalks; grass.

pīḡḡa, *m.* —1. lump; ball; lump (of earth), 98⁸; —2. *esp.* lump or cake of meal offered to the Manes; —3. mouthful, 65⁶; pīḡī, *f.* meal-cake.

pītāmahā, *m.* father's father, grandfather; great father. [pitā (nom. s. of pitṛ) + maha, 1314c and d.]

pitṛ [373], *m.* —1. father; —2. *pl.* father and his brothers (cf. French parent, 'relative'), 61¹⁷; —3. *pl.* the fathers, spirits of the forefathers, the Manes, 67¹⁶, 83¹³, etc. [origin unknown, see 1182d: cf. *πατήρ*, Lat. *pater*, Eng. *father*.]

pitṛtas, *adv.* on the father's side. [pitṛ, 1098b.]

pitṛ-mitra, *n.* father's friend.

pitṛ-yajñā, *m.* sacrifice to the Manes. [yajñā.]

pitṛvya, *m.* father's brother, patruus. [pitṛ, 1228c: cf. *πάτριος*, Lat. *patruus*, AS. *fædera*, 'father's brother.']

pītrya, *a.* of one's father; of (our) fathers, 78¹³; of or belonging to or sacred to the Manes. [pitṛ, 1212b: cf. *πάτριος*, Lat. *patrius*, 'of one's father.']

√ pinv (pīnvati; pipīva; pinvitā). cause to swell or stream. [√pī or pi: 749, 749b, 716.]

pipāsā, *f.* desire to drink, thirst. [fr. desid. (1026) of √1pā, 'drink': 1149⁴.]

pipilā, *m.* ant. [perhaps for *pipīḡa, 'pressed in or constricted in the middle,' √pīḡ.]

√ piḡ (piḡcāti, -te [758]; pipēḡa, pipiḡé; piṣṭā). adorn. [cf. *ποικίλος*, AS. *fūh*, 'many-colored'; Lat. *pic-tor*, 'painter.']

piḡāḡa, *a.* reddish brown. [√piḡ.]

piḡācā, *m.* one of a class of demons (perhaps personifications of the ignis fatuus); goblin.

piḡuna, *a.* backbiting, slanderous. [cf. *πικρός*, 'bitter.']

√ piṣ (pināṣṭi; pipēṣa, pipiṣé; āpiṣat; peḡyāṭi; piṣṭā; pēṣtum; piṣṭvā; -piṣ-ya). crush; grind, 47⁵; mill. [cf. Lat. *pīnsere*, *pīsere*, 'crush': of doubtful kinship is *πίσσα*, 'pound, husk.']

+ sam, crush together or to pieces.

piṣṭā, *ppl.* milled; as *n.* meal. [√piṣ: for the mgs, cf. piṣ, piṣṭa, and *molere*, *mola*, with *mill*, *meal*.]

piṣṭa-paṇu, *m.* effigy of a sacrificial beast made of meal.

√ pī or pyā (pyāyate [761d1]; pīpāya [786³], pipyās; āpyāsīt; pītā, pīnā). swell; overflow. [hence pī-van, pī-av, 'fat.']

pīṭha, *n.* —1. seat; —2. pedestal (of an image of a god).

pīṭha-cakra, *n.* seat-wagon; wagon with a seat.

√ pīd (pīdayati [1041²]; pīdayām āsa; pīditā; pīdayitum; pīdayitvā; -pīdya). press; oppress, pain. [for *pīzd, *pīsd, 198b³; cf. vpiṣ.]

+ ā, press out, 103²⁰.

pīḍā, *f.* pain, ache. [√pīd, 1149³.]

pīnā, *a.* thick, brawny. ['swollen,' ppl. of vpi, 957a.]

pīvas, *n.* fat. [√pī: cf. pīap, i.e. pī-Fap, 'fat.']

pūms, *same as* pūmāns.

puṭa, *m. n.* fold; cavity; nose (of a basket). [for *pūta: cf. -πλασιος, *πλτος, in δι-πλασιος or δι-παλτος, Eng. two-fold.]

pūnya, *a.* prosperous; happy; lucky, faustus, auspicious, 12¹³, 59^{1,10}; right, good; as *n.* good work; *sing. collectively*, good works, 28¹⁷; merit (from good works). [perhaps fr. vpuṣ.]

pūnya-gandha, *a.* of good or pleasant smell.

pūnya-pāpa, *n. pl.* good and bad deeds. [1253a.]

pūnya-çloka, *a.* of good fame; as *m.* Pūnyaçloka, epithet of Nala.

puttikā, *f.* white ant. ['the doll-like insect': for putrikā.]

putrā, *m.* —1. son; child, 98²⁰; —2. whelp; —3. shortened form for Putraka as proper name.

putraka, *m.* —1. little son (as term of endearment), boy; —2. Putraka, otherwise Putra, name of the founder of Pātali-putra-pura, 45²; —putrikā, *f.* [1222d], daughter; doll (of wood or lac). [putra.]

putra-dāra, *n.* son and wife. [1253b.]

pūnar, *adv.* —1. back; home; *w.* ā-gam, go back, 4³, 41¹⁸; so ā-j, 83¹⁴; *w.* vac, reply, 19¹⁹; —2. again, 8³, 40²¹; anew; punaḥ punar, again and again, 2¹⁷;

punar, *equiv. to* punaḥ punar, 4¹³; —3. *continuative*, again, further, 29¹¹; moreover, 16⁸, 57²¹; besides or in turn, 10¹⁰; kim punas tu, but what besides, how much more, a fortiori, 17¹⁵; longer, 84³; —4. but, 46^{2,19}; on the other hand, 20¹⁷. [cf. the similarly connected notions of iteration and opposition shown by πάλιν, Eng. again and against, Ger. wieder and wider.]

punar-garbhavatī, *a. f.* again pregnant.

punar-janman, *n.* re-birth.

punaḥ-sarā, *a.* coming back (as a ghost from the other world—*exactly like the French revenant*), and so ghostly, uncanny. [punar, 178.]

pūmāns [394], *m.* man; a male, 59⁷; *opp. of* strī, e.g. 104⁹; pumānsaḥ putrās, male children, 98²¹.

1 pūr, *f.* fullness. [√1pr, 'fill.']

2 pūr [392], *f.* stronghold; castle; fortified town. [cf. πόλις, 'city.']

pura, *n.* stronghold; fortified town; city. [2pūr, 399.]

puramḍhi, —1. *a.* courageous, high-spirited, exalted; —2. *as m.* perhaps as name of a god, Purandhi; —3. *as f.* exaltation.

purās, *adv.* in front, forward, before; at first, 54¹⁸; compounded [1078⁶] esp. *w.* kr and dhā: *w.* kr, put in front, appoint; *w.* dhā, put in front or in charge, esp. of the priestly duties. [see pra: cf. πᾶpos, 'before.']

puras-kārya, *grdv.* to be appointed or commissioned, praeficiendus. [see puras + kr: also 963b and 171⁸.]

purāstāt, *adv.* —1. before; in the front, 85¹⁸; —2. previously, afore, 98⁶, 101^{11,13}; —3. before, i.e. (see prāñc) eastward; —4. *prep. v. gen.* [1180], before, in the presence of, 20¹. [puras, 1100b.]

puraḥ-sarā, *a.* going before; as *m.* fore-runner; at end of cpds [1302c2], having .. as forerunner, i.e. accompanied by ..; ..-puraḥsaram, *adv.* with .. or after ..

purā, *adv.* formerly, 46², 79¹⁴; once upon a time, 38⁹, 48²¹; *prep. w. abl.* [1128], before, 95¹⁷, 104¹⁹. [see prā.]

purāṇá, *a.* former, belonging to old times; *as n.* things of the past; tale of old times, *λόγος and μῦθος*. [purā, 1245d.]

púriṣa, *n.* crumbling earth, *as opp. to* fluids; rubble; loose earth. ['fillings or heaps,' fr. *√1pr*, in the sense 'fill, i.e. heap': 1197b.]

purá, *a.* much, many. [*√1pr*, 'fill,' q.v.: cf. *πολύ*, *AS. fela*, 'much, many.']

purutrā, *adv.* in many places. [puru, 1099.]

púruṣa, *m.* —1. man; —2. (*as in Eng.*, man, i.e.) servant; —3. the personal and life-giving principle in man and other beings, soul, spirit; *then* —4. personified *as* The Supreme Spirit, Soul of the Universe, 57^s.

puruṣa-kāra, *m.* deed of a man, human effort, *as opp. to* dāiva, 'fate.'

puruṣa-siṁha, *m.* man-lion, stout-hearted man.

purūci, *a. f.* many, abundant; long. [formally fem. to a stem *puru-ác, 'directed or reaching in many ways, abundant': cf. 407.]

puro-gama, *a.* going before; *as m.* leader; *at end of cpds* [1302c2], having . . . as leader, accompanied by . . . [puras.]

puro-gavá, *m.* fore-bull, and *so*, generalized (see gó4), leader; *purogaví*, *f.* leader. [puras.]

puró-hita, *ppl.* set before or in charge (*esp.* of priestly service); *as m.* priest, house-priest of a prince. [see puras with dhā.]

pulkasa, *m.* one of a despised mixed caste.

√ **puṣ** (*púṣyati*, -te; *pupóṣa*; *ápuṣat*; *puṣtá*). —1. thrive; bloom; —2. *trans.* cause to thrive; develop; unfold, display, 78⁴.

puṣka, bloom, *a word assumed as probable on account of* púṣpa, 'bloom,' púṣkara, 'lotus blossom,' and **puṣkalá**. [√puṣ, 1186².]

puṣkalá, *a.* abundant. [prob. 'blooming,' fr. *puṣka, 1227.]

puṣtá, *ppl.* having thrived; strong; fat. [√puṣ, 955².]

puṣtāṅga, *a.* fat-limbed. [āṅga.]

puṣṭi, *f.* thrifty growth; prosperity. [√puṣ.]

púṣpa, *n.* bloom; flower. [poss. for *puṣka, q.v.: cf. 1201² end.]

puṣpa-danta, *m.* Pushpadanta or Flower-tooth, name of an attendant of Śiva, see 53³ n.

puṣpāmoda, *m.* fragrance of flowers. [āmōda.]

pustaka, *m. n.* manuscript; book.

√ **pū** (*punāti*, *punité*; *pávate*; *pupáva*; *ápāvit*; *pūtá*; -*pūya*). —1. make clear or bright; purify; *καθαίνειν*; *pūtá*, pure; —2. *mid.* clear itself, flow clear. [cf. *πύρ*, *Eng. fire* (*τὸ πῦρ καθαίρει*): *w.* *pūtá*, cf. *Lat. pūtus*, 'clear,' *pūrus*, 'pure.']

+ **sam**, purify, clean.

pū, *vbl.* purifying, in *cpds*.

pūga, *m.* betel-palm, Areca Catechu; *as n.* betel nut.

√ **pūj** (*pūjáyati*, -te; *pūjayiṣyáti*; *pūjitá*; -*pūjya*). honor.

+ **abhi**, do honor to.

pūjanīya, *grdv.* to be honored. [√pūj, 965.]

pūjā, *f.* honor.

pūjya, *grdv.* to be honored. [√pūj, 963d.]

pūrṇá, *ppl.* filled; full. [*√1pr*, 'fill,' 957b: cf. *Goth. fulls*, *Eng. full*.]

pūrṇá-māsa, *m.* full moon and the full-moon sacrifice.

pūrtá, *ppl.* filled; bestowed, fulfilled; *as n.* [1176a], fulfilment; reward; merit. [*√1pr*, 'fill,' 242.]

pūrva [525⁴], *a.* being before in place or time: —1. east (cf. *prāñc*); —2. prior; preceding, 86¹³; *pūrva* . . . *uttara*, former . . . latter, 21⁸; ancient, 57⁶; of old time, 69³, 83¹⁰; first spoken, 60²; *w. past pass. ppl.* [1291]: *drṣṭa-pūrva*, seen before; *pūrvam*, *adv.* before; beforehand, 60⁹; previously, already, 7²¹, 25¹⁷; in former times, 48¹; long ago, 46³; first, 103⁶; *pūrvam* . . . *uttaram*, first . . . last, 104¹²; —3. *at end of cpds*, (having . . . as preceding thing, i.e.) accompanied by . . . or simply with . . ., 8²¹. [connected w. *puras* and *pra*.]

pūrvaka, *f.* [1222d] -ikā, *a.* —1. preceding; —2. *used like* pūrva 3. [pūrva, 1222c and 1307.]

pūrva-janman, *n.* former birth, previous state of existence.

pūrvākṣara, *a.* with the preceding letter. [akṣara.]

pūrvyā, *a.* ancient. [pūrva, 1212c.]

pūśān [426a], *m.* Pūshan, a Vedic divinity, keeper of flocks and herds, and bringer of prosperity. [vpuṣ, 1160c.]

√ 1pr (prṇāti; pūryate; pūrṇā [957b]; *pass.* pūryāte; pūrāyati, -te; etc.). fill; bestow abundantly; sate; pūryate, becomes sated [see 761b]; *caus.* [1041²], fill; make a thing (*acc.*) full of (*gen.*), 102¹⁸. [for treatment of root-vowel, see 242: cf. -πί-πλη-μι, Lat. *plēre*, 'fill'; *po-pul-us*, 'folk'; Eng. *fol-k* (doubtful): see also pūrṇā and √prā.]

+pra, *intrans.* prapūryate, becomes sated.

+sam, *intrans.* sampūryate, becomes full; sampūrṇa, full.

√ 2pr (piparti; pārāyati, -te; etc.). *pass.* *trans.*; bring across. [cf. *περάω*, 'pass over, cross'; *πόρος*, 'passage, i.e. ford, ferry, bridge'; Lat. *por-ta*, 'gate'; Eng. *fare*, 'get on'; *ferry*, *for-d*; Avestan *peretu*, 'bridge,' and *Εὐ-φράτης*, 'the well-bridged (stream)'; also *Βόσ-πορος* and *Ox-ford*.]

+ati, bring across.

√ 3pr (prṇōti; prṭā; priyate; pārāyati). be busy; *only w. ā*, see 773.

+ā, in āprta, busied.

+vy-ā, in vyāpriyate, is busied.

√ prc (prṇākti, prṇktē; papārca; āprākṣit, āprkta [882]; prktā; preyāte). fill; mix; put in connection with. [perhaps connected w. √1pr, 'fill'.]

+upa, put one's self close to, be near.

pṛt, *f.* fight, battle.

pṛtanā, *f.* battle. [cf. pṛt.]

√ prtanāya (prtanāyāti). fight; *present ppl.* fighting; *as subst.* enemy. [prtanā, 1060.]

√ prṭanya (prṭanyāti). fight; attack; *present ppl.* fighting; *as subst.* enemy. [prtanā, 1059d.]

√ prth, *collateral form of* prath, *in derivs.*

prthā, *m.* the flat of the hand, *πλατεια*. [√prath, 241.]

pṛthak, *adv.* separately, 105¹⁶; severally, 65⁴; for one's self, 64⁸. [perhaps 'directed widely (apart)': cf. prth and see 1111d.]

prṛthivī, *f.* the earth *as* the wide and broad. [fem. to prthū, 344², and standing for prthvī, *as* the metre shows it is to be pronounced at 92¹⁰: for mg, cf. mah-ī, s.v. mäh.]

prṛthivī-kṣit, *a.* earth-ruling; *as m.* prince.

prṛthivī-pati, *m.* lord of the earth, king.

prṛthivī-pāla, *m.* keeper of the earth, king.

prthū, *f.* prthvī, *a.* wide, broad. [√prath, 241: cf. *πλατύς*, 'wide': akin are Old Eng. *flape*, Ger. *Fladen*, 'broad, thin cake,' Old High Ger. *acc. s. fladon*, 'sacrificial cake,' whence, through French *flan*, 'flat cake,' comes the Eng. *flawn*, 'flat custard or pie': √prath has no connection w. AS. *brād*, Eng. *broad*.]

pr̥c̥ni, *a.* speckled; dapple, *esp.* of kine; *as f.* Priçni, mother of the Maruts. [cf. *περκνός*, 'dark colored'; Old High Ger. *forhana*, whence Ger. *Forelle*, 'trout'.]

pr̥ṣad-ājyā, *n.* speckled butter, ghee clotted with curds. [pr̥ṣant.]

pr̥ṣant, *a.* speckled. [450c.]

pr̥ṣthā, *n.* —1. back, of an animal; —2. the upper side, surface; —3. top, of a hill or palace. [cf. Ger. *First*, 'ridge of a house'; AS. *first-hrōf*, 'ridge-pole': observe that *vāros* has mgs 1, 2, and 3, that Lat. *tergum* has mgs 1 and 2, and that Eng. *ridge* has mgs 1 and 3.]

pr̥ṣthātās, *adv.* a tergo, from behind; with the back, with averted face, 30¹⁷. [1098c⁸.]

pr̥ṣtha-māṇsa, *n.* back-flesh; *w. khād*, in double sense, bite the back-flesh and back-bite.

peya, *n.* a drinking. [√1pā, 'drink,' 1213c.]

pāiṣāca, *f. -ī, a.* of the goblins. [piṣācā, 1208f.]

pāiṣunya, *n.* slander. [piṣuna, 1208f.]

póṣa, *m.* thriving, development; welfare. [√puṣ.]

pāúmsya, *n.* manliness; manly deed. [pums, 1211².]

pāuruṣá, *n.* manliness; manly deed. [pūruṣa, 1208f.]

√pyā (pyāyate [761d1]; ápyāsīt [882]; pyātá). swell; overflow. [a collateral form of √pī, q.v.]

+ ā, become full of or rich in.

prá, *prep.* forward, onward, forth, fore. [cf. πρῶ, 'before'; Lat. *prō*, later *prō*, 'before'; Eng. *fore*: see also the following articles, and purás, purá, and pūrva.]

prakaraṇa, *n.* treatment; discussion; subject of discussion, what's being talked about. [√1kr, 'do, put,' + pra.]

prakarṣa, *m.* (preference, advantage, i.e.) superiority. [√kṛṣ, 'draw,' + pra: for mg, cf. Eng. *pre-ference*; also Ger. *Vor-zug*, 'preference, advantage,' with *vor-ziehen*, 'draw forward, prefer.']

prakāśá, *a.* shining out, clear; open; -am, *adv.* openly, aloud. [√kāṣ + pra.]

prakṛti, *f.* that which one pre-supposes (voraus-setzt), i.e. the original or natural form or condition; nature. [√1kr, 'do, set,' + pra.]

prakopa, *m.* a boiling with rage; anger. [√kup + pra.]

prage, *adv.* early in the morning.

pracṛtta-ḡikha, *a.* with loosened braids or flowing hair. [ḡikhā.]

práçetas, *a.* knowing, wise. [√cit + pra, cf. 1151.2b.]

√prach (prachāti, -te; papraccha [794c]; áprākṣīt; prakṣyāti; prṣtá; práṣtum; prṣtvá; -pṛechya). ask; ask after, inquire about; ask some one (*acc.*) about something (*acc.*), 61⁷. [true root-form praç (see 220, 241, and √vrçç), orig. *prk: cf. θεο-πρόν-ος, 'asking the gods'; Lat. *prec-es*, 'prayers,' *proc-us*, 'suitor'; Old High Ger. *frāh-ēn*, Ger. *frag-en*, 'ask': *prachāti* is a *sk*-formation (*prk-sketi), cf. Lat. *poscit*, **porc-scit*, Old High Ger. *forskōt*, **fōrk-skōt*, 'asks for,' Ger. *forscht*, 'inquires into.']

+ pari, ask.

+ vi, find out by inquiry.

+ sam, *mid.* consult with, converse or talk with.

prajā, *f.* —1. procreation; —2. offspring, children, descendants; —3. creatures, 57¹; *esp.* —4. folk, subjects, of a prince, 16⁵. [√jan or jā + pra, 1147.]

prajā-kāmá, *m.* desire for offspring. [prajā + kāmā, 1264: *acct*, 1267.]

prajā-kāma, *a.* possessing *prajākāmá*, i.e. desirous of offspring, 93⁶, 1¹². [1296, 1295.]

prajā-pati, *m.* —1. lord of creatures; —2. genius presiding over procreation, 89¹⁰; —3. lord of creatures, i.e. creator or *Prajāpati*, 60¹⁰, see note. [*acct*, 1267a.]

prajārthe, *adv.* for the sake of offspring. [artha, 1116, 1302c4.]

prajāñā, *f.* understanding. [√jñā + pra.]

prajāñāta, *ppl.* well-known. [√jñā + pra.]

praṇaya, *m.* manifestation of one's affection. [√nī + pra: for ñ, see 192a.]

praṇayana, *n.* —1. a fetching; —2. means for fetching, vessel. [do.]

praṇava, *m.* the sacred syllable om. [√nu + pra, q.v.]

praṇāma, *m.* bow, reverent salutation. [√nam + pra.]

prāñita, *ppl.* see √nī + pra; -ās, *f. pl.* holy water.

prāñitā-praṇáyana, *n.* the fetching of the holy water. [1250e.]

pratárām, *adv.* further, longer. [pra, 473², 1111c: cf. πρῶτερον, 'before.']

práti, *prep.* in reversed direction, back to, back against, against, in return; —1. to, towards, *w. acc.*, 2¹⁹, 23¹⁴; —2. with reference to, in respect to, *w. acc.*, 4⁷, 17, 13²³; —3. over against, i.e. like; —4. in *cpds* [1313a]: before; on, *w. idea of constant repetition*; at; (back, i.e.) reflected; see the following words. [cf. πορί, 'to'; Lat. *por-* (**port*) in *por-rigere*, 'reach out to.']

pratiñā, *f.* promise. [√jñā + prati.]

prati-dinam, *adv.* on (each) day, daily. [1313a, 1310a and d: cf. *pratyaham*.]

pratipatti, *f.* the acquiring. [√pad + prati.]

prati-bimba, *n.* reflected disk (of sun or moon in the water); image.

pratimā, *f.* match; image; likeness. [√*l mā* + *prati*, 'make (so as to be a match) against': for *mg*, cf. Eng. *counterfeit*, 'imitated,' fr. French *contre-fuit*, whose elements go back to Lat. *contra* and *facere*.]

pratimāna, *n.* that which is made or put over against, a match, equal. [√*l mā* + *prati*.]

pratiṣṭhā, *f.* stead; standing-place; then (*like* Eng. standing), position, *i.e.* celebrity. [√*sthā* + *prati*.]

pratiṣṭhāna, *n.* stead; then (*like* Ger. Stadt, 'place, town'), The Town, name of a town on the Godāvārī, the *Paṭhava* of the Greeks. [√*sthā* + *prati*, 1150: cf. *Hampstead*.]

pratihastaka, *m.* proxy. ['person at one's hand,' *prati* + *hasta*, 1310a, 1222c.]

pratikāra, *m.* counter-action, remedy. [√*l kṛ*, 'do, act,' + *prati*, 'against': 1087b.]

praticīna, *a.* backward; being behind; following, *i.e.* future. [*pratyāñc*, 1223d.]

pratīta, *ppl.* see *vi* + *prati*.

pratīpā, *a.* (against the stream, *i.e.*) contrary; -ām, *adv.* contrarily, frowardly. [*prati* + *ap*, 1310a, 1315c, cf. *samīpa*: for *mgs*, cf. Eng. *contrary*.]

prātta, see 1087e.

pratyakṣa, *a.* before the eyes, plainly visible; -e, *adv.* before one's face. [*prati* + *akṣa*, 1310a.]

pratyakṣa-darṣana, *n.* a seeing before one's eyes; the ability to see any one (*e.g.* a god) bodily, 15¹⁸.

pratyag-dakṣiṇā, *adv.* (west-southerly, *i.e.*) southwesterly. [*pratyāñc*, 1249a.]

pratyāñ-mukha, *a.* having the face westward, turned to the west. [*pratyāñc*, 1249a, 161: 1306.]

pratyāñc [408], *f.* [410] **praticī**, *a.* -1. (directed back, *i.e.*) turned backwards; moving in reverse direction or away, 87¹¹; -2. turned westward (*see* *prāñc*), west-erly; -3. (being to-ward, *i.e.*) with the face towards, *w. acc.*, 71¹⁸. [*prati* + *añc*, 407: see *añc*.]

praty-abhivādana, *n.* return-salutation, Gegen-gruss. [1289b.]

praty-aham, *adv.* on (each) day, daily. [1313a, 1310a and d: 1315a: cf. *pratināmanam*.]

pratyākhyāna, *n.* refusal. [√*khyā* + *praty-ā*.]

pratyutthāna, *n.* rising up to meet (a person), respectful reception. [√*sthā* + *praty-ud*, 233a.]

pratyutpanna-mati, *a.* having wits ready to meet an emergency; *as m.* Ready-wit, name of a fish. [√*pad* + *praty-ud*.]

pratyrcam, *adv.* at or with each stanza. [*prati* + *rc*, 1313a, 1310a and d: 1315c.]

√ **prath** (*prāthate*, -ti; *paprathé*; *āprathīṣṭa*; *prathitā*; *prathāyati*; *āpaprathat*). broaden, *intrans.*; *caus.* broaden, *trans.*; spread out, 78¹¹. [see under *prthu*.]

+ *vi*, *caus.* spread out wide, 75⁸.

prathamā, *a.* first; primal; -am, *adv.* at first. [lit. 'fore-most,' for **pra-tama*, superl. of *pra*, 487⁸, 473².]

prathama-jā [352], *a.* first-born. [1286.]

prada, *a.* giving; furnishing. [√*l dā* + *pra*, 333.]

pra-dakṣiṇa, -1. *a.* moving to the right; -2. -ām, *adv.* to the right, so that the right side is towards an object (a sign of respect), 60¹, 99¹; *w.* *kṛ*, put (an object) to the right; -3. *adj.* standing on the right, 62¹⁹. [perhaps the use as *adv.* (*mg* 2) is the primary one, lit. 'forward to the right'.]

pradāna, *n.* a giving. [√*l dā* + *pra*.]

pradīç, *f.* intermediate region (between the cardinal points—see *dīç*). [*pra* + *dīç*, 'fore-point'.]

pradeça, *m.* direction; and so, place. [√*dīç* + *pra*.]

pradoṣa, *m.* evening, nightfall. ['fore-dark,' *pra* + *doṣa*.]

pradhāna, *n.* prize of the contest; the contest therefor; battle. [√*l dhā* + *pra*: cf. *dhana*.]

pradhāna, *n.* (that which is put forward) the important or chief thing; at end of *cpds* [1302], having . . as chief thing, devoted to . . [√*l dhā* + *pra*.]

prá-patha, *m.* (forth-path, *i.e.*) onward way, 85¹⁸; journey in the distance or distant journey, 86².

prabandha, *m.* uninterrupted connection; continued series. [√bandh + pra.]

prabhavá, *m.* origin; at end of cpd [1302], having ·· as origin, originating with ·· [√bhū + pra.]

prabhā, *f.* splendor; radiant beauty. [√bhā + pra.]

prabhāta, *ppl.* begun to be light; as *n.* [1176a], day-break. [√bhā + pra.]

prabhāva, *m.* superior might, of gods, of ascetics, of asceticism. [√bhū + pra.]

prabhū, *a.* being before or superior to others; as *m.* ruler; master; lord; husband, 52¹⁴. [later form (354) for Vedic prabhū: √bhū + pra.]

prabhutva, *n.* lordship, power. [1239.]

prábhṛti, *f.* —1. *lit.* a carrying forward or on, *i.e.* continuance; used *esp.* at end of cpds [1296], having continuance from ··; *i.e.* continuing from ··; —2. *then in such cpds used in acc. s. n. adverbially* [1311], continuing from ··, beginning with ··, from ··; —3. *then as an adv. uncompounded*, prabhṛti, *w. abl.*, from ·· on; tataḥ prabhṛti, from then on. [√bhr + pra, 1157.1d.]

pramada, *m.* pleasure. [√mad + pra.]

pramada-vana, *n.* pleasure-grove (of a prince).

pramadā-vana, *n.* pleasure-grove (of the wives of a prince). [a quasi feminine to the preceding.]

pramāṇa, *n.* measure, extent (57²⁸), scale, standard; something by which to judge, 54¹¹; norm, rule of action, 21²¹; authority, 12¹⁰, 19²². [√1mā, 'measure,' + pra, 192a: hence, through the Persian *farmān*, the borrowed Eng. *firman*, 'an authority or decree,' esp. of the Sublime Porte.]

√ **pramāṇaya** (pramāṇayati). regard as an authority; take a person (*acc.*) as authority in a matter (*loc.*). [pramāṇa, 1058.]

pramāṇābhāva, *m.* lack of anything to judge by. [abhāva.]

pramāthin, *a.* stirring; agitating. [√math + pra, 1183⁸.]

pramṛṣṭa-maṇi, *m.* polished or bright gem. [√mrj + pra.]

pramṛṣṭamaṇi-kuṇḍala, *a.* possessing bright-gem ear-rings.

prayatna, *m.* effort, pains; -ena, -āt, *adv.* carefully. [√yat + pra, 1177a.]

prayāṇa, *n.* a going forth (from home), journey. [√yā + pra, 1150, 192e.]

prayotī, *m.* remover. [√2yu, 'keep off,' + pra.]

pralaya, *m.* dissolution; esp. dissolution of the universe. [√li + pra.]

pralāpā, *m.* unintelligible or childish or lamenting talk; chatter. [√lap + pra.]

pravaṇā, *a.* prone; sloping. [pra, 1170 (cf. 383d1): cf. *πρηνής*, Doric *πρᾶνός*, Lat. *pronus*, 'inclined forward.']

pravát, *f.* slope, of a mountain; height, 83⁷. [pra, 383d1.]

prá-vayas, *a.* having (forward, *i.e.*) advanced age; aged. [1305².]

pravartaka, *a.* causing to roll onward (as a wheel), setting in motion, promoting; as *m.* promoter, prompter. [caus. of √vrt + pra.]

pravāda, *m.* a saying or an on dit. [√vad + pra.]

pravibhāga, *m.* division. [√bhaj + pra-vi.]

pravīna, *a.* clever.

pravīnatā, *f.* cleverness. [pravīna.]

pravṛtta, *ppl.* —1. having turned forward; directed forward (to a specific object), esp. of an act performed with a view to the attainment of some advantage, *i.e.* interested, *opp.* of *nivṛtta*, *q.v.*; —2. engaged in. [√vrt + pra.]

pravṛtti, *f.* a moving forward or taking an active step, 20¹⁵; advance into or exposure of one's self to (danger, *loc.*), 20¹². [√vrt + pra.]

pravṛddha, *ppl.* grown up, great. [√vrdh + pra.]

praveṣa, *m.* entrance. [√viṣ + pra.]

pravrájin, *a.* going forth or after, in cpd *dvi-*. [√vra + pra, 1183⁸: for *mg*, cf. (*γυνή*) *περίδρομος*, 'lewd woman.']

praçis [392], *f.* command. [√çās + pra, 639, 225^{1,2}: cf. āçis.]

praçraya, *m.* respectful demeanor. ['an inclining forward,' fr. √çri + pra.]

pra-savya, *a.* moving to the left; -am, *adv.* to the left — cf. pradakṣiṇam.

prasāda, *m.* grace; favor; prasādam kr, do favor, be gracious. [√sad + pra, q.v.]

prāsiti, *f.* continuation; extended path (of life, for example). [√sā + pra, 250.]

prasiddhi, *f.* success; celebrity; a being known; *ato me çaçāṅka iti prasiddhis*, therefore I am known as "Ç.", 36⁸; cf. prasiddha. [√2sidh, 'succeed,' + pra.]

prastarā, *m.* —1. stramentum, straw; —2. rock, 33¹⁰. [√str, 'strew,' + pra: for mg 1, cf. Eng. *straw w. strew*: connection of mg 2 unclear.]

prastāva, *m.* beginning, introduction. [√stu + pra, 1148.2.]

prastuta-yañña, *a.* having one's sacrifice begun; *as m.* Prastutayañna, name of a Brahman. [√stu + pra.]

prastha, *m. n.* table-land on a mountain. ['that which stands forth from the surrounding country,' fr. √sthā (333) + pra.]

prā-svādas, *a.* (lit. having advanced agreeableness, i.e.) highly pleasing. [1305².]

prahara, *m.* a stroke (on a gong, announcing the lapse of a watch), and so a watch (of about three hours). [√1hr + pra.]

prahartavya, *grdv.* to be struck; *impers.* one must strike. [do.]

prahr̥ṣṭa-manas, *a.* having a delighted heart. [√hr̥ṣ + pra.]

√prā (prāti; paprāū; āprās [889]; prātā). fill. [Vedic collateral form of √1pr, 'fill,' q.v.: cf. πλή-ρης, Lat. *plē-nus*, 'full.']+ ā, fill.

prāk, see prāñc.

prākṛta, *a.* natural; usual; common; vulgar; *as n.* the vulgar (language), language of the vulgus, the Prākṛit. [prākṛti, 1208d: for mg, cf. Ger. *deutsch*, Old High Ger. *diut-isk*, '(language) of the people (*diot*), i.e. German' (as contrasted with the Latin of the Church and with

the neighboring Romance tongues); cf. also ἡ κοινή (sc. διὰλεκτος), 'the Common (dialect),' as opp. to Doric, etc.]

prāg-grīva, *a.* having the neck directed eastward. [prāñc (1249a) + grīvā.]

prāg-dakṣiṇā, *adv.* east-southerly, south-easterly. [prāñc, 1249a.]

prāñgana, *n.* fore-court, Vor-hof; courtyard. [pra + aṅgana, 1289a, 193.]

prāñ-mukha, *f. -ī, a.* having the face directed eastward. [prāñc, 1249a, 149, 161.]

prājñā, *a.* wise; *as m.* wise man. [prajñā, 1208e.]

prāñc [408], *f. prāci, a.* —1. directed forwards; *v. verb of motion*, onward, 86⁹; —2. east, eastern (since the Hindus, in naming the cardinal points, began with the east, as we do with the north, and conceived it as before them, as we do the north); prāci dig, the eastern quarter, 101⁸; —3. prāk, *acc. s. n.* *as adv.* before: (in place) before one's face, 26⁸; (in time) formerly, 20²⁰, 51⁷; (in order) before, *v. abl.* [1128], 59⁷. [pra + aṅc, 407.]

prāñjali, *a.* having an añjali (*q.v.*) before one, i.e. in a posture of reverent salutation. [pra + añjali, 1305.]

prāñā, *m.* breath; vital breath, 60¹⁶; vital spirit, 63²¹; then (*like Eng.* breath), life; *esp. in pl.* prāñās, life, 15⁵, 21¹⁸, 29⁸. [van + pra, 192b.]

prāñin, *a.* having life; *as m.* living being. [prāña, 1230.]

prātār, *adv.* —1. early in the morning; then —2. (*like the Ger.* morgen and *Eng.* tomorrow) on the next morning, on the morrow, to-morrow. [pra, 1109: cf. πρω-τ, Ger. *früh*, 'early.']

prādús, *adv.* forth to view; *v. as* [1078⁶], be visible, appear, reveal one's self.

prāntara, *n.* a long and lonely road. ['an advanced interval or long distance,' pra + antara, 1289.]

prāpañiya, *grdv.* to be brought to. [caus. of √āp + pra, 965, 192e.]

prāpta-kāla, *m.* arrived time, favorable moment. [√āp + pra.]

prāpta-yāuvana, *a.* possessing attained adolescence, having reached a marriageable age. [see 1308.]

prāptavya, *grdv.* to be obtained, about to be got. [Vāp + pra, 964.]

prāpti, *f.* a reaching, arriving at. [Vāp + pra.]

prāyā, *m.* —1. a going forth or out; —2. that which sticks out or is prominent; the principal part of a thing; the most part; at end of *cpds* [1302], having ·· for the most part, having ·· for its predominant characteristic, like ··; 22¹⁶. [Vi + pra, 1148. 1a.]

prāyaças, *adv.* for the most part. [prāya, 1106.]

prāyas, *adv.* for the most part, almost, 50²². [prop. acc. s. n. (1111d) of a neuter noun *prāyas, 'that which is predominant' (see prāya), Vi + pra, 1151. 1.]

prāvi, *a.* attentive, heedful, zealous. [Vav + pra, 1156³, 355b end.]

prāṣana, *n.* —1. the eating; —2. the giving of food, feeding. [in mg 1, fr. V2aḡ, 'eat' + pra; in mg 2, fr. caus. of the same.]

prāṣitf, *m.* eater. [V2aḡ, 'eat' + pra, 1182a.]

prāṣitra, *n.* the portion of ghee to be eaten by a Brahman at a sacrifice. ['that which belongs to the prāṣitr,' 1208b.]

prāṣitra-hāraṇa, *n.* vessel for holding the prāṣitra. ['prāṣitra-holding,' 1271.]

prāsāḍa, *m.* lofty seat; building on high foundations, palace, 20¹. [Vsad + pra, perhaps in the sense 'sit forward or in a conspicuous place': see 1087b.]

priyā, *a.* —1a. dear, 79¹⁸; beloved of, *u. gen.* (296b), 84¹⁸; —1b. priyā, *f.* the beloved, the wife, 32⁶, 33¹⁰; —2a. desired, pleasant; agreeable, 58²²; priyam kṛ, do a favor, 3²; —2b. as *n.* that which is desired, one's wish, 89¹⁷; —3. (like *Homeric φίλος*) to which one is attached or wanted, 76⁸, 86⁸; own, 78⁹; wanted; —4a. loving, devoted to; —4b. as *m.* friend. [Vpri, q.v., 1148.3: cf. πρῖος, 'gentle'; Goth. *freis*, acc. s. m. *frijana*, AS. *fri*, Ger. *frei*, Eng. *free*: although the modern mg 'free' is common also to the Goth. and AS. words, yet the orig. mg

must have been 'loving or loved, kindly treated, spared' (and so 'free'), as is shown by the Goth. abstract *frija-bva*, AS. *freōd*, 'love': for mg 1b, cf. AS. *freō*, 'woman': cf. also Old High Ger. *Fria*, 'The Loving One,' in *friā tag*, Eng. *Friday*, 'dies Veneris'.]

priya-vādīn, *a.* saying pleasant things.
priyāpriyā, *n.* comfort and discomfort. [apriya: 1253b.]

√ **pri** (prīnāti, prīnitē; prīyate; piprāya, pipriyē; āprāṣit; prītā; pritvā). —1a. prīnāti, gladden, show favor to, propitiate; —1b. prīnāti, have pleasure in; —1c. prīnitē, be glad or content; —2. prīyate, be glad or content; have pleasure in; love, be favorably inclined to; —3. prītā: glad, pleased, satisfied; loved, dear. [cf. Goth. *frijon*, 'love'; *frijonds*, AS. *freōnd*, 'loving, i.e. friend,' Eng. *friend*; also AS. *freo-þo*, 'a sparing or indulgence, favor, grace, peace,' Ger. *Friede*, 'peace'; Goth. *Friþa-reiks*, Eng. *Frede-rick*, 'grace-ruler, gracious prince': see also under priyā.]

pṛīti, *f.* —1. pleasure; prītyā, with pleasure, gladly; —2. friendship. [Vpṛī.]
pṛīti-vacas, *n.* friendship-talk, friendly words.

preṅkhā, *a.* rocking, pitching; as *m.* n. unsteady boat, skiff. [Vīñkh + pra.]

préta, *ppl.* gone onward, i.e. departed, dead; as *m.* —1. dead man; —2. ghost. [Vi + pra.]

prétya, *grd.* after dying, i.e. in the other world (*opp. to iha*). [Vi + pra, 992.]

preṣṭha, *a.* very pleasant. [Vpṛī, 470⁴: serves as superl. to priya.]

preṣya, *grdv.* to be sent; as *m.* servant. [V2is, 'send' + pra.]

prāiṣyā, *n.* servitude. [preṣya, 1208f.]

proṣṭha, *m.* bench or couch.

proṣṭhe-ḡayā, *a.* lying on a couch. [1250c, 1270.]

plavā, *a.* swimming; as *m.* swimmer, name of a kind of duck. [Vplu: cf. πλῶος, *πλωφος, 'a sailing'.]

√ **plu** (plāvate, -ti; puplāva, pupluvé; āploṣṭa; ploṣyāti, -te; plutā; -plūtya, -plūya). float through water or air:

—1. swim; —2. bathe; —3. sail; —4. hover; fly; —5. fly off; hasten away; —6. spring; —*pluta*, floating, and so (see Whitney 78), protracted, of a vowel.

[cf. *πλέω*, **πλεω*, 'float, sail'; Lat. *pluere*, 'rain': for *mg* of *pluere*, cf. the Eng. intrans. *float*, 'swim,' w. trans. *float*, 'cover with water,' and the intrans. *bathe* w. trans. *bathe* :

closely connected w. *√plu* is the extended form *plud* as seen in Lithuanian *plud-iti*, 'swim, float': w. this, cf. AS. *fleōt-an*, 'swim or float about,' Eng. verb *fleet*, 'float, sail, hasten,' Ger. *fließen*, sometimes 'swim,' but usually 'flow'; further, AS. *fleōt*, 'raft, ship, fleet,' Eng. *fleet*, 'ships'; also AS. *flota*, 'ship,' Eng. *float*, 'a thing that swims on the surface of a fluid, e.g. a raft' (verb *float* is a denom. of this), Ger. *Floss*, 'raft'; finally Eng. *fleet*, 'streamlet or bay,' whence *The Fleet*, as name of a small affluent of the Thames at London and of a famous prison thereon, and *Fleet Street*, which crossed The Fleet.]

+ *ā*, bathe, intrans.

+ *sam-ā*, —1. bathe, intrans.; —2. bathe, trans.; inundate; suffuse, 10¹⁹.

+ *ud*, spring up.

+ *upa*, hover unto.

+ *vi*, float asunder; drift in different directions; be dispersed; be lost; be ruined or dishonored.

√ *phal* (*phālāti*; *paphāla*; *phalitā*; *phullā* [958]). burst, split, intrans. [prob. for **spal*, of which *√spat* (i.e. **sphalt*), 'split, break,' is an extension: cf. Ger. *spalten*, Eng. *split*.]

+ *ud*, burst out or open; *utphulla* [958], expanded, wide open.

√ *phala* (*phalati*). bear fruit; fruit; *phalitām*, impersonally, it is fruited, fruit is borne (by a thing, *instr.*), 24²³. [denom. of *phāla*, 1054.]

phāla, *n.* —1. fruit; —2. then (like Eng. fruit), the good or evil consequences of human deeds; result; reward or punishment. [perhaps 'the ripe and bursting fruit,' fr. *√phal*.]

phālavant, *a.* fruitful; yielding good results. [*phāla*, 1233a.]

phulla, *a.* burst open, expanded, blooming. [see *√phal* and 958.]

phullotpala, *a.* having blooming lotuses; as *n.* Blooming-lotus, name of a lake. [*utpala*.]

phēna, *m.* foam.

√ *bañh* or *bah* (*bādhā* [223⁸]; *caus. bañháyate*). be thick, firm, strong; *caus.* make strong. [perhaps for **bhagh*: see *bahú* and *bāhú*.]

baka, *m.* heron, *Ardea nivea*.

baka-mūrkha, *m.* heron-fool, fool of a heron. [1280b.]

baddha-maṇḍala, *a.* having constructed-circles, i.e. ranged in circles. [*√bandh*.]

√ *bandh* (*badhnāti*, *badhnīte* [730]; *babāndha*, *bedhé*; *bandhiṣyāti*, *bhant-syāti*; *baddhá*; *bāndhitum*, *bānddhum*, *bāddhum*; *baddhvā*; *-bādhyā*). —1. bind; fasten; catch; *esp.* bind (a victim for the gods, i.e.), sacrifice; —*baddha*: bound; caught; fastened; —2. bind together, join; and then (*w. a specialization of mg like that seen in the Eng. joiner*), construct, e.g. a bridge; compose (verses, cf. Lat. *serere*). [for **bhandh*: cf. *πενθερός*, 'connection (by marriage)'; *πείσμα*, *πενθμα*, 'rope'; Lat. *offend-ix*, 'knot'; *fīd-es*, 'string'; *foed-us*, 'league'; Eng. *bind*, *band*: for mgs, cf. Eng. *connection* and *league* w. Lat. *con-nectere* and *ligāre*, 'bind together'.]

+ *ni*, —1. bind; fasten; —2. (bind down together, put down connectedly, i.e.) put into written form, write down, 53⁶.

+ *pra*, bind on; connect onward, form an advancing connection, form a continued series.

+ *sam*, bind together, connect; *sam-baddha*, connected, co-herent (*w. the same fig. mg as in Eng.*).

bandhá, *m.* —1. a binding; *esp.* a binding to the sacrificial post (see *bandhī*), sacrifice; —2. band, string. [/*bandh*: cf. Eng. *band*.]

- bāndhana**, *a.* binding; *as n.* bond or bonds. [√bandh.]
- bāndhu**, *m.* —1. connection or relationship; —2. (*concrete, as in Eng.*) a connection, relative; friend; one who belongs to (a certain caste, *for example*). [√bandh, 1178.]
- barbara**, *a.* stammering, balbutiens; *as m.* —1. *pl.* foreigners, *oi* βάρβαροι, name applied by Aryans to non-Aryan folks (*as Welsh and Wälsch by English and Germans to folks that speak a strange tongue*); —2. *sing.* a man of lowest origin; a wretched wight, wretch, 30¹². [cf. βάρβαρος, 'foreign, outlandish'; Lat. *balbus*, 'stammering,' whence Spanish *bofo*, 'blockhead,' Eng. *booby*.]
- barha**, *m. n.* tail-feather. [prop. 'pluckings,' √1brh, 'pluck': cf. the no less arbitrary specialization of mg in Eng. *pluck*, 'that which is plucked out after killing a beast, its liver, lights, heart,' and, fig., 'courage.']
- barhiṇa**, *m.* peacock, 68². [transition-stem fr. barhin, 1223f, 1209c.]
- barhin**, *m.* (having tail-feathers, *i.e.* the tail-feathered bird κατ' ἐξοχήν, the peacock. [barha.]
- barhis**, *n.* grass or straw of Kuṣa-grass, spread over the sacrificial ground to serve as a place for the oblations and as a seat for gods and offerers. [prop. 'that which is torn up, vulsum, pluckings,' √1brh, 'tear, pluck': for mg, cf. Eng. *hay*, 'cuttings,' from *hev*, 'cut.']
- bāla**, *n.* —1. might, power, strength, force; *balāt*, forcibly; —2. *then, as in Eng.*, force (for making war); forces, troops, 5⁴. [for **vala*: cf. Lat. *valere*, 'be strong, well.']
- bala-dā** [352], *a.* strength-giving. [1269.]
- bālavant**, *a.* powerful. [1233a.]
- balādhika**, *a.* superior in strength. [adhika: 1265.]
- balānvita**, *a.* connected with power; suggestive of power. [anv-ita, √i.]
- balī**, *m.* —1. offering, tribute; —2. *esp.* portion of a daily meal or sacrifice offered as tribute to gods, semi-divine beings, men, animals, *esp.* birds, and even inanimate objects, 65². [perhaps fr. √bhr: if so, cf., for the mg, φέρος, 'tribute,' w. φέρω, 'bear, bring.']
- balin**, *a.* mighty, 1³. [bāla, 1230a.]
- bāliṣṭha**, *a.* most mighty; very strong. [balin, 468².]
- balonmatta**, *a.* frenzied or crazed with power. [unmatta, √mad + ud.]
- √ bah, *see* bañh.
- bahiṣ-kārya**, *grdv.* to be put outside, to be banished. [bahis and kr, 'do, put,' 1078⁷.]
- bahiṣ-kṛta**, *ppl.* put out, expelled. [bahis and kr, 'do, put,' 1078⁷.]
- bahiḥ-paridhī**, *adv.* outside the enclosure (*see* paridhī). [1310a.]
- bahis**, *adv.* [1111d], outside; *as prep.* outside of, *w. abl.* [1128].
- bahū**, *a.* much, many; *bahu man*, consider as much, think much of, esteem. [√bañh or bah: cf. παχύς, 'thick.']
- bahudhā**, *adv.* many times. [bahu, 1104.]
- bahumāna**, *m.* esteem, respect. [√man + bahu.]
- bahumāna-purāṣaram**, *adv.* with respect. [1302c2, 1311.]
- bahulā**, *a.* —1. thick; —2. abundant; much. [in mg 1, perhaps directly fr. √bah, 1189, and in mg 2, fr. bahu, 1227.]
- bahulāuśadhika**, *a.* having abundant herbs. [ośadhi, 1307.]
- √ bād h (bād hate; babādhé; ābādhiṣṭa; bādhiṣyāti, -te; bādhitā; bādhitum; -bādhya). press hard; distress; beset. [see √vadh: cf. Lat. *dē-fend-ere*, 'press or ward off'; *offend-ere*, 'press hard upon, hurt.']
- + ni, press down heavily.
- bādhā**, *a.* distressing; *as m.* distress. [√bād h.]
- bāndhava**, *m.* (having connection or relationship, *i.e.*) a relative; friend. [bāndhu, 1208c.]
- bāla**, *a.* young, not grown; *as subst. m. and f.* —1. child (*distinguished from yuvan*, 'young man,' 28¹²); boy; girl; —2. *applied to a grown person* (*cf. Eng. childish, puerile*), child or booby, *w. double mg*, 61²¹.
- bālaka**, *a.* young; *as m.* child. [bāla.]

bālāpatya, *n.* young offspring, of men and of animals. [apatya.]

bāspa, *m.* tears.

bāspākula, *a.* agitated by tears. [ākula.]

bāhú, *m.* arm; *esp.* fore-arm; of beasts, the fore-leg, *esp.* the upper part thereof, 101¹⁰. [for *bhāghú: cf. πῆχυς, Doric πᾶχυς, *φᾶχυς, 'fore-arm'; AS. *bōg*, 'arm' and 'arm of a tree, i.e. branch,' Eng. *bough*, 'arm of a tree,' Ger. *Bug*, 'shoulder, hip'; also Dutch *boeg*, Eng. *bow*, 'shoulder of a ship,' *bow-sprit*, 'bow-spar.']

bāhu-yuddha, *n.* arm-fight, wrestling.

bāhulya, *n.* abundance; commonness, state of being usual; *concretely*, usual order of things; -āt, from or in accordance with the usual order of things, in all probability, 24²¹. [bahula, 1211.]

bāhya, *a.* being outside, external; at end of cpds, equiv. to Eng. extra- at beg. of cpds. [bahis, 1211: cf. 1208a² end.]

bidāla, *m.* cat.

bimba, *m. n.* disk of sun or moon.

bīla, *n.* cleft; hollow. [perhaps fr. √bil or bid, collateral forms of bhid, 'cleave.']

bīja, *n.* seed, of plants and animals.

buddhá, *ppl.* awakened; illuminé; enlightened; -*esp.*, as *m.* The Enlightened One, epithet of Gautama of the Čākya tribe. [√budh: for budh-ta (100), the formal equivalent of -πυθ-το- in ἀνυπυθτος, 'not having learned.']

buddhi, *f.* — 1. insight, understanding, intellect; mind, 13¹⁸; wit, wits; — 2. mind in the sense of opinion (as in Eng.); belief; at end of cpds: vyāghra-buddhyā, with tiger-belief, (mistakenly) thinking that it was a tiger, 34¹⁵; — 3. mind in the sense of purpose, resolve (as in Eng.); buddhim kr, make up one's mind, 58¹²; buddhim pra-kr, mid., put a plan before one's self, decide, 9¹¹. [√budh, 1157: for budh-ti (160), the formal equivalent of πύθτις, *πυθ-τι-ς, 'an inquiring.']

buddhi-jīvin, *a.* living by one's mind, employing one's intelligence, intelligent.

buddhimant, *a.* possessing understanding; intelligent.

√ budh (bódhati, -te; búdhate; bubódha, bubudhé; ábuddha [160]; bhotsyáti,

-te; buddhá; bódddhum; buddhvá; -búdhya). — 1. be awake; — 2. come to consciousness; hence — 3. notice; give heed to, *v. gen.*, 70¹²; — 4. notice, i.e. perceive; and so, become acquainted with; understand; — 5. rarely, (like Eng. remember a person, i.e.) present a person with a thing (*instr.*); — *caus.* — 6a. cause to notice or understand; — 6b. teach; announce to.

[for *bhudh, orig. 'be awake,' cf. Church Slavonic *búd-ěti*, 'be awake': the cognate words of the related languages agree closely in form, but show considerable diversity of mgs: mg 4 mediates the transition to the idea of the Greek √πυθ, *φυθ, in πυθέσθαι, 'find out': mgs 5 and 6 form the bridge to the principal Germanic mgs, 'offer' and 'command': cf. Goth. *ana-biud-an*, (prob. 'give notice to,' and so) 'command,' AS. *beōd-an*, 'announce, offer, command,' Eng. *bid*, 'announce, offer in words, offer in general, esp. at an auction, declare, proclaim, command, invite,' Ger. *biet-en*, 'offer'; (from an entirely different root is Eng. *bid*, AS. *biddan*, Ger. *bitten*, 'pray,' as in *bid beads*, 'pray prayers';) cf. also Eng. noun *bode*, 'announcement,' whence denom. verb *bode*, 'foretell': for mg 5, observe the analogy of Ger. *Jemand bedenken*, 'remember or take notice of a person esp. in one's will, i.e. make a bequest to.'] + *ni*, attend to, 58¹; understand, know, 7⁹.

+ *pra*, come forth (from sleep) to consciousness; awake, *intrans.*

+ *prati*, awake, *intrans.*; awake, *trans.*, 76³.

budha, *a.* awake; intelligent; wise; as *m.* wise man. [√budh.]

bubhukṣā, *f.* desire to eat, hunger. [fr. desid. of √2 bhuj, 'frui,' 1149⁴.]

√ 1 brh, collateral form of √vrh, 'pluck,' *q.v.*

√ 2 brh (brñhati, -te; babárha; brđhá; *caus.* brñháyati, -te). be thick, great, strong, in brñánt, *q.v.*; *caus.* make great, strengthen.

bñh, *f.* prayer, conceived as a swelling and filling of the heart in devotion. [√2 brh.]

brhat-kathā, *f.* Great-Story, title of a collection of stories ascribed to Gunādhya (guṇādhya), and abridged by Soma-deva under the name Kathāsaritśāgara. [brhant, 1249a, 1279.]

brhād-aṣṭva, *a.* possessing great or powerful horses; *as m.* Brihadāṣṭva, name of the sage who narrates the story of Nala to Yudhishtira. [brhant (1249a) + ṣṭva, 1298: cf. *Μεγάλη-ἵππος, which is similarly compounded and of like meaning.]

brhānt [450a], *a.* great; mighty; lofty. [present ppl. of √2 brh, 'be great.']

bṛhas-pāti, *m.* Brihaspati, name of a divinity in which the activity of the pious in their relations towards the gods is personified, the mediator between gods and men, and the type of the priest and of the priestly dignity; *later*, god of wisdom and eloquence. ['lord of prayer,' bṛhas + pāti: for cpd, see 1250 and d, and 1287d; for acct, Whitney 94b; for euphony, 171².]

bāijika, *a.* pertaining to the semen; of guilt, inherited from one's father. [bija, 1222e and e2.]

brahma-cārya, *n.* life of holiness (brāhman), walk and conversation of a Brahman student (brahmán), *esp.* chastity; religious studentship, the first of the four periods of a Brahman's life, *see* āgrama. [brāhman' (1249a²) or brahmán (probably both) + cārya, equiv. of caryā: acct, 1272, 1213c.]

brahma-cārín, *a.* (busying one's self with, *i.e.*) studying sacred knowledge; *as m.* Brahman student, 65³; *as adj. esp.* observing chastity, 64¹⁴, 100²¹. [brāhman, 1249a².]

brahmaṇyā, *a.* pertaining or attached to the holy life and study (brāhman), *i.e.* pious; attached or friendly to Brahmins (brahmán). [1212d 1.]

brahma-dāya, *m.* sacred-word heritage, heritage consisting of the sacred word. [brāhman, 1249a².]

brahmadāya-hara, *a.* receiving the sacred word as a heritage.

brahma-dvīṣ, *a.* devotion-hating, godless. [brāhman, 1249a²: acct, 1269.]

brāhman, *n.* — 1. devotion (conceived as a swelling and filling of the soul with adoration for the gods), worship, *in general*, any pious expression in the worship of the gods; hymn of praise, praise, 73^{6, 11}, 74^{4, 11}; prayer, 76¹⁵; — 2. sacred word, word of God (opp. to the profane), 60⁸; — 3. divine science, 57¹³; sacred learning, theology, theosophy; — 4. holy life, *i.e.* chastity; — 5. the (impersonal) spirit that pervades the universe. [√2 brh, 1168. 1c: brāhman (n.) is to brahmán (m.) as *prayer* ('supplication') is to *pray-er* ('supplicant').]

brahmán, *m.* — 1. pray-er, 76¹⁸; worshipper; priest, 88⁹, RV. x. 125. 5; pray-er by profession, Brahman; — 2. the impersonal universe-pervading spirit (brāhman 5), personified as a god, *i.e.* Brahmán, the Supreme All-soul, 57^{4, 8}; *in the theological system*, the Creator of the world, 67¹⁷. [√2 brh, *see* brāhman.]

brahmarṣi, *m.* priest-sage, priestly sage, *see* 1¹⁴ N. [brahmán (1249a²) + ṛṣi, 127, 1280b.]

brahmavarcasá, *n.* pre-eminence in sacred learning or holiness. [for brahmavarcas, which occurs only in derivs: brāhman (1249a²) + vārcas, 1315c.]

brahmavarcasvin, *a.* eminent in divine knowledge. ['possessing brahmavarcasá,' q.v.: 1232.]

brahma-vedin, *a.* knowing divine knowledge. [brāhman, 1249a².]

brahma-hán [402], *a.* Brahman-slaying; *as m.* murderer of a Brahman. [brahmán, 1249a².]

brāhmá, *f. -ī*, *a.* — 1. pertaining to brāhman, divine; holy, 59⁶; spiritual, 61¹⁵; — 2. pertaining to brahmán, *in both its senses, i.e.*: — 2a. of Brahmins; — 2b. of Brahmán or (*anglicized*) Brahma, the Creator, 57²³, 58⁹. [brāhman and brahmán, 1208a² end.]

brāhmaṇá, *m.* (having to do with brāhman or prayer and praise and divine science, *i.e.*) priest, 84¹⁵; theologian, Brahman, 57¹⁶; — *f.* brāhmaṇī, woman of the priestly caste, Brahmanee. [brāhman, w. usual shift of acct, 1208a.]

brāhmaṇa, *n.* (of a *brahmán*, of a priest or Brahman, *i.e.*) the dictum of a priest on matters of faith and cultus; *esp.* a Brāhmaṇa, as designation of one of a class of Vedic writings which contain these dicta. [*brahmán*, *w.* usual shift of acct, 1208a.]

brāhmaṇa-vāda, *m.* a statement of the Brāhmaṇas. [*brāhmaṇa*.]

√ **brū** (*brāvīti* [632], *brūtē*: the second clause of 632 should read "before the initial consonant of an ending"). —1. *act. say*; *w. dat. of person and acc. of thing*, 10²¹, 96¹⁴; *w. acc. of person and either oratio recta* (12⁵, 60^{7,23}, 98¹¹) or *else acc. of thing* (95¹³); *speak to, w. acc. of person*, 3¹⁴; *speak of, w. acc. of person*, 11¹⁸; *say, i.e. announce, tell*; *w. vacas*, *ἔπος εἰπεῖν*, 10¹⁸; *w. punar*, answer, 8³; —2. *middle*, *brūtē* (used *esp.* to introduce *oratio recta* and without designation of the person addressed), *says, inquit*, 20¹⁸, 28¹, 30^{5,11,12}, 35¹⁸.

+ **apa**, remove (the thought or recollection of a thing or person, *acc.*, from a person, *abl.*) by speaking, *i.e.* try to console a person (*abl.*) for the loss of a thing or person (*acc.*), 92¹⁴. [this locution is apparently like the Eng. colloq. phrase "I'll talk it (his opinion) out of him."]

+ **pra**, tell forth, proclaim, 75¹³; announce, 88⁷; then (*like the Eng.* tell of, bad and colloquial tell on), inform against, betray, 93¹⁷.

+ **prati**, speak back to (*acc.*), answer.

√ **bhaks** (*bhāksati*, -te; *bhāksitá*; *bhāksitum*; -*bhāksya*; *bhāksyati* [1041²]) (partake, enjoy, *i.e.*) eat; consume; devour. [old desid. of √bhaj, 108g end: cf. *bhiks*, and for mg, √2aḡ, 'eat.']

bhaksá, *m.* the enjoying, eating or drinking; food; at end of *adj. cpds*, having as food, living on. [√*bhaks*.]

bhaksaka, *m.* eater. [√*bhaks*: see 1181a end.]

bhaksitavya, *grdv.* to be eaten. * [√*bhaks*, 964².]

bhaksin, *a.* eating. [√*bhaks*, 1183³.]

bhaksya, *grdv.* to be eaten, eatable; as *n.* proper food. [√*bhaks*, 963.]

bhága, *m.* —1. (he who deals out, *i.e.*) dispenser; rich or kind master; lord, frequent epithet of Savitar—so 74¹⁷; —2. *esp.* Bhaga, name of an Aditya, from whom welfare is expected and who brings about love and institutes marriage, 89⁶; —3. portion; lot (*w. dur-, su-*); fortune; *esp. (as in Eng.)*, good fortune, happy lot; —4. loveliness. [√*bhaj*, 216.1: —1. cf. Old Persian *baga*, 'God'; *Βαγῶν* *Ζεὺς ἑρkýης*; Slavonic *boǵŭ*, 'God'; for mg, cf. Eng. lord, AS. *hlāford* (**hlāf-weard?*), 'loaf-ward, loaf-keeper'; —3. for mg, cf. the relation of *μῶπος*, 'lot, fate,' to *ἐμ-μop-ε*, 'gat a share.']

bhágavant, *a.* —1. fortunate, possessing a happy lot, blessed; then —2. (*like Eng.* blessed) heavenly, august, lordly, applied to Indra, Brahma, The Self-existent, the Wood-deity, Sun, Moon, Earth, etc.; used, *esp. in voc.*, as a form of address, so 94⁸, 26⁴. [*bhága*.]

bhagin, *a.* fortunate; happy; splendid; —*bhaginī*, *f.* sister (the happy one—so far forth as she has a brother). [*bhága*.]

bhagīratha, *m.* Bhagīratha, name of an ancient king, who brought the Ganges down from heaven. [perhaps fr. *bhagin* + *ratha*, 'having a splendid chariot.']

bhagna, see 957c.

bhagna-bhāṇḍa, *a.* having broken pots or [1308] who broke the pots.

bhagnāḡa, *a.* having broken hopes, disappointed. [*āḡā*, 334².]

bhaṅgá, *m.* a breaking. [√*bhañj*, 216.1.]

√ **bhaj** (*bhājati*, -te; *babhāja*, *bhejé* [794e]; *ābhāksit*, *ābhakta* [883]; *bhajisyāti*, -te; *bhaktá*; *bhaktum*; *bhaktvá*; -*bhājya*; *caus. bhājyati*). —1. deal out; apportion; divide; then (*as Eng.* share means both 'give a part of' and 'have a part of') —2. *middle*, have as one's part, receive; have or take part in; —3. give one's self up to; —4. (choose as one's part, *i.e.*) declare one's self for, prefer, 15³; —5. be take one's self to; turn to; go to, 20¹⁰; —6. belong to, be attached to; revere;

love, 9²⁰; — *caus.* cause to have a share, *w. acc. of person and gen. of thing*, 83².

[cf. φᾶγ-εἶν, 'get one's portion, eat,' *w.* a specialization of *mg* like those seen in Eng *partake* and *take* as used with the implied object *food* or *drink*, in *bhakta*, 'thing divided, portion, food,' and in *bhaks*: akin are the names of the two food-trees yielding eatable nuts (acorns, buck-mast), φᾶγός, φηγός, 'oak,' Lat *fāgus*, 'beech,' AS *bōc*, Eng *buck*, 'beech,' in *buck-mast*, 'beech-nuts,' and *buck-wheat* (so called from the likeness of the kernels to beech-nuts), AS *bēce*, Eng. *beech*: with *bōc*, 'beech,' is ident. *bōc*, 'book,' orig. 'runes scratched on branches of a fruit-bearing tree,' see Tacitus, *Germania*, x.; such a branch was called by a name which became in Old High Ger. *puah-stap* or *buoh-stab*, and meant orig. 'beech-staff', but the word came to be used for the significant thing on the branch, 'the rune or letter,' AS *bōc-stæf*, Ger. *Buch-stabe*.]

+ ā, *act.*, sometimes *mid.*, deal out to, give a person (*acc.*) a share in a thing (*loc.*).

+ vi, part asunder; divide.

+ pra-vi, divide.

+ sam-vi, —1. divide a thing (*acc.*) with a person (*instr.*); give a share; —2. present a person (*acc.*) with a thing (*instr.*).

√bhañj (bhanākti; babhāñja; ābhāñk-sīt; bhañksyāti; bhagnā [957c]; bhañk-tvā; -bhājya). break. [opinions are divided as to whether √bhañj, 2 bhuj, and bhām (see these) orig. began w. bhr-; cf. giri-bhrāj, 'breaking forth from the mountains': if bhañj does stand for √bhañj, then Lat. *frangere*, 'break,' *nau-frag-a*, 'ship-breaking' (*tempestas*), and Ger *brechen*, Eng. *break* are akin.]

bhaṭṭāra, *m.* lord. [a transition-stem (399) fr. bhartṛ: corresponding to the strong acc. s. form bhartār-am, taken as if it were bhartāra-m, is made the nom. s. bhartāra-s, etc.; both transition to the a-declension, and assimilation of *rt* to *ṭ* are regular in Prakrit.]

bhaṭṭāraka, *m.* lord, applied to gods and learned men. [bhaṭṭāra, 1222c 1.]

bhaṭṭāraka-vāra, *m.* lord's day, Sunday.

bhadrá, *a.* —1. praiseworthy, pleasing; gladsome, 76⁴, 90¹⁷; —2. good, happy, 84³; *voc. f.*, good lady, 9¹⁰; bhadram, *adv.*, *w.* kṛ or ā-car, do well, 22¹⁷, 23¹⁹; —3. favorable, auspicious, 86⁸; —as *n.*, *sing. and pl.*, welfare, prosperity, 20¹⁸; *w.* kṛ, grant welfare to a person (*dat.*), bless, 69¹¹. [√bhand, 1188a.]

bhadra-kṛt, *a.* granting welfare; blessing. [1269.]

√bhand (bhāndate). receive jubilant praise.

bhāndiṣṭha, *a.* most loudly or best praising.

bhayá, *n.* —1. fear, anxiety; in composition *w. the thing feared*, 10¹², 31⁹, 46⁵; fear of a thing (*abl.*), 40¹⁴; bhayāt, from fear, 20¹⁰, 36⁴, 41¹⁷; then, as conversely in Eng., fear (*orig.* 'danger,' so Job 39.22) has come to mean 'anxiety,' —2. danger, peril, 25¹⁹, 42^{3,4}. [√bhī, 1148.1a: for *mg* 2, cf. samdeha.]

bhayārta, *a.* stricken with fear. [ārta.]

bhāra, *m.* —1. a bearing, carrying; —2. burden; weight, 50¹; —3. mass, quantity; —4. (*w. specialization as in Lat.* pondus, 'weight,' then also 'pound') a particular quantity or measure, in *nir.* [√bhr: cf. φῶσ-φόρo-s, Lat. *luci-fer(u)s*, 'light-bringing'; AS. *horn-bora*, 'horn-bearing, trumpeter': for mgs 2-4, cf. Eng. *weigh*, orig. 'bear up, lift,' as in *weigh anchor*, AS. *wegan*, 'carry, bear,' and *weight*, 'burden,' then 'mass,' then 'definite mass'.]

bharatá, *a.* to be supported or maintained; esp. to be kept alive by the care of men, as epithet of the god Agni; as *m.* Bharata, name of a patriarchal hero. [√bhr, 1176e.]

bhārgas, *n.* radiant light; glory. [√bhrj or bhrāj, q.v., 216.1³: cf. φλέγoς, *n.*, 'flame'; Lat. *fulgur*, 'lightning'.]

bhartṛ, *m.* —1. bearer; —2. supporter, maintainer; lord; husband, 10²¹. [√bhr, 1182b: cf. Lat. *fertor*, 'bearer'.]

bhavá, *m.* the coming into existence. [√bhū.]

bhavat-pūrva, *a.* having bhavant as first or preceding; -*am, adv.* [1311], in a way having bhavant first, *i.e.* with the voc. s. f. of bhavant at the beginning of one's begging formula.

bhavadāhārārtham, *adv.* for your food. ['in a way having your food as object,' 1311, 1302c4: bhavant + āhāra and artha.]

bhavaduttaram, *adv.* with bhavant as last (word of one's begging formula). [acc. s. n. of adj. *bhavad-uttara, 1311.]

bhavana, *n.* dwelling, abode, house. [prop. 'an existing,' then 'place of existing,' √bhū, 1150.1a. so Eng. *dwelling* and *abode* and Lat. *man-sio* meant 'a waiting, an abiding,' and then 'abiding-place, maison': cf. also *mandira* and *asta*.]

bhāvanta [456], *a.* lordly; -*used in respectful address as substitute* [514] for pronoun of the second person, and translatable by your honor, thou (*e.g.* 6²³), ye (*e.g.* 7⁶, 12¹⁰); *used in the pl. of a single person to express greater courtesy*, 19²², 28^{4,6}; *used in the voc. s. m. (bhavas, contracted) bhos, f. bhavati, as word of address, (lord, master, mister,) sir, lady.* [prob. a contraction of bhāgavant: cf. 61¹⁰ n.]

bhavan-madhya, *a.* having bhavant as middle (word); -*am, adv.* [1311], with the voc. s. f. of bhavant as the middle (word of one's begging formula).

bhavitavyā, *grdv.* deserving to become, destined to be, about to be; *impers.* [999], *mayā bhavitavyam, sc. asti*, I must be, 23¹³; *bhavitavyam, it must be*, 27¹⁴. [√bhū, 964.]

√ **bhas** (bābhasti [678]; bhasitā). chew, bite; crush; devour, consume; bhasita, consumed to ashes. [cf. φάμ-μῆ, *φασ-μῆ, 'barley-groats': w. the 3d pl. bā-ps-ati cf. the collateral form psā and ψά-μα-bos, 'sand'.]

bhāsman, *n.* ashes. ['consumed': see √bhas.]

√ **bhā** (bhāti; babbhāu; bhāsyāti; bhātā). be bright, shine; appear. [cf. φη-μί, Lat. *fā-ri*, 'make appear, reveal, say'; Eng. *ban*, 'public proclamation, manda-

tory or prohibitory,' 'notice (of marriage),' etc.: cf. √bhās, bhās.]

+ **ā**, shine upon; illumine.

+ **ud**, shine out, become manifest, 56²⁹.

+ **nis**, shine forth from (*abl.*), *fig.*

+ **pra**, shine forth; begin to be light (of the night).

+ **vi**, shine far and wide.

bhāgā, *m. part.* -1. allotted part, 96²⁰; share, 84¹⁰; lot; *esp.* happy lot; -2. *in post-Vedic*, portion (*not* lot), 64²²; -3. place, spot (*cf. Eng. parts, 'regions'*). [√bhaj.]

bhāga-dhēya, *n.* (bestowal or allotment of a part, *i.e.*) portion, 88⁷; *esp.* bestowal of a goodly lot, blessing, 82⁴. [1213c.]

bhāgaças, *adv.* part by part; gradually. [bhāga, 1106.]

bhāgīratha, *a.* of Bhagīratha; -ī, *f.* the stream (*nadi*) of Bh., the Ganges. [bhagīratha, 1208f.]

bhāgya, *n.* lot; fate; *esp.* happy lot; luck; *bhāgyena*, luckily. [bhāga, 1211.]

bhājana, *n.* vessel, dish. [lit. 'receiver,' √bhaj, mg 2: 1150.1b.]

bhāṇḍa, *n.* -1. vessel, pot; vat; dish; -2. *generalized (like pātra)*, utensil; wares or ware.

bhāṇḍa-mūlya, *n.* capital consisting of wares; stock in trade.

bhānū, *m.* light; beam. [√bhā, 1162.]

√ **bhām** (bhāmitā). rage, be angry. [orig. perhaps, 'be agitated,' and so, a Prakritic form of bhram, q.v.: for loss of r, see under √bhañj.]

bhāma, *m.* rage, fury. [√bhām.]

bhārā, *m.* burden. [√bhar.]

bhārata, *a.* descended from Bharata; as *m.* descendant from Bharata, epithet of Yudhishtira, to whom Brihadaçva tells the story of Nala. [bharatā, 1208f.]

bhārika, *m.* carrier. [bhāra.]

bhāryā, *grdv.* to be supported or maintained; -ā, *f.* wife. [√bhr, 963b.]

bhāryātva, *n.* condition of being wife or (among animals) mate. [bhāryā.]

bhāva, *m.* -1. the becoming, 61²; existence, 15¹⁸; being; *in cpds, used as equiv. to the suffix tva or tā*, condition of being; 35²¹, 49¹²; -2. (way of being, *i.e.*) con-

dition; —3. (way of being, *i.e.*) nature; —4. natural disposition; feeling; —5. feelings; heart, 30¹⁸; —6. the existent; existent thing, 66⁹. [√bhū, 1148.2.]

bhāvin, *a.* becoming, coming into existence; about to be, destined to be, 18⁹; future, 38¹⁸; -inī, *f.* a beautiful woman. [√bhū, 1183⁸ end.]

√bhās (bhāṣate; babbhāṣé; ābhāṣista; bhāṣitá; bhāṣitum; bhāṣitvá; -bhāṣya). speak; talk; say. [perhaps for *bhāsk, a sk-formation fr. √bhā: 182a.]

+abhi, speak unto, address, *w. acc.*; speak, *without object*.

+prati, speak back, answer.

bhāṣā, *f.* speech, language. [√bhāṣ.]

bhāṣita, *ppl.* spoken; *as n.* [1176a], what is spoken, the words. [√bhāṣ.]

√bhās (bhāṣati, -te; babbhāṣé; bhāṣitá). shine. [cf. √bhā.]

+prati, shine over against, make a show, appear well.

bhāś, *n.* light. [√bhāś: but cf. 1151.1c².]

bhāś-karā, *m.* the sun. ['light-making': 171³.]

√bhikṣ (bhikṣate; bibhikṣé; bhikṣisyé; bhikṣitum; bhikṣitvá). desire to have a share for one's self, wish for; *then (like the Eng. desire, 'express a wish for'), request; beg; esp. go begging for food.* [old desid. of √bhaj, 108g¹ end: cf. bhakṣ.]

bhikṣā, *f.* —1. the act of begging, begging; —2. that which is got by begging, alms. [√bhikṣ, 1149⁴: *w.* the relation of 1 to 2, cf. that of Eng. *getting*, 'act of getting', to *getting*, 'that which is got'.]

√bhid (bhinātti, bhintté; bibhēda, bi-bhidé; ābhet [832]; bhetsyāti, -te; bhinná [957d]; bhēttum; bhittvá; -bhīdya). cleave, cut asunder; break in twain, 102¹⁴; smite sore (in battle), 81⁵; pound, bruise, crush (as a reed), 70¹⁵; pierce. [orig. 'split, crush': cf. Lat. *findo*, 'cleave,' perfect *fidī*; Ger. *beissen*, Eng. *bite*; also *bit*, 'morsel,' and *bit*, 'part of a bridle'; *bitter*, used of a sword, *w.* a trace of the orig. mg. Beöwulf, 2705; *caus. bait*, in *bait a bear*, 'make dogs bite him,' and *bait a horse*, 'let him eat.']

+pra, split forth or open.

+vi, split asunder; break to pieces, destroy.

bhiyās, *m.* fear. [√bhi, 1151.2c.]

√bhiṣaj (bhiṣákti). heal.

bhiṣáj, *a.* healing; *as m.* healer. [√bhiṣaj, 1147.]

√bhi (√. bháyate; √. and later, bibhēti; bibhāya; ābhāṣit; bhesyāti; bhītá; bhēttum; *caus. bhīśyate* [1042f]). fear; be afraid of (*abl.*); bhīta, having feared, frightened; *caus. affright*. [*w. bi-bhé-ti*, cf. Old High Ger. *bi-bē-t*, 'trembles,' whose *bi-* is syllable of reduplication, Ger. *bebt*, AS. *beofað*, 'trembles': the connection of these words with φέ-β-ομαι, 'am afraid, flee in fright,' and φόβος, 'fear,' is still a moot-point.]

bhī [351], *f.* fear. [√bhi, 348.1.]

bhītá, *ppl.* feared; *as n.* [1176a], fear.

bhīmá, *a.* fearful, terrible; *as m.* Bhīma, name of a Vidarbhan king. [√bhi, 1166b.]

bhīma-parākramá, *m.* terrible strength or courage. [1264, 1267.]

bhīmá-parākrama, *a.* possessing bhīma-parākramá, 1¹¹, 2³. [1293.]

bhīma-ṣāsana, *n.* command or summons of Bhīma. [1264, 1267.]

bhīrú, *a.* timid. [√bhi, 1192.]

√lbhuj (bhujāti; bhugná; -bhújya). bend; turn; make crooked. [so far as the meaning goes, the following words may well be taken as cognate: φυγ-εἶν, Lat. *fug-ere*, 'turn about, flee'; AS. *būg-an*, 'bend, turn about' (*intrans.*), sometimes also 'flee', Eng. verb *bow* (as in *bow down*), 'bend'; AS. *boga*, Eng. *bow*, 'arcus,' *el-bow*, rain-bow; Ger. *bieg-sam*, 'pliable,' Old Eng. *būh-sum*, 'pliable, yielding,' Eng. *buxom*, 'lithé, lively, vigorous': but the Germanic *g* raises phonetic difficulties which are not yet satisfactorily cleared up.]

√2bhuj (bhunákti, bhuñkté; bubhója, bubhujé; ābhujat; bhoksyāti, -te; bhuktá; bhóktum; bhuktvá). —1. enjoy; in *Veda*, (have use with, *i.e.*) have the use of a thing (*and so w. instr.*); —2. in later *Skt.* (*like Ger. geniessen*, cf. also *bhoga and bhojana*), enjoy *esp.* food,

w. acc.; —3. *without object*, take one's meal; *then* —4. *enjoy* (things that are not food), *w. acc.*, 10⁹; —5. *reap the fruit* (of sin) at the hands of a person (*gen.*), 79¹⁷; —6. *caus. cause to take food, feed*. [if for √bhruj (but this is doubtful — see √bhañj), then cf. Lat. *frui*, √*frugvi*, 'have use with' (a thing, hence instr.-abl.), 'enjoy'; *frug-es*, 'fruit'; AS. *brūcan*, 'enjoy' (food or drink), 'use,' Eng. *brook*, orig. 'use,' now 'put up with.']

+anu, reap the fruit (of good or evil deeds).

+upa, —1. *enjoy, esp. (enjoy food, i.e.) eat*; —2. *reap the fruit* (of good or evil deeds).

bhujam-gama, *m. serpent*. ['going with bending or with crooking': bhujam, grd of √1bhuj, 995: for mg, cf. khaga.]

√bhur (bhurāti). *make short and quick motions, twitch, jerk, kick, struggle, stir*. [cf. φύρω, 'stir around, mingle'; φλύω, 'bubble'; Lat. *fur-ere*, 'be agitated, rage'; *de-fru-tum*, 'boiled off'; Eng. *brew*, 'boil'; *bro-th*, 'bouillon.']

bhuraṇa, *a. (like the Eng. stirring, i.e.) both* —1. *moving quickly and* —2. *active, busy*. [√bhur, 1150.2c.]

√bhuraṇya (bhuraṇyāti). *be stirring, busy*. [bhuraṇa, 1059d.]

bhūvana, *n.* —1. *being, existence*; —2. *world*; —3. *with vīgva: sing., tout le monde; pl., all beings*. [√bhū, 1150.2c.]

bhuvana-traya, *n. world-triad, i.e. heaven and atmosphere and earth*.

bhūvas, *the second of the so-called "utterances" (see vyāhrti), bhuvas!, interpreted as air or atmosphere, on account of its position between bhūr and svar.* [prob. nothing more than the voc. pl. of bhū, 'O ye spaces.']

√bhū (bhāvati, -te; babbhūva [789a]; ābhūt; bhaviṣyāti, -te; bhūtá; bhāvitum; bhūtvá; -bhūya; *caus. bhāváyati, -te*). *become*, 93³, 40²¹, 57³, 67²¹, 31⁷; *come into being*, 92¹⁷; *arise, happen, take place; exist; very often to be rendered simply by be*, 2¹⁵, 3^{13,22}, 7¹; —*pūrvam abhūd rājā, once there was a*

king, 48¹; *tathā bhavatu, so be it*, 27¹⁴; *so* 32¹⁷; *prāñjalir bhūtvā, (having become prāñjali, i.e.) assuming suppliant posture*, 13²²; —*w. possessive gen., become (the property) of a person; ādhipatyam tasya babbhūva, lordship became his, he attained lordship*, 37¹; *seldom w. dat.*, 96²⁰; —*imperative, bhavatu: (be it, i.e.) good; enough; what's the use of talking*, 30¹⁶, 42²; *the thing is clear*, 23⁷, 31⁶; *tad bhavatu, never mind that*, 34⁶; —*bhūta, see s.v.*; —*in self-explaining periphrases w. ppls*, 49¹⁹, 52¹⁷, 99²¹; —*desid. búbhūṣati [1027], desire to be*, 70¹⁴. [w. ābhūt cf. φύω, 'became, grew'; cf. Lat. *fu-it*, 'was'; Old Lat. *fu-at*, 'may be'; AS. *beōm*, 'am'; Eng. *be*.]

+anu, —1. (*perhaps be along after, and so*) *come up with, attain*; —2. *experience; enjoy*, 24⁹; —3. (*experience, i.e.*) *make practical acquaintance with, come to understand; perceive; hear*, 4²¹. +abhi, *be against* [1077⁸], *oppress, and so overpower*.

+ud, *arise up, make itself perceptible*.

+pari, —1. *be around, surround, encompass*; —2. (*like the Eng. colloq. get around, i.e.*) *get the better of, prove superior to; be superior to, and so* —3. *treat with contempt*, 37⁵.

+pra, —1. *come forth into being; arise*; —2. *be before (others), have the power; have power, be strong*.

+vi, (*become asunder, i.e.*) *expand, develop; pervade*; —*caus. cause to expand or open; discover; vibhāvita, discovered, found out*.

+sam, —1. (*unite [intrans.] together, and so take form, i.e.*) *be shapen in its old sense, be created; be born*, 97²; *come into being; become; originate*; *sam-bhūta, sprung from*, 19¹²; —2. *exist, 39²; be*, 39⁵; *sambabhūva, am, RV. x. 125. 8*; —3. *happen*, 20¹²; *occur; pass current*, 52⁷; —*caus.* —1. (*cause to be together, bring into form, i.e.*) *make, accomplish*; —2. *honor*, 30¹²; —3. (*bring together, and so, like Eng. conjecture*) *suppose*. [development of *caus. mg 2* unclear.]

- + **abhi-sam**, (*lit.* become unto, *i.e.*) attain (*e.g.* a condition) by a process of change, enter into (*e.g.* wifehood), 86¹⁹; be born unto (immortality), 97².
- bhū** [351-2], *a.* at end of *cpds*, becoming, being, existent; *as f.* —1. a becoming, being; —2. the place (*for mg.* *cf.* **bhavana**) of being, the world, space; *pl.* worlds, spaces (*cf.* **bhuvās**); —3. the earth, as distinguished from heaven and atmosphere; **bhūvi**, on earth; —4. the land, lands. [**vbhū**, 347.]
- bhūtā**, *ppl.* —1. become, been, *i.e.* past; real; —2. having become, being, *used in composition w. its predicate as a grammatical device to give the predicate an adj. form w. number and gender* [1273c], 6⁷, 19⁴, 29⁴, 56¹⁵; —3. *as n.* (that which has become, *i.e.*) a being, divine (90¹⁹) or human or other; creature *in general*, 21^{18, 23}, 57¹⁸, 63¹²; created thing, 58¹⁹; world, 91¹⁶; —4. *as m. n.* uncanny being, ghost, goblin, 55¹⁹; —5. *as n.* element; **pañca bhūtāni**, five elements (earth, water, fire, air, ether, of which the body is composed and into which it is dissolved), 66⁵, 68⁹; *so* 66^{1, 3}. [**vbhū**: *cf.* **φῦ-τό-ν**, 'plant, creature.']
- bhūta-grāma**, *m. sing. and pl.* community of creatures.
- bhūta-bhāṣā**, *f.* language of the goblins or **Piṇchās**.
- bhū-tala**, *n.* earth-surface, ground, earth. [*cf.* **tala**.]
- bhūti**, *f.* being, *esp.* well-being. [**vbhū**: *cf.* **φύσις**, 'a being, nature.']
- bhū-pa**, *m.* protector of the earth or land, king, prince.
- bhū-pati**, *m.* lord of the land, king, prince.
- bhū-bhāga**, *m.* spot of the earth, place.
- bhūman**, *n.* earth; world. [**vbhū**, 1168. *Id.* for *mg.* *cf.* **bhū**.]
- bhūmi**, *f.* —1. earth, 57¹¹; ground, 43¹³; —2. land; —3. place, 23¹⁴; *esp.* fit place, proper vessel (*cf.* **sthāna**, **pātra**), 21⁵, 28⁸. [**vbhū**, 1167: for *mg.* *cf.* **bhū**.]
- bhūmi-pati**, *m.* lord of the land, king, prince.
- bhūmi-bhāga**, *m.* spot of ground.
- bhūmi-ṣṭha**, *a.* standing on the ground. [**stha**.]
- bhūyāns**, *a.* more; greater. ['becoming in a higher degree, increasing,' **vbhū**, 470².]
- bhūr**, *the first of the three "utterances"* (*see* **vyāhṛti**), **bhūr!**, O earth. [crystallized *voc. sing.* of **bhū**.]
- bhūri**, *a.* abundant; much. [**vbhū**, 1191: *cf.* **bhūyāns**.]
- bhūri-kāla**, *m.* long time.
- bhūri-sthātra**, *a.* having many stations, being in many places.
- bhūrṇi**, *a.* stirring, and so vigilant, jealous (of a god). [**vbhur**, 1158.2, 245b.]
- vbhūṣ** (**bhūṣati**; **bhūṣayati** [1041²]). —1. **bhūṣati**, be busy for; —2. **bhūṣayati**, (make ready for, *i.e.*) adorn.
- bhūṣaṇa**, *n.* ornament. [**vbhūṣ**, *mg* 2: 1150.]
- vbhṛ** (**bībharti** [645]; **bhāratī**, -te; *V.* **jabhāra**, **jabhṛé** [789b]; *later*, **babhāra**; **ābhāṣit**; **bhāriṣyāti**; **bhṛtā**; **bhārtum**; -**bhṛtya**). bear (*cf. the various senses of bear in Eng.*): *thus*, —1. hold, and so possess; —2. bear (in the womb); **abharat**, she bare, 85¹⁵; —3. endure; —4. carry, convey; —5. (bear, *i.e.*, as in *Latimer*) win; —6. bring (as an offering, *cf.* *of-fer*), 69¹⁴, 82¹⁴; *w.* **ūdhar**, offer the breast, suckle, 78³; —7. (bear, *i.e.*) support; and so (*like Eng. support*), furnish sustenance to, 22²; maintain, *RV.* x. 125.1; *so also*, keep (on hire); —8. wear (*as Ger. tragen means 'bear' and 'wear'*); *w.* **nakhāni**, wear the nails, keep them untrimmed, 64¹⁹. [*cf.* **φέρω**, *Lat. fero*, *Eng. bear*, 'bear' in its various mgs, *Ger. gebären*, 'bring forth': *AS. bear-n*, *Eng. bairn*, 'child,' is an old *ppl.* *lit.* 'that which is borne or born'; *cf.* also **φάπ**, *Lat. fūr*, 'carrier off, thief': *see also* under the derivs, **bhara**, **bhartṛ**, and **bhṛti**; *cf.* **bhāra** and the following.]
- + **apa**, carry off, take away, **ἀποφέρω**.
- + **ava**, bear down (an assailing weapon), ward off.
- + **ā**, bear unto, bring to.
- + **upa**, bring unto.
- + **ni**, *only in ppl.*, **nibhṛta**, (borne down, lowered, *i.e.*) hidden.

- + **pra**, *act. mid.* bring forward; offer; **prabhṛta**, brought forward, made ready. [cf. *προφέρω*, Lat. *prōfero*, 'bring forward.']
- √ **bhr̥j** (bhr̥jāti; bhr̥ṣṭá; bhr̥ṣṭvá). roast; parch, *esp.* grain. [cf. *φρίγω*, Lat. *frigere*, 'roast': akin w. √bhrāj.]
- bhr̥ti**, *f.* the supporting, maintenance. [√bhr̥, 1157.1a: cf. Ger. *Ge-bur-t*, Eng. *bir-th*.]
- bhr̥tya**, *m.* (one who is to be maintained, *i.e.*) servant. [grdv. of √bhr̥, 963b.]
- bhr̥ga**, *a.* powerful.
- bhr̥ga-duḥkhita**, *a.* (powerfully, *i.e.*) exceedingly pained.
- bhetavya**, *grdv.* to be feared; **bhetavyam**, *impers.* [999], *timendum est*, one should fear, 42³; *na bhetavyam*, never fear. [√bhi, 964.]
- bhedá**, *m.* fissure, split, breach; a creating of divisions. [√bhid.]
- bheṣajá**, *f.* -í, *a.* healing; *as n.* healing (*subst.*). [bhiṣáj, 1209i.]
- bhāikṣa**, *n.* begging; **bhāikṣam car**, go a-begging. [bhikṣá, 1208e.]
- bhāima**, *a.* descended from Bhīma; *f.* -ī, Bhīma's daughter, Damayantī. [bhīmá, 1208f.]
- bhāirava**, *a.* fearful, *i.e.* awful; *as m.* Terrible, name of a hunter. [bhīrú, 1208c.]
- bho**, *see* 176a.
- bhóga**, *m.* enjoyment; use; *esp.* use of food, *i.e.* eating. [√2bhuj, 'enjoy', 216.1.]
- bhoga**, *a.* enjoying or having enjoyment; *esp.* enjoying food, well-fed. [not directly fr. √2bhuj, but fr. bhoga, on account of the g, 1230c end.]
- bhójana**, *n.* the enjoying, *esp.* of food; the eating; *then (like Eng. eating)*, food. [√2bhuj, 'enjoy', 1150.1a.]
- bhojya**, *grdv.* to be eaten; *as n.* food, supply of food. [√2bhuj, 'enjoy, eat', 963d.]
- bhobhavat-pūrvaka**, *a.* accompanied [1302c2] by bhos or bhavant; -am, *adv.* [1311], with bhos or bhavant.
- bho-bhāva**, *m.* the becoming bhos; *w.* **nāmnām**, the becoming bhos of names, *i.e.* the use of bhos instead of a person's real name.
- bhos**, *excl. of address.* thou, sir! O! ho! halloo!; *often repeated, e.g.* 6²³. [for origin, see bhavant: for euphonic combination, see 176a.]
- bhoḥ-ṣabda**, *m.* the word bhos.
- √ **bhraṇ** or **bhraṇ** (bhrāṇgate; bhrāṇyati [767]; ábhraṇat; bhrāṣṭá). fall. + **apa**, fall off; *see* apabhraṣṭa.
- bhraṇṣa**, *m.* fall; ruin; loss. [√bhraṇṣ.]
- √ **bhram** (bhrāmati, -te; bhrāmyati, -te [763]; babhrāma; bhrāmiṣyati; bhrāntá [955a]; bhrāmitum, bhrāntum; bhrāntvá; -bhrāmya, -bhrāmya). —1. move unsteadily or without aim; wander; roam, 36¹², 23⁵; flutter, of insects, etc.; —2. move in a circle, rotate; —3. *fig.* be wandering (of the mind); be agitated or confused.
- [the orig. meanings seem to have included irregular and aimless and rotary motion as applied to water, wind, and fire, and also to have been transferred to the sound thereof: cf. the derivs bhr̥mi, 'whirlwind,' bhrāmá, 'whirling flame' and 'whirlpool,' and bhrāmara, 'bee': cf. *βρέμειν*, 'rage,' 'roar' (of storm and wave), *βρόμος*, 'rage, roar'; Lat. *frem-ere*, 'rage, roar'; Ger. *brummen*, 'hum, rumble'; AS. *brim*, 'surf, surge,' Eng. *brim*, 'place of surf, edge, margin'; Old Eng. *brim*, 'flame, fire,' preserved in Eng. *brimstone*, 'fire-stone': *see also* √bhām.]
- + **pari**, wander around.
- + **sam**, be much confused; sambhrānta, agitated, perplexed, in a flutter.
- √ **bhrāj** (bhrājate, -ti; babhrāja; ábhrāt [890 or 833?]; bhrājisyáte). shine; be radiant; flame; *fig.* be radiant (with beauty or glory). [cf. *φλέγω*, 'flame, burn'; *φλέγω-μα*, 'flame'; Lat. *flam-ma*, **flag-ma*, 'flame'; *fulg-ēre*, 'shine, lighten'; AS. *blāc*, 'shining, splendid' (of fires and flames), then 'white' (of the dead), Eng. *bleak*, 'pale'; *bleach*, 'whiten.']
- + **vi**, shine.
- bhrātr** [373], *m.* brother. [origin unknown, cf. 1182d: cf. *φράτηρ*, 'brother, esp. one of a brotherhood or clan,' and

so, 'clansman'; Lat. *frā-ter*, 'brother'; Eng. *brother*.]

bhrātr-sthāna, *a.* (having, *i.e.*) taking the brother's place; as *m.* representative of a brother.

bhruva, for **bhrū** at end of *cpds*, 1315c.

bhrū [351], *f.* brow. [cf. *ō-ppū-s*, 'eye-brow'; AS. *brū*, 'eye-lid'; Eng. *brow*.]

ma [491], *pron. root*, see **ahām**. [cf. *μέ*, Lat. *me*, AS. *mē*, Eng. *me*.]

√ **mañh** (**māñhate**). make great or abundant a thing (*acc.*) for a person (*dat.*), grant abundantly to. [for **magh*, cf. *magha*: orig. 'be great,' and trans. 'make great or high,' and essentially ident. w. √**mah**: see under √**mah**: for *mg*, cf. Lat. *largus*, 'large, liberal,' w. *largi*, 'give liberally,' and Eng. *large* with *largess*.]

māñhiṣṭha, *a.* granting most abundantly, most generous. [√**mañh**, 467.]

ma-kāra, *m.* the letter *m*. [Whitney 18.]

makhā, *a.* jocund. [cf. √**mah**.]

magādha, *m. pl.* Magadhans, name of a people; Magadha, name of their country, Southern Behar.

magadha-deṣa, *m.* the land of Magadha.

√ **magh**, see **mañh**.

maghā, *n.* liberal gift; bounty. [√**magh**, *i.e.* **mañh**.]

maghāvan [428], *a.* —1. abounding in liberal gifts, generous; *esp.*, as *m.*, generous (patron), designation of the rich lord who institutes a sacrifice and pays the priests, 88¹ —cf. *sūri*; applied in particular to Indra, as Rewarder (of priests and singers), 70⁸, 71⁵, 73²⁰, 75¹⁰; —2. in the *Epos*, The Generous One, standing epithet of Indra, 5¹¹. [**maghā**, 1234.]

mañgalā, *n.* —1. welfare, luck; —2. anything lucky, auspicious, or of good omen; —3. old or traditional usage, 59¹⁸.

mañgalya, *a.* lucky, auspicious, of good omen. [**mañgalā**, 1212d4.]

mac-chiṣya, *m.* pupil of me, my pupil. [**mad** + *ciṣya*, 159, 203.]

√ **majj** (**mājṇati**, -te; **mamājṇa**; **āmajjīt**; **mañksyāti**, -te; **majjiṣyāti**; **magnā**

[957c]; **mājṇitum**; -**mājya**). sink under; dip one's self; dive; duck or sub-merge, *intrans.* [perhaps orig. **mazgh*, 'get into': cf. **madgu**, 'duck'; Lat. *merg-ere*, 'duck'; *merg-us*, 'diver' bird: for the phonetic relations, cf. **majjan**, Avestan *mazga*, Church Slavonic *mozgŭ*, AS. *mearg*, Eng. *marrow*, Ger. *Mark*, all meaning 'marrow,' and, as meaning originally 'the inmost part or pith,' prob. from this root: see **raju**.]

+ **ud**, e-merge.

+ **ni**, sink down; dip one's self, bathe.

majjāo, *Prakrit* for **mārjāra-s** ('cat') and for **maj-jāra-s** ('my paramour').

maṭhara, *a.* perhaps persistent; as *m.* Mathara, name of a man.

maṇi, *m.* —1. pearl; jewel; —2. water-jar.

maṇika, *m.* large water-jar. [**maṇi**.]

maṇḍapa, *m. n.* open hall or pavilion.

maṇḍapikā, *f.* small shed or shop. [**maṇḍapa**, 1222 and d.]

māṇḍala, *n.* disk, circle, ring.

maṇḍūka, *m.* frog; *f.* **maṇḍūkī** [355b], female frog.

matī, *f.* —1. (thinking upon, *i.e.*, like the Ger. *An-dacht*, see **dhī**2) devotion; pious hymn or song of praise, 73¹⁰, 79⁸; —2. thought; thoughts, 49³; purpose, 73⁶; mind; intention; —3. opinion; —4. understanding, 19⁹; intelligence. [√**man**, *q.v.*: cf. Lat. *mens*, stem *men-ti*, 'mind'; AS. *ge-myn-d*, 'mind,' Eng. *mind*.]

mati-prakarṣa, *m.* wit-superiority, *i.e.* a fine dodge.

mātsya, *m.* fish. ['the lively one,' √**mad**.]

√ **math** or **manth** (**mathnāti**, **mathnīte**; **mānthati**; **māthāti** [746]; **mamātha**, **mathūs**, **mamanthūs**, **methūs**; **āmath-it**; **mathiṣyāti**, -te, **manthiṣyāti**; **math-itā**; **māthitum**; **mathitvā**; -**māthya**). —1. stir or whirl; *w. agnim*, produce fire by whirling the stick of attrition in a dry piece of wood; —2. shake, agitate, distress.

+ **pra**, agitate.

√ **mad** (**mādati**; **mādyati**; **mamāda**; **āmādit**; **maditā**, **matṭā**; **māditum**; **mād-**

áyati, -te). —1. bubble, undulate, of water, and as a type of joyousness; *apām ūrmir madānn iva stomas*, praise (joyous) as a bubbling water-wave, 81¹⁰; boil, be agitated; —2. *fig.* be (pleasantly excited, *i.e.*) glad; rejoice; *w. instr.*, 83¹²; be exhilarated or intoxicated with joy; —3. *esp.*, as describing the life of the gods and the blessed, be in bliss; *w. cognate acc.*, 83¹⁸; —4. *trans.* gladden, rejoice, 75¹²; intoxicate; *matta*, drunk; —*caus.* —1. *act.* gladden; —2. *mid.* take delight, 84¹⁹.

[the rather rare physical *mg* (1) is prob. the orig. one, *w.* a transfer to *fig.* use, as in *Eng. bubble over with joy or mirth*: cf. *μαδ-δω*, 'be moist'; *Lat. mad-ēre*, 'be soaked, full, drunk'; *mat-ta-s* (*mg* 4) and *Lat. mat-tu-s*, 'drunk': see the collateral form *√mand*, and *√mud*.]

+ *u.d.*, be out (of one's senses) with excitement; be frantic.

+ *pra*, take pleasure.

mad, so-called stem of 1st pers. pron., 494.

māda, *m.* excitement, inspiration, intoxication, 81⁴; *pl.* intoxicating drinks, *esp.* Soma-draughts, 81¹¹. [*√mad*.]

maḍiṃya, *a.* mine. [*mad*, 494⁸, 1215d.]

madgū, *m.* a water-fowl. ['diver,' *√majj*, *q.v.*]

mādhū, *a.* sweet; as *n.* sweet food and drink: *esp.* Soma; milk and its products; *oftenest* honey, 26¹⁸. [cf. *μέθυ*, 'wine'; *AS. medu*, *Eng. mead*.]

madhura, *a.* sweet; of speeches, honeyed. [*mādhū*, 1226a.]

mādhya, —1. as *n.* middle; *w.* *nabhasas*, middle of heaven, mid-heaven; *madhye*: in the middle, 57¹²; *w. gen.* [1130] or at end of *cpd.* in the midst of ·, in ·, 18⁷, 2⁹; —2. *m. n.* (the middle, *i.e.*) the waist; —3. as *adj.*, used like *Lat. medius*: *samudram madhyam*, in medium mare. [cf. *μέσσος*, **μεθ-jo-s*, *Lat. medius*, *Goth. midjis*, *AS. mid*, *Eng. mid*-, 'middle'.]

madhya-ga, *a.* situated in the middle of, tarrying among.

madhya-cārin, *a.* moving in the middle of (*w. gen.*, 1316²), *i.e.* moving among.

madhyamā, —1. midmost, situated between; —2. of middling quality, size, etc.; —3. as *m. n.* the middle (of the body), waist; —4. as *n.* the middle (of anything). [*mādhya*, 474: cf. 525³.]

√ *man* (*mānyate*; *mené* [794e]; *āmaṇṣta*; *maṇsyāte*, -ti; *matā*; *māntum*; *matvā*; -*mānya*, -*mātya*; *desid. mīmāṇsate*). be minded: —1. think, believe, imagine, 34¹⁸, 43¹⁶; conjecture; *yadi nānyathā man-yase*, if thou art not otherwise minded, if thou art agreed, 25⁸; *manye*, inserted parenthetically, methinks, 51¹³; expect, 52¹¹; —2. consider something (*acc.*) as something (*acc.*), 13¹², 37⁷, 55²⁰, 79⁸; *prāptakālam amanyata*, considered (*sc. it*) an arrived time, thought that the time had come, 13²⁰; *bahu man*, consider as much, esteem, honor; —3. think fit or right, 10¹⁶; —4. think upon, set the heart on, 3⁴; —5. have in mind or view, 88⁶; —*caus.*, see *mānaya*; —*desid.* consider, examine, call in question. [cf. *μέ-μυν-α*, 'mind, *i.e.* fix the thoughts on, wish, strive' (see *man* 4); *Lat. me-min-i*, 'keep in mind'; *AS. preterito-present man*, 'am mindful,' and the indirectly connected *mānan*, *Eng. mean*, 'have in mind, intend'.]

+ *anu*, (be minded after another, *i.e.*) follow another in opinion, assent, approve; consent; give leave, *w. acc. of person*, 49⁴; permit, 62⁶.

+ *abhi*, —1. put one's mind upon, desire; *abhimata*, desired, agreeable; —2. have intentions against [1077⁸], plot against.

+ *ava*, (mind, *i.e.* regard downwards, *i.e.*) regard *de haut en bas*, look down upon, like the *Lat. despicere*, despise, treat with contempt.

mānas, *n.* mind, in its widest sense as applied to the powers of conception, will, and emotion: thus, —1. the intellect; the thoughts, 8¹⁸, 10⁵, 66⁷; understanding, 82¹⁷; mind, 10¹⁸, 15¹⁰, 65^{12, 13}; —2. reflection; excogitation; perhaps the thing excogitated, praise, or (like *dhī* 2) devotion, 73⁷; —3. wish, inclination towards; —4. desire; —5. feelings; disposition;

heart, 78¹. [√*man*: cf. μένος, 'mind, spirit'; Lat. *Minerva*, the goddess 'gifted with understanding.']

manīṣā, *f.* —1. thought; understanding; *instr.* **manīṣā**, *adv.* wisely; —2. expression of thought and wisdom in saw, prayer, and hymn (cf. dhī2). [√*man*, 1197b.]

manīṣin, *a.* —1. having understanding, wise; —2. prayerful, devout. [**manīṣā**, 1230a.]

mānu, *m.* —1. man; collectively (as in *Eng.*, and like *Hebrew* *adam*), man, mankind, 73¹⁹; —2. (like *Hebrew* *Adam*) The Man κατ' ἐξοχήν, Manu, father of mankind; Manu, as originator of prayer, praise, and sacrifice, 89²; Manu, as type of piety and majesty, 1¹⁰; Manu, supposititious author of the law-book of the Mānavas. [cf. Goth. *man*, Ger. *Mann*, AS. *man*, *Eng.* *man*: the noun is generalized to a quasi pronoun in AS. *man*, Ger. *man*, like Lat. *homo* in French *on*, but retains a distinct form as noun in Ger. *Mann* (as *homo* does in French *homme*): cf. also *Mannus*, mythical ancestor of the West-Germans (Tacitus, Germania, ii.): perhaps related are Μίνυς and Μίνως, mythical Greek forefathers: the derivation of *manu* fr. √*man*, 'think,' is unobjectionable so far as the form goes (1178b), but the usual explanation of *manu* as 'the thinker' defies common sense.]

manu-ja, *m.* man. [prop. adj., 'Manu-born, sprung from Manu,' 1265.]

manujendra, *m.* (prince of men, i.e.) prince, king, 1⁵. [*manuja* + *indra*, 1264.]

manuṣyā, —1. *a.* human; —2. *as m.* man. [*manus*, 1212d1: cf. *mānuṣa*: for *mg* 2, see *mānava*.]

manuṣyatvá, *n.* condition of being man. [*manuṣya*, 1239.]

manuṣya-devá, *m.* human god [1280¹] or man-god [1280b] or god among men [1264], i.e. Brahman, 95¹.

manuṣya-loká, *m.* world of men.

mānus, *m.* man. [cf. *mānu* and 1154.]

mano-ratha, *m.* wish. [lit. 'heart's joy,' *manas* + 2 *ratha*.]

mano-hara, *a.* (heart-taking, i.e.) captivating.

māntu, *m.* counsel, i.e. deliberation; then (like *Eng.* counsel), result of deliberation, plan, intent. [√*man*, 1161a.]

mántra, *m.* —1. thought; *esp.* thought as uttered in formal address, in prayer or song of praise (see dhī2), or in pious text; —2. usual designation of the hymns and texts of the Vedas; —3. later (when these Vedic texts came to be used as magic formulas), spell, charm; —4. like *māntu*, deliberation, plan. [√*man*, 1185b: for *mg* 3, cf. Lat. *carmen*, 'solemn utterance' (see √*gañs*), then 'magic spell,' whence *Eng.* *charm*.]

mantra-da, *a.* giving, i.e. imparting the sacred texts, i.e., as *m*, Veda-teacher.

√ **mantraya** (*mantráyate* [1067]). —1. speak with solemn or formal utterance; —2. deliberate. [denom. of *mantra* — see its various mgs.]

+ **anu**, follow with a *mantra*, accompany with a sacred text, like Lat. *prosequi vocibus*.

+ **abhi**, address a spell unto; charm or conjure.

+ **ā**, speak unto; *esp.* bid farewell to, 56³.

+ **ni**, invite. [for *mg*, cf. (under √*budh*) *Eng.* *bid*, 'make formal announcement of,' and then 'invite.']

+ **sañ-ni**, invite together, 4²⁰.

mantravant, *a.* accompanied by sacred texts. [*mantra*, 1233.]

mantra-varṇa, *m.* the wording of a sacred text.

√ 1 **mand** (*mándati*; *mamánda*; *ámánd-ít*). gladden, 74⁴. [collateral form of √*mad*.]

√ 2 **mand** or **mad** (*mamátti*; *mádati*). tarry, loiter. [amplification of **man*, 'remain,' the congener of μένειν, Lat. *man-ēre*, 'remain.']

manda, *a.* —1. tarrying, slow; —2. (sluggish, and so) weak; insignificant; little; —3. (like *Eng. colloq.* slow) stupid. [√ 2 *mand*, 'tarry.']

manda-bhāgya, *a.* having little luck, unlucky.

mandara, *m.* Mandara, a sacred mountain.

- mandādara**, *a.* having little regard for (*v. loc.*, 303a), careless about. [manda + ādara.]
- mandāra**, *m. n.* —1. coral tree, *Erythrina indica*; —2. *m. used, perhaps, as name of a man*, Mandāra.
- mandira**, *n.* dwelling; house; palace. [√2 mand, 'tarry,' 1188e: prop. 'a waiting, an abiding,' and then 'abiding-place, mansion': cf. *μάνδ-πα*, 'fold, stable,' later 'monastery': for *mg*, observe that Lat. *mansio*, stem *man-si-on-* (fr. *man-ēre*, 'tarry'), meant first 'a tarrying,' and then 'a stopping-place, mansion,' French 'maison'; see also *bhavana*.]
- manmatha**, *m.* love; the god of love. ['the agitator, distresser,' intensive formation fr. √math or manth, 1148.4, 1002b.]
- mānman**, *n.* thought; *esp. (like dhī2)* An-dacht, devotion, prayer or praise. [√man, 1168.1a.]
- man-māṇsa**, *n.* my flesh. [mad, 494.]
- manyú**, *m.* —1. mood, *i.e.* temper of mind; then —2. (*like Eng.* mood) anger, heat of temper. [√man, 1165a.]
- māma**, *see* 491 and *ma*.
- maya**, —1. *called a derivative suffix (see 1225, 161³), but really a nomen actionis meaning formation, make, used as final element of a cpd, having ·· as its make, made of ··, consisting of ··, containing ·· in itself; —2. nomen agentis, maker, former; esp. Maya, The Former, name of an Asura, artificer of the Daityas, and skilled in all magic, 45⁶. [fr. mi, weak form (cf. 954c, 250) of √1mā, 'measure, arrange, form,' 1148.1a and b: so the Eng. deriv. suffix -hood, -head, Ger. -heit, was once an independent noun, see under ketu].*
- māyas**, *n.* invigoration, refreshment, cheer, gladness, joy. [prop. 'a building up,' fr. √1mi, 'establish,' or fr. the weak form mi (cf. 954c, 250) of the kindred and partly equivalent √1mā, 'measure, arrange, form, build,' 1151.1a.]
- mayo-bhū** [352], *a.* being for or conducing to mayas, *i.e.* refreshing, gladdening.
- mara**, *m.* death. [√mr̥, 'die.']
- marakata**, *n.* smāragd or emerald. [cf. *σμαράγδος*, whence Lat. *smaragdus*, Old French *esmeralde*, French *émeraude*.]
- marāṇa**, *n.* death. [√1mr̥, 'die.']
- mārici**, *f.* —1. mote or speck in the air, illuminated by the sun; —2. *later*, beam of light. [cf. *marūt*.]
- marici-mālā**, *f.* garland of rays.
- maricimālin**, *a.* having a garland of rays. [maricimālā, 1230a.]
- marú**, *m.* a waste; desert. [perhaps 'the dead and barren' part, whether of land or water, √1mr̥, 'die': cf. *Ἀμφιμαρος*, son of Poseidon; Lat. *mare*, 'sea'; AS. *mere*, 'sea, lake, swamp,' Eng. *mere*, 'lake, pool,' *Winder-mere*, *mer-maid*; AS. *mōr*, Eng. *moor*, 'marshy waste, heath.']
- marūt**, *m. pl.* the Maruts or gods of the storm-wind, Indra's companions, *selections xxxv, xlii, xlvii, lxvii*. [perhaps 'the flashing ones,' as gods of the thunder-storm, and connected w. a √mar seen in *μαρ-μαρ-ω*, 'flash.']
- maru-sthalī**, *f.* desert-land, desert.
- martavya**, *grdv.* moriendum; *impersonally*, *see* 999. [√1mr̥, 'die,' 964.]
- mārtya**, *m.* *like Eng.* a mortal, *i.e.* a man; *as a.* mortal.
- mardana**, *m.* crusher; *fig., as in Eng.*, subduer. [√mr̥d, 1150.1a.]
- marma-jñā**, *a.* knowing the weak spots. [marmān.]
- mārman**, *n.* mortal part, vulnerable or weak spot, *lit. and fig.* [cf. √1mr̥, 'die.']
- mārya**, *m.* man, *esp.* young man; *pl. (like Eng. men, Ger. Mannen)*, servants, attendants, henchmen.
- marṣa**, *m.* patient endurance. [√mr̥ṣ.]
- māla**, *n. m.* smut; impurity, physical and moral. [cf. *μέλα-ν*, 'dark'; Lat. *mālu-s*, 'bad.']
- malla**, *m.* —1. *pl.* the Mallas, a people; —2. professional boxer and wrestler; one who engages in the *παγκράτιον*, *pancratiast*.
- maśāka**, *m.* biting and stinging insect, gnat.
- maṣi**, *f.* —1. bone-black; —2. ink, made of lac or of almond-charcoal boiled in cow's urine.

maṣy-abhāva, *m.* lack of ink.

√ mah (māhate; māmahé [786]; mahitá; mahitvā; *caus.* maháyati, -te). *orig.* be great or high, and so — 1. *mid.* be glad, rejoice; then (*trans.* make great or high, and so) — 2. *act.* elate; gladden; exalt (*mid.*), 74⁸; — 3. esteem highly, honor.

[for *magh, cf. magha, also √mañh: for orig. mg, cf. participial adj. mahánt, 'great': for mgs 1 and 2, cf. American colloq. use of *high* as 'high in spirit, elated, esp. intoxicated':

— with orig. √magh in the mgs 'be great, mighty, i.e. powerful or able,' *trans.* 'make able, help,' cf. *μoχ-λός*, 'helping-bar, lever'; *μηχ-ανή*, 'means'; Goth. *mag*, A.S. *mæg*, 'am able,' Eng. *may*:

— with the collateral form *mag, whose deaspiration is prob. Indo-European, cf. *μέγ-ας*, Lat. *mag-nus*, A.S. *mic-el*, Eng. *mickle*, 'great,']

máh, *f.* mahí, *a.* great; mighty, 78³; strong; — mahí, *as subst.* the great, i.e. the earth; for mg, cf. *pr̥thivī*. [cf. √mah: see 400².]

mahá, *a.* great. [√mah.]

mahánt [450b], *f.* mahatí, — 1. *a.* great (in space, time, quantity, or quality, and so), large, long, mighty, important; significant, 6¹¹; *as m.* great or noble man, 19²¹, 36¹⁰; — 2. *m.* (*sc.* ātman), the intellect, 66³, 67¹⁷. [orig. ppl. of √mah, q.v.]

maharṣi, *m.* great Rishi. [mahā + ṛṣi.]

máhas, *n.* greatness; might; glory; gladness; mahobhis, *adv.*: with power, 79¹²; joyfully, 73¹⁸. [√mah, see its various mgs.]

mahā, *used as prior member of a cpd, instead of mahánt*, 1249b, 355a. [√mah.]

mahā-kathā, *f.* great tale.

mahā-kavi, *m.* great poet.

mahā-kula, *n.* (great, i.e.) noble family.

mahā-guru, *a.* exceedingly reverend [1279]; *as m.* person worthy of unusual honor.

mahā-tapas, *a.* (having, i.e.) practising great austerity; *as m.* Great-penance, name of a sage.

mahātman, *a.* having a (great, i.e.) noble nature, noble; magnanimus. [mahā + ātman.]

mahā-dhana, *a.* having great wealth, very rich.

mahā-paṇka, *m. n.* (great, i.e.) deep mire.

mahā-pañḍita, *a.* exceedingly learned [1279].

mahāparādhā, *m.* great crime. [mahā + aparādhā.]

mahā-prājñā, *a.* very wise [1279].

mahā-bāhu, *a.* great-armed [1294], i.e. stout-armed.

mahā-bhūta, *n.* grosser element, i.e. earth, air, fire, water, or ether (as distinguished from a subtle element or rudimentary atoms).

mahā-manas, *a.* great-minded.

mahā-muni, *m.* great sage.

mahā-yajñā, *m.* great sacrifice, 59⁸N.

mahā-yaśas, *a.* having great glory, famous.

mahā-rājā, *m.* great prince. [rājan, 1315a.]

mahā-rāva, *m.* great howl.

mahā-vikrama, *a.* having great might or courage; *as m.* Great-might, name of a lion.

mahā-virá, *m.* great hero.

mahā-vratā, *n.* great vow. [1267.]

mahā-vrata, *a.* having a mahāvratā, having undertaken a great vow. [1295.]

mahā-siṅha, *m.* great lion.

máhi, *a.* great. [√mah.]

mahitvá, *n.* greatness, might. [1239.]

mahimán, *m.* might; *instr.* mahinā, see 425e. [√mah, 1168. 2b.]

mahiṣá, *a.* mighty; mahiṣo mrgas, the powerful beast, i.e. buffalo, RV.; *as m.*, without mrga, buffalo, 55³; — máhiṣi, *f.* [acct, cf. 362b²], the powerful one, *as designation*: of a woman of high rank; of the first wife of a king, 1¹⁶; sometimes of any queen of a king, 50¹. [√mah, 1197b.]

mahí, see under máh.

mahī-kṣít, *m.* earth-ruler, king.

mahī-pati, *m.* earth-lord, king.

mahī-pāla, *m.* earth-protector, king.

√ mahíya (mahiyáte). be glad, happy, blessed. [prop. 'be great, high,' denom. of mahi (1061), with the modification of mg mentioned under √mah, q.v.]

mahendrá, m. —1. Great-Indra; —2. great chief, 10¹⁵ (*w. mg* 1 *also*). [mahá + índra.]

mahendratva, n. the name or dignity of Great-Indra. [1239.]

maheçvara, m. great lord; *esp., as pl., designation of the four lokapālās*, Indra, Yama, Agni, and Varuna. [mahā + īçvara.]

mahāujas, a. having great strength, mighty. [mahā + ojas.]

√ **lmā** (mīmīte [660-3]; **mamāū**, **mamé**; **ámāsta**; **mitá** [954c]; **mātum**; **mitvá**; **māya**). —1. measure; —2. measure with, compare; —3. mete out; —4. arrange, form; build; make, 72². [for 1, cf. μέτρον, 'measure'; Lat. *ni-mi-us*, 'not to be measured, excessive'; for 4, cf. μέτρον and Lat. *mā-nu-s*, 'former, i.e. hand'; εὐ-μαρής, 'handy, easy': see also the collateral form √**lmi**, 'build, set up,' and under **mātṛ** and **mās**.]

+ **anu**, (form after, *i.e.*) re-create in imagination, conceive.

+ **upa**, measure with, compare.

+ **nis**, fashion or make out of (*abl.*); construct.

+ **vi-nis**, lay out (garden).

+ **pari**, measure around, limit.

+ **pra**, measure.

+ **prati**, make (so as to be a match) against, cf. **pratimā**.

+ **vi**, measure out; then (*like Eng.* measure), pass over, traverse (the sky).

√ **2mā** or **mī** (mīmāti [660-3]; **mimāya**). bellow.

+ **vi**, bellow or cry aloud.

mā, adv. and conj. not, mostly in prohibitions [1122b]: —1. regularly *w. subjunctive, i.e. augmenitless form of a past tense* [579-80], 76¹⁸, etc.; in order that not, 53⁷; —2. *w. imperative*, 22², 35¹¹, 50⁴; —3. rarely *w. optative*, 79¹⁷; —4. *w. evam*, not so, 38⁵; —5. *w. u, mo*, see *u*. [cf. μή, Eliañ μὲ, 'not, that not'.]

māñs and **māñśá** [397], *n.* meat, flesh; used also in *pl.* [cf. Church Slavonic *mešo*, Prussian *mensa*, 'flesh': cf. 64⁷ n.]

māñsatva, n. the being meat, the etymological meaning of **māñsa**. [1239.]

māñsa-ruci, a. having pleasure in meat, greedy for meat.

māñsa-lubdha, a. desirous of meat. [√*lubh*.]

māñgalya, a. bringing happiness, pleasant. [mañgalá.]

māciram, adv. (not long, *i.e.*) shortly, straightway. [mā + cīrám, 1122b⁴.]

māṭhara, m. Māthara, name of a man. [maṭhara, 1208f.]

māṇava, m. boy, youngster. [not akin *w. mānu*, 'man': perhaps for *malnava: cf. Prussian *malnyx*, 'child'.]

māṇavaka, m. manikin, dwarf. [māṇ-ava, 1222b.]

mātarīçvan, m. Mātarīçvan, mystic name of Agni.

mātula, m. mother's brother. [māṭṛ, 1227²: cf. μήτρως, Doric μάτρως, 'mother's brother'.]

mātṛ [373], *f.* mother; applied also to the earth, the Dawn, the sticks of attrition (82⁹). [perhaps 'the one who metes out' food to the household, or else 'the former' of the child in the womb, √**lmā**, 'measure or mete,' 'form,' 1182d: cf. μήτρη, Doric μάτρη, Lat. *māter*, AS. *mōder*, Eng. *mother*; also μᾶϊς, 'mother'.]

mātṛtas, adv. from the mother, on the mother's side. [māṭṛ, 1098b.]

māṭṛvat, adv. as one's mother.

mātrā, f. —1. measure; at end of *adj. cpds* [see 1302c3], having .. as its measure, so and so long or high or large, etc.: jānu-mātra, knee-deep; vyāma-mātra, a fathom broad; —2. the full measure, *i.e.* limit; at end of *adj. cpds*, having .. as its limit, not more than ..; and then, these *adj. cpds* being used substantively (1247 III⁴), .. merely, .. only, mere ..; 27², 50⁹; such a *cpd* as first member of another *cpd*, 34³, 37⁶; hence —3. from this frequent use of **mātrā** at end of *cpds* in the form **mātra** (334²), the quasi-stem, **mātra, n.** measure, *i.e.* height, depth, length, breadth, distance (43¹²). [√**lmā**, 'measure,' 1185c: cf. μέτρον, 'measure'.]

māda, m. revelry. [√*mad*.]

- 1 **māna**, *m. n.* —1. opinion; —2. (*like the Eng. opinion*) estimation, *esp.* good esteem; —3. honor. [Vman, 1148.2.]
- 2 **māna**, *m.* *like the Eng.* building, and so structure, castle. [V1mā, 'make, build,' 1150.1a.]
- 3 **māna**, *m.* —1. *like the obs. Eng.* maker, ποιητής, poet; —2. as name of Agastya's father, Māna. [do.]
- māna-da**, *a.* (giving, *i.e.*) showing honor (to others); as *m.* honor-giver, address of a woman to her lover.
- √ **mānaya** (mānáyati). honor. [denom. of 1māna: cf. 1067.]
- mānavá**, —1. *a.* human; descended from man or Manu (*see manu*); —2. as *m.* one of the sons of men, a man; —3. *m.* Mānava, name of a school of the Yajurveda. [mānu, 1208c: for mgs 1 and 2, observe that Old High Ger. *mennisch*, though prop. an adj. fr. *man*, 'homo,' and meaning 'humanus,' is used also as a subst. meaning 'man,' and used in its Ger. form *Mensch*, 'man,' as subst. only: cf. also *nāra*, *manuṣya*, *manuṣa*.]
- mānava-dharmaśāstra**, *n.* law-book of the Mānavas or Mānava-school.
- mānasá**, *a.* sprung from the mind; of the mind. [mānas, 1208a.]
- mānuṣa**, *f. -ī*, *a.* pertaining to man, human; as *m.* man (cf. *mānava*). [mānus, 1208a end: cf. *manuṣyā*.]
- mānuṣa-dāivika**, *a.* of men and of gods. [1257.]
- māndāryá**, *a.* descended from Mandāra; as *m.* descendant of M. [mandāra, 1211.]
- mānyá**, *a.* descended from a poet or from Māna; as *m.* the poet's son or Māna's son. [3māna, 1211.]
- māma**, *a.* *lit.* of mine; *voc. s. m.*, as word of address of a dog to an ass, uncle. [mama (491), 1208f.]
- māyā**, *f. -ī*. —1. (a working, and so) a power; *esp.* in *Veda*, supernatural or wonderful power; wile; —2. *later*, trick; illusion. [V1mā, 'make, *i.e.* have effect, work,' 1140, cf. 258.]
- māyā-kapota**, *m.* illusion-pigeon.
- māyākapota-vapus** [418], *a.* having the form of a phantom-pigeon.

- māyín**, *a.* wily. [māyā.]
- māyobhavya**, *n.* gladness, happiness. [mayobhū, 1211, cf. 1208c.]
- māra**, *m.* a killing, murder. [V1mr, 'die.']
- mārakata**, *f. -ī*, *a.* smaragdine, emerald (*adj.*). [marakata, 1208f.]
- māraṇa**, *n.* a killing; *w.* praṇāp, incur killing, get killed. [caus. of V1mr, 'die,' 1150.1b.]
- mārātmaka**, *a.* having murder as one's nature, murderous. [māra + ātmaka, 1302.]
- mārḡa**, *a.* of or pertaining to game or deer; as *m.* track of wild animals, slot; then, in general, track, way, path. [mr̥ga, 1208f.]
- mārja**, *adj. subst.* cleaning, a cleaner, in cpds. [Vmrj, 627^{1,2}.]
- mārjāra**, *m. cat.* ['the cleaner,' so called from its habit of cleaning itself often: fr. *mārja*: formed like *karmāra*, 1226b.]
- mālava**, *m.* Malwa, name of a country in west-central India.
- mālava-viṣaya**, *m.* the land of Malwa.
- mālā**, *f.* crown, wreath, garland.
- mālin**, *a.* crowned, wreathed. [mālā.]
- mālya**, *n.* crown, wreath. [mālā, 1210.]
- mās** [307], *m.* —1. moon, *see candra-mās*; then (as in *Eng.*), a moon, *i.e.* month. ['the measurer,' V1mā, 1151.1c²: cf. μήνη, 'moon'; Lat. *Mēna*, 'menstruationis dea'; Goth. *mena*, AS. *mōna*, Eng. *moon*; AS. *mōnan dæg*, 'dies Lunae,' Eng. *Monday*; also μήν, stem *mevs*, Lat. *mens-is*, 'month'; AS. *mōnað*, prop. 'a lunation,' Eng. *month*.]
- māsa**, *m.* —1. moon, *see pūrṇa-māsa*; —2. month. [transition-stem fr. *mās*, 399.]
- māsa-traya**, *n.* month-triad, three months.
- māsa-ṣaṭka**, *n.* month-hexade, six months.
- māhina**, *a.* glad, blithe. [Vmah, 1177b.]
- √ 1 mi (minóti, minútē; mīmāya; mitā; -mītya). build; establish; set up (a post, pillar). [collateral form (250a) of V1mā, 'make, build,' q.v.: cf. mīt and Lat. *mēta*, 'post'; *mū-rus*, 'wall.']

√ 2 *mi* or *mī* (*mināti*, *mināti*; *mimāya*, *mimyé*; *āmeṣṭa*, *meṣyáte*; *mitá*; *-mīya*). *minish*, *lessen*; *minish*, *bring low*; *bring to nought*. [cf. *μν-ω*, Lat. *mi-nu-o*, 'lessen'; AS. positive *min*, 'small'; Old High Ger. comp. *minniro*, **munv-iro*, Middle High Ger. *minre*, Ger. *minder*, 'less'; *μελω*, **μν-λω*, 'less'; Lat. *min-or*, 'less'; *per-mi-t-ie-s*, 'ruin': fr. AS. *min* comes perhaps Eng. *minnow*, 'very small fish.'] + *pra*, *bring to nought*; *pass.* come to nought, *perish*.

√ *migh*, see *mih*.

mīt, *f.* post, pillar, prop. [√1 *mi*, 'set up,' 383b³: for *mg*, cf. Eng. *post*, Lat. *postis*, with *pōnere*, 'set up.']

mitrá, -1. *m.* friend, comrade (*Vedic only*); *esp.* -2. *Mitra*, name of an *Aditya*; -3. *n.* friendship (*rare and Vedic only*); -4. *n.* friend (*commonest meaning and gender*).

mitrabandhu-hīna, *a.* destitute of friends and relatives. [1265, 1252.]

mitra-lābha, *m.* Friend-acquisition, as title of the first book of the *Hitopadeṣa*.

mitrātithi, *m.* *Mitrātithi*, name of a man. ['having *Mitra* as his guest' or else 'guest of *M.*': the *mg* of the cpd depends on its accent (see 1302¹ and 1267¹), and this is not known: *mitrá* + *ātithi*.]

mitrá-váruṇā, *nom. du. m.* *Mitra* and *Varuna*. [see 1255 and *a*, and Whitney 94a.]

√ *mith* (*méhati*; *mimétha*; *mithitá*; *mithitvá*). -1. meet together as friends, associate with, pair; -2. meet as rivals, dispute, wrangle, altercari. [observe that Eng. *meet* is just such a *vox media* and means both 'harmonize' and 'have a conflict.']

mithás, *adv.* together, mutually, among each other; in turns. [√*mith*, 1111d.]

míthu, *a.* wrong; false; *used only in the adv. acc. s. n.* *míthu* (1111d), and *instr. s. f.* *mithuyá* (1112e), wrongly, falsely. [√*mith*: for *mg*, observe that Ger. *verkehren* means both 'to turn the wrong way' and 'to associate with,' whence *Verkehr*, 'intercourse,' and *verkelurt*, 'wrong.']

mithuná, -1. *a.* paired, forming a pair; -2. *m., later n.* pair (consisting of a male and female), pair of children; pair (of anything). [√*mith*, 1177c.]

mithuyá, *adv.* falsely. [see *míthu*: *acct*!]

mithyá, *adv.* wrongly, falsely. [younger form of *mithuyá*.]

mithyopacāra, *m.* false service or simulated kindness. [*mithyā* + *upacāra*, 1279, *mithyā* being used as a quasi-adj.]

√ *mil* (*milāti*; *miméla*; *miliṣyāti*; *militá*; *militvá*; *-mīlya*). meet; assemble. [cf. Lat. *mille*, 'assemblage, host, thousand,' pl. *mīl-ia*, whence the borrowed Eng. *mile*, 'a thousand (paces), *milía passuum*'; perhaps *mīl-it-es*, 'going in companies or troops' and so, like Eng. *troops*, 'soldiers.']

√ *miḡ*, *mix*, in the *desid.* *mimikṣ* (see 1033), and the *deriv.* *miḡra* or *miḡla*. [cf. *μύκωμι*, **μικ-ωμ-μι*, Lat. *misceo*, **mic-sc-eo*, 'mix'; Old High Ger. *misken*, Ger. *mischen*, 'mix'; AS. *miscian*, **mih-sc-ian*, whence Eng. *mix* for *misk* (like *ax*, formerly good English for *ask*); also Eng. *mash*, 'mixture' esp. of grains, whence verb *mash*, 'mix, and esp. make into a confused mass by crushing.']

miḡrá, *a.* mixed. [√*miḡ*, 1188.]

miḡrībhāva, *m.* the becoming mixed, the mingling (*intrans.*). [*miḡrībhū*.]

miḡrībhāva-karman, *n.* mingling-action, process of becoming mixed.

miḡrībhū, become mixed. [*miḡra*, 1094.]

miḡla, *same as miḡra*. [1189.]

√ *miṣ* (*miṣāti*; *miméṣa*; *ámīmiṣat*; *miṣitá*; *-mīgya*). open the eyes, have the eyes open.

+ *ni*, close the eyes; fall asleep; *wink*.

√ *mih* or *migh* (*méhati*; *ámikṣat*; *mekṣyāti*; *miḡhá* [222⁸]). make water. [fr. *migh* (223⁸) come ppl. *mégghamāna*, and noun *meghá*, 'cloud': cf. *δ-μυξ-έω*, Lat. *ming-ere*, AS. *mig-an*, 'make water': orig. *mg*, 'pour out,' whence on the one hand 'mingere' and on the other 'rain, drip, drop' (cf. noun *mīh*); then, fig. 'drop fatness, bestow richly' (see under *miḡh-vāns*).]

mīh, *f.* mist. [√mih: cf. δ-μῆχ-λη, 'mist'; AS. *mist*, *mig-st, Eng. *mist*.]

mīdhvāns, *a.* bestowing richly, bountiful. [said to be perfect ppl. of √mih, 222³, 790b, 803².]

mīmāṅsya, *grdr.* to be called in question. [fr. desid. of √man, 1028e, 963.]

mīlhūse, see mīdhvāns and Whitney 54.

mukta-gāpa, *a.* having a laid aside curse, leaving his curse behind him. [√muc.]

mūkha, *n.* —1. mouth, 39³, 40¹⁰, 51¹²; jaws, 18²³; —2. visage, countenance, face, 13³; snout or face of an animal, 44¹²; at end of cpds, esp. *w.* an adj. [1298a], or adjectively used prep. [1305], or adv. [1306] denoting direction: udañ-mukha, having a northward face, turning northward; abhi-mukha, having the face towards; —3. (like Eng. face) surface, 25²¹; —4. (like Eng. head, and like chief from caput) the head, i.e. chief, best, most excellent, 51²².

mūkhya, *a.* (at the mouth or front, and so) chief, most excellent. [mūkha, cf. mg 4: 1212a.]

√muc (muñcāti, -te [758]; mumóca, mucé; ámuca; mokṣyāti, -te; muktá; mōktum; muktivā; -mūcyā; mocáyati, -te [1041²]). release; free; let go; let loose, 34¹⁴; lay aside; release esp. from the bonds of sin (93¹³) or existence; (let go, i.e. emit or) utter, e.g. sounds; shed (tears); discharge (phlegm, urine, ordure, smells). [orig. mg, 'to free or clear': specialized in Greek and Latin — 'to clear the nose, to snot': cf. ἀπο-μύσσω, *μυκ-ῖω, Lat. *e-mung-o*, 'snot'; μυκ-τήρ, 'snout, nose'; Lat. *mūc-us*, 'snot': for mg, cf. relation of *snout* to the cognate verbs *snot* and *snite*.]

+nis, let out; release.

+pra, let go forth from, release from, *w. abl.*

+vi, loosen, e.g. a bond (*acc.*) from (*abl.*), 79¹⁸; untie; free; *pass.* be freed or separated from, be deprived of, *w. abl.*, but also *w. instr.* (283²). [for last mg, cf. Eng. *loose* with *lose*.]

mūñja, *m.* sedge; esp. Saccharum Munja.

√mud (módate; mumudé; modīṣyáte; muditá). be glad, rejoice; mudita, glad, happy. [cf. √mad and √lmand.] +ā, in āmoda.

mūni, *m.* —1. pressure, the pressing onward, impetus, 78⁷; —2. a man driven on by inward pressure or impulse, person in a (religious) ecstasy, enthusiast; later —3. any distinguished sage or seer or ascetic, esp. one who has taken a vow of silence (cf. māuna); hermit, 40⁹, etc.

mumūrṣu, *a.* wishing to die, about to die, moribund. [fr. desid. of √lmṛ, 1028b, 1178f.]

√muṣ (muṣṇāti; mumósa; ámoṣit; muṣitá; muṣitvā; -mūṣya). rob; steal. [cf. mūṣ, 'the thief, i.e. mouse'; mūs, 'mouse,' and from the shape, 'muscle'; Lat. *mūs*, 'mouse,' whence diminutive *musculus*, 'muscle'; AS. *mūs*, 'mouse' and 'muscle,' Eng. *mouse*; Ger. *Maus*, 'mouse' (whence denom. *mausen*, 'steal,' in which we are brought back again to the orig. mg of the primitive), and also 'muscle of the thumb'; further, μῦσα, μυσία, Lat. *mus-ca*, 'fly': see also muṣka.]

muṣká, *m.* —1. testicle; —2. pudenda muliebria. [from noun muṣ, i.e. (383a²) mūṣ, 'mouse': for mgs, see under √muṣ: cf. μύσ-χον· τὸ ἀνδρείον καὶ γυναικῆϊον μόριον: *w. muṣka*, cf. also Persian *mushk*, Eng. *musk*, 'perfume got from a bag behind the navel of the musk-deer.']

muṣka-deṣa, *m.* region of the testes, groin.

muṣṭí, *m. f.* fist.

mūsala, *m. n.* pestle. [181c.]

√muh (múhyati, -te; mumóha, mumuhé; ámuhat; mohīṣyāti; mugdhá, mūdhá). be confused; err; lose one's senses; mūdhā, foolish, and as subst., fool, simpleton. [cf. Lat. *mūg-er*, 'false player.']

mūhus, *adv.* suddenly; in a moment; muhur muhus, at one moment — at another, i.e. repeatedly. ['in a bewildering way,' √muh, 1111d.]

muhūrtá, *m. n.* —1. moment; —2. thirtieth of a day, an hour (of 48 minutes), 59¹⁰. [muhus.]

mūdhā, see √muh.

mūtra, *n.* urine.

mūrkhá, *a.* stupid, foolish; as *m.* fool.

[√murch, *mg* 3.]

mūrkha-gata, *n.* fool-hundred.

√murch (murchati; mumurcha; murchitá, murtá [220²]). become rigid: —1. coagulate, acquire consistency; and so —2. take shape, be formed; —3. (become stiff, numb, torpid, and so) become stupid, senseless. [for *mg* 3, cf. Eng. torpid, 'numb,' and then 'dull, stupid': see murti and mūrkha.]

mūrti, *f.* firm body, definite shape, embodiment. [√murch, 220².]

mūrtimant, *a.* having bodily form, incarnate. [mūrti, 1235.]

mūrdhán, *m.* forehead, skull; head; oftenest figuratively, highest part; mūrdhni, at the head.

mūla, *n.* root; *fig.* (like Eng. root), that from which a thing grows or proceeds, root, basis; capital.

mūlya, *n.* price, 47^{3.11}; capital, 46¹⁴. [properly, perhaps, adj. 'pertaining to the root, radical, basal,' and then, as subst., 'basis' of a transaction: fr. mūla, q.v.]

mūs, *m. f.* mouse. ['the thief,' √muṣ, q.v.: see 383a².]

mūṣaka, *m.* thief; mouse, 46¹⁷; Mousey, as name of a man, 47²¹. [√muṣ, q.v.]

mūṣakākyā, *f.* the name Mousey. [ākhyā: 1280b.]

mūṣika, *m.* mouse, rat. [√muṣ, q.v.]

mūṣika-nirviṣeṣa, *a.* undistinguished from a mouse.

√1mṛ (mriyáte [773]; mamāra; āmrta; marisyāti; mrtá; mártum; mrtvá). die; mrtá, dead. [w. mrtá, cf. *ḥporós*, **μπορος*, 'mortal'; cf. *φλόξ ἐ-μαρ-ἀν-θη*, 'flame died away'; Lat. *mor-i*, 'die'; *mors*, stem *mor-ti*, 'death'; Goth. *maurþ-r*, AS. *morþor*, Eng. *murther*, *murder*: see *amrta*.]

+ *abhi*, (*lit.* die against, *i.e.*) affect unpleasantly by dying; *guruṇā-abhimrta*, (affected by a teacher by dying, *i.e.*) bereaved by the death of a teacher.

√2mṛ (mrñāti; mrñāti [731]; mūrñá). crush; smash. [cf. *μάρ-να-μαι*, 'fight,'

used of "bruisers," *Odyssey* 18.31; *μύλ-η*, 'mill'; Lat. *mol-a*, 'mill'; Eng. *meal* (for *mg*, cf. *piṣṭa*); AS. *mol-de*, Eng. *mol-d*, 'fine earth' (for *mg*, cf. *mṛd*): cf. also √mṛd.]

√3mṛ, exists perhaps in *marut*. [cf. *μαρμαίρω*, **μαρ-μαρ-ω*, 'flash'; Lat. *mar-mor*, 'marble'.]

mṛgá, *m.* —1. (like AS. *deūr*) wild animal, beast of the forest, as *opp.* to *paçu*, 'cattle,' 67²; then —2. (*w. the same specialization of mg as in Eng. deer*) animal of the genus *Cervus*, deer, gazelle. [perhaps 'the ranger, rover,' √mṛj, q.v.: for 2, observe the use of *deer* in the more general sense in *King Lear*, iii.4.128, "rats and such small deer."]

√mṛj (mārṣti [627]; mamārja; āmārjit, āmārṣit; mārṣyáte; mṛṣtá; mārṣtum; mṛṣtvá; -mṛjya; also mārjitum, mārjitvá, -mārjya). rub off; wipe away; clean; polish.

[original meaning 'move hither and thither over': then, on the one hand, —1. 'range, rove, streifen,' as in Avestan *mērēgh*, and Skt. *mṛga*; and, on the other, —2. 'go over with the hand, *i.e.* rub, wipe, strip (a tree, a cow), milk': for 2, cf. *ῥ-μόργ-νυμι*, 'wipe off'; *ῥ-μέργ-ω*, 'strip off, pluck'; *ῥ-μέργ-ειν*, Lat. *mulg-ēre*, 'to milk'; AS. noun *meolc*, Eng. *milk*.]

+ *apa*, wipe away; also *fig.*, of guilt. [cf. *ἀπομόργνυμι*, 'wipe away'.]

+ *pra*, wipe off, polish.

√mṛd (mrñāti, mrñáyati [1041²]). be gracious; forgive. [for 1, see Whitney 54.]

mṛliká, *n.* grace, mercy. [√mṛd, 1186⁴, Whitney 54.]

mṛtá, *ppl.* dead; as *n.* [1176a], death. [√1mṛ, 'die'.]

mṛtavat, *adv.* as if dead. [mṛta, 1107.]

mṛtyú, *m.* death. [√1mṛ, 'die,' 1165a: see 95¹⁸.]

√mṛd (mrñāti; mardati, -te; mamárda; mardisyáte; mrditá; marditum; mrditvá; -mṛdya). press or rub hard, squeeze, crush, smash, destroy.

[extension of √2 mṛ, 'crush': cf. ἀ-μαλδ-ύω, 'destroy' e.g. a wall: w. mṛdú, 'soft, weak,' cf. Lat. *mollis*, **molvis*, **moldv-i-s*, 'soft, weak,' and βραδύς, **μπαδv-s*, 'slow' (for mg, cf. Ger. *weich*, 'soft,' w. Eng. *weak*, and Lat. *len-is*, 'soft,' w. *len-tus*, 'slow'):

with √mṛd in hima-mardana, 'melting of the snow,' we might compare μέλδω, 'melt,' Eng. *melt*; but the *s* of the collateral form *smelt* makes this doubtful: see also mṛadas.]

+ vi, destroy.

mṛd, *f.* earth; loam; clay; mound of earth, 62¹⁸. [prop. 'crumbled earth,' √mṛd: similar specializations of mg are frequent: thus AS. *mol-de*, 'crumbling earth, dust,' Eng. *mol-d*, come fr. a √mal, the cognate of √2 mṛ, 'crush, crumble'; Ger. *Grand*, 'sand,' is fr. the same root as Eng. *grind*; Ger. *Scholle*, 'clod,' and *zer-schellen*, 'break to pieces,' go back to the same root; logá and loštá, 'clod,' are derivs of √ruj, 'break.']

mṛdú, *a.* soft; weak. [√mṛd, q.v.]

mṛnmáya, *a.* made of earth; w. gṛha, house of clay, the grave. [mṛd + maya: see maya.]

√ mṛc (mṛcāti, -te; mamárca, mamṛcé; ámrksat; mṛštá; mārṣtum; -mṛgya). —1. touch, mulcère, stroke; grasp, take hold of; —2. take hold of mentally, consider. [cf. the Hesychian βρακεῖν, √*μπακ, 'grasp, understand'; Lat. *mulc-ère*, 'stroke.']

+ abhi, touch.

√ mṛs (mṛsyate, -ti; mamársa, mamṛsé; ámarṣiṣta; -mṛsya; caus. mārṣáyati). —1. forget, 92¹⁸; —2. (like Eng. not mind) disregard, treat as of no consequence, bear patiently.

meka, a setting up, in su-méka. [√1 mi, 'establish.']

mékhalā, *f.* girdle, see 59⁸ x.

meghá, *m.* cloud. [√migh, see mih.]

médas, *n.* fat. [√mid or med (761a), médyati, 'be fat.']

médha, *m.* —1. juice of meat, broth; —2. sap and strength, essential part, esp. of the sacrificial victim; —3. sacrificial

victim; animal sacrifice. [cf. √mid under médas.]

medhas, wisdom, in su-medhas. [equiv. of medhá.]

medhá, *f.* wisdom.

melaka, *m.* assembly; w. kṛ, assemble. [√mil, 1181.]

modaka, *m.* small round comfit, sweet-meat. [prop. 'gladdener,' √mud, 1181: so Eng. *cheer* and *refreshment* are applied esp. to eatables.]

māuñjá, *a.* made of Munja-grass; —*f.* —i, sc. mekhalā, girdle of Munja-grass. [mūñja, 1208f.]

māuñjī-nibandhana, *n.* ligation of the Munja-girdle.

māuná, *n.* silence. [mūni, 1208d.]

mna, uncertain verbal. minded; assumed on account of sumná. [√mnā.]

√ mnā (mánati; ámnāsīt; mnātá). collateral form of √man, 'be minded,' 108g. [see √man: cf. μ-μνή-σκω, 'keep in mind.']

√ myaks (myákṣati; mīmýákṣa [785]; ámyak). be fixed in or on; be present. + sam, keep together, 73⁴.

mṛadas, *n.* softness. [√mṛad, collateral form of √mṛd, q.v.]

√ mlā (mlāyati; mamlāú; ámlāsīt; mlāná). wither. [collateral form of √1 mṛ, 'die,' and so 'perish, decay, fade.']

mlāna-sraj, *a.* having a withered garland.

√ mluc (mlócati; mumlóca; mluktá). go.

+ apa, go off, retire; apamlukta, retired, hidden.

mlecchá, *m.* barbarian. [√mlech.]

√ mlech (mléechati). speak unintelligibly or barbarously. [root *mlēk: mléechati is for *mlēk-sketi, like pṛcchati, q.v., for *pṛksketi: cf. ἀ-μ(β)λακ-εῖν, √μλακ, 'err, miss'; βλάτ, βλακ-ός, 'stupid.']

yá [509], relative pron. —1. who, which; sometimes following its correlative: 7⁶, 17¹⁸, 29⁵, 30¹⁵, 33¹⁶, 52⁷, 73⁹, 78¹⁰, 79⁷; evambhūto vidvān, yas . . samarthas,

tam doctus . . qui possit, 19⁴; —2. but much oftener preceding its correlative: ya . . ta, 77¹², 69⁷, 3¹³, 17¹⁸, 21²⁸, 22⁴, 30¹¹, 32¹⁰; yāni . . eṣām, 74⁸; yac ca ucyate . . , etad ālasyavacanam, and (what is said, i.e.) as for the saying . . , that is [fatalists'] sloth-talk, 18^{8,11};

—3. converting the subject or object of a verb into a substantive clause: — sometimes, perhaps, merely for metre: 29⁸, 38⁷, 58⁶; but often for emphasis: 9¹⁸, 56¹⁹, 57⁷; yé pakṣā āsaṇs, té jīmūtā abhavan, what were wings, those became clouds, for té pakṣā abhavan jīmūtās, 93⁸; ayām yó hótā, kīr u sá yamāya, who this priest [is], is he also that of Yama, 88¹⁰; so yad, even w. words of different gender and number, as, prajāpater vā etāj jyēsthām tokām, yāt pārvatās, of P. that [was] the first creation, what the mountains are, 92¹⁹; so 95¹⁵, 97¹;

—4. which, what, as adj. pron. agreeing w. incorporated antecedent: ná asmāi vid-yūt siṣedha, ná yām mīham ākirad dhrādūnīm ca, not for him did the lighting avail, not what mist he scattered abroad, and hail, 71⁴; so 71²⁰ to 72², 74⁴, 79⁹?, 83³, 88⁷; as subst. pron., the antecedent not being expressed, 74^{1,2}, 78¹⁸;

—5. ya in special connections: ya ya [511], whoever, whichever, whatever, who-soever, etc., 13¹², 45¹⁸; so ya ka ca, 68¹⁹; ya ka cid, 60²², 68¹²; ya ka cana, 9¹⁶; ya ka cid, anyone soever, no matter who, quilibet, 21¹¹; so ya ta, 18⁴; —6. two or more relatives in the same clause: yo 'tti yasya yadā mānsam, when (who) someone eats the flesh of (whom) someone, 29⁷; so 37¹¹, 66¹⁸; —7. ya, if anybody, si quis (really an anacoluthon): so 79¹⁶; —8. ya, and . . he, 74¹⁵; —9. for further illustration, see 512, 511; for derivatives, 510; for influence on the accent of the verb, 595; cf. yad, yasmāt, yāt, yena.

[orig. and primarily a demonstrative (like Eng. that and Ger. der): cf. ōs, 'he,' in ṛ ō ōs, 'said he'; ōs, 'so,' in oṽd ōs, 'not even so'; —secondarily a relative (like Eng. that and Ger. der): cf. ōs, ō or ṛ, ō for *ōs, 'who, which'; hence yāt,

with which cf. ōs, 'as'; —but these comparisons are rejected in toto by some.]

√ yakṣ (yákṣate). perhaps an extended form of *yah (*yagh), 'stir, move quickly': and so, on the one hand, pursue, esp. pursue avengingly, avenge, and on the other, dart swiftly (as a suddenly appearing light). [see the following three words and √yah: kinship of Ger. jag-en, 'pursue, hunt,' is doubted.]

yakṣā, n. spirit or sprite or ghost; as m. a Yaksha, one of a class of fabulous genii, attendants of Kubera. [perhaps 'a restless one,' √yaks: for connection of mgs of root and deriv., cf. the converse relation of Eng. spirit or sprite to sprightly, 'brisk, stirring,' and cf. Scott's "restless sprite."]

yakṣin, a. avenging. [√yaks.]

yákṣma, m. disease. [perhaps, the sin-avenging Varuna's 'avenger,' √yaks, 1166.]

√ yaj (yájati, -te; iyāja, ijē [784⁸]; áyākṣit, áyaṣta; yaksyáti, -te; iṣṭá; yáṣtum; iṣṭvá; caus. yājáyati). honor a god (acc.), 99¹²; worship; worship with prayer and oblation (instr.); and so consecrate, hallow, offer; sacrifice; in Veda, active, when one honors or sacrifices (e.g., as a paid priest) on account of another, and middle, when one sacrifices on one's own account; yājamāna, as m. one who institutes or performs a sacrifice and pays the expenses of it; —caus. cause or help or teach a person (acc.) to worship with a certain sacrifice (instr.); serve a person as sacrificing priest. [cf. ḥyos, 'worship, sacred awe, expiatory sacrifice'; ḥyopai, *ḥy-jopai, 'stand in awe of,' e.g. gods; ḥy-vós, 'worshipped, hallowed'; w. yaj-ya, 'colendus,' cf. ḥy-uos, 'to be worshipped, holy': different is ḥyos, see āgas.]

+ ā, get as result of sacrifice a thing (acc.) for a person (dat.), einem etwas er-opfern.

yájatra, a. venerable, holy. [√yaj, 1185d.]

yájīyāns, a. excellently sacrificing, right cunning in the art of sacrifice. [√yaj, 1184, 468.]

yajur-vedá, *m.* the Veda of sacrificial texts, Yajurveda. [see yajus.]

yájushmant, *a.* (possessing, *i.e.*) accompanied by sacrificial texts; —*f.* -matī (*sc. iṣṭakā*), Yajushmatī, name applied to certain bricks used in building the sacred fire-pile, and so called because each was laid with the recitation of a special text of its own. [yajus, 1235.]

yájus, *n.* —1. sacred awe; worship; —2. sacrificial text, as distinguished from stanza (*re*) and chant (*sāman*); —3. the collection of such texts, the Yajur-veda. [vyaj, 1154.]

yajñā, *m.* worship, devotion (*so in Veda*); *later, esp.* act of worship, sacrifice, offering (*these the prevailing mgs.*). [vyaj, 1177a, 201.]

yajñā-kratú, *m.* sacrifice-ceremony, *i.e.* rite. [1280b.]

yajñā-cchāga, *m.* sacrifice-goat. [chāga, 227.]

yajñā-pātrá, *n.* sacrificial utensil.

yajñārtham, *adv.* for a sacrifice. [artham, 1302c4.]

yajñīya, *a.* —1. worthy of worship or sacrifice, reverend, holy, divine; —2. active or skillful in sacrifice, pious; as *m.* offerer. [yajñā, 1214.]

yajñopavitá, *a.* the sacrifice-cord, sacred cord worn over the left shoulder. [upavīta.]

yájvan, *m.* worshipper, sacrificer. [vyaj, 1169. la.]

vyat (yátati, -te; yeté; áyatiṣṭa; yatisyáti, -te; yatitá, yattá; yátitum; -yátya). —1. *act.* join, *trans.*; —2. *mid.* join, *intrans.*; range one's self in order, proceed in rows, 86¹⁴; —3. *mid.* try to join, strive after; take pains; —4. *caus.* (cause to attain, *i.e.*) requite with reward or punishment. [perhaps orig. 'reach out after' and akin *w. vyam.*] + ā, reach to, attain, get a foot-hold. + pra, (reach out, *i.e.*) make effort, take pains.

yátas, *adv.* from what (time or place or reason): —1. where, 6¹⁴; —2. because, for, 28²², 38⁵; *esp. common as introducing a proverb or the first (only) of a series of*

proverbs motivating a preceding statement or action, *e.g.* 19⁷; yatas . . tena, since . . therefore, 30⁷; so yatas . . atas, 36²; yatas . . tad, 37⁶; *cf.* tatas. [pron. root ya, 510, 1098.]

1 yáti [510], *pron.* as many, *quot.* [pron. root ya, 510, 1157.4.]

2 yáti, *m.* ascetic, man who has restrained his passions and abandoned the world; see āgrama and 65³ n. ['striver, one who takes pains, one who castigates himself,' vyat, 1155: its *mg.* was perhaps shaded towards that of 'restrainer' by a popular connection of the word with vyam, 1157¹, *cf.* 954d.]

yatna, *m.* a striving after; effort; pains; *w. kr:* take pains; bestow effort upon (*loc.*), have a thing (*loc.*) at heart, 1¹³; yatne krte, pains having been taken. [vyat, 1177.]

yátra, *adv.* where, *e.g.* 11¹⁰; whither; —*correl. w.* tatra, 24⁴, 85¹⁹; *w. enā*, 83¹⁰; yatra yatra, where soever; catuspathé, yatra vā, at a quadrivium, or somewhere (else), 104²¹. [pron. root ya, 510, 1099.]

yáthā, *rel. adv. and conj.* —1. in which way, as; sometimes following its correlative: tathā . . yathā, 22¹⁴, 43²⁰, 44²⁰; evam . . yathā, 37⁸; —2. but much oftener preceding its correlative: tesām sam hanmo akṣāni, yathā idam harmiam, tathā, of them we close the eyes, as (we close) this house, so, 77¹³; so 61⁶, 27¹⁴, 21^{16, 18}, etc.; yathā . . evam, 18¹⁸, 95^{7, 9}; yathā . . eva (*Vedic*), 86^{12, 13};

—3. correlative omitted: buddhim prakuruṣva, yathā icchasi, decide (so), as thou wishest, 9¹¹; 5²⁰, etc.; so with verbs of saying, etc.: tad brūhi; yathā . . upadadhāma, this tell us (*viz.* the way) in which we are to put on . ., 96¹⁴; so 88^{6, 7};

—4. without finite verb, as mere particle of comparison, as, like, *e.g.* 6¹⁹; so enclitic at end of a pāda, 71^{12, 15}, 87¹¹, 1⁵, 2⁹, 31¹, 43⁴; in solemn declarations: yathā . ., tena satyena, as surely as . ., so, 13²⁸ ff.;

—5. combinations (*cf.* ya 5): yathā yathā . . tathā tathā, according as . . so, the more . . the more, 48¹³; yathā tathā,

in some way or other (*cf.* ya⁵ end), at any rate, 62⁹;

—6. in order that, so that, ut, (so) that: in *Veda*, *v. subjunctive*, 88¹⁴, 89^{5, 11, 12}, 90¹⁰; later, *v. opt.*, 14⁹; *v. fut. ind.*, 3⁴; *v. pres. ind.*, yathā svāmī jāgarti, tathā mayā kartavyam, I must act so, that the master wakes, 30¹⁶; so 37^{5, 7}, 38²², 39¹; —7. that, *v. verbs of saying, knowing, etc.*, 30⁷; —for influence on accent of verb, see 595. [pron. root ya, 510, 1101: *cf.* article ya.]

yathā-kartavya, *a.* requiring to be done under given circumstances; as *n.* the proper course of action, 41¹¹.

yathākāmām, *adv.* according to wish, agreeably, 16²; in an easy-going way, slowly, 49¹⁴. [yathā + kāmā, 1313b.]

yathā-kārya, = yathākartavya.

yathākramam, *adv.* according to order, in regular series. [yathā + krama, 1313b.]

yathāgata, *a.* on which one came; —*am, adv.* by the way by which one came. [yathā + āgata, √gam, 1313b.]

yathāṅgām, *adv.* limb after limb or limb on limb; membratim. [yathā + āṅga, 1313b.]

yathātatham, *adv.* as it really is, accurately. [yathā + tathā, 1313b, 1314a.]

yathābhimata, *a.* as desired, that one likes. [yathā + abhimata, √man.]

yathābhimata-deṣa, *m.* desired place, place that one likes. [1280¹.]

yathāyogyam, *adv.* as is fit, according to propriety. [yathā + yogyā, 1313b.]

yathārtha, *a.* according to the thing or fact, true; as *n.* the pure truth. [yathā + artha.]

yathārha, *a.* according to that which is fit; —*am, adv.* suitably, according to one's dignity. [yathā + arha, 1313b.]

yathāvat, *adv.* according to *le comment*, *comme il faut*, duly. [yathā, 1107.]

yathāvidhi, *adv.* according to prescription or rule. [yathā + vidhi, 1313b.]

yathā-vṛtta, *a.* as happened; —*am, v.* verb of telling: either the actual occurrence or circumstances (as *nom.* or *acc. s. n.*), or as it really happened (as *adv.*, 1313b).

yathāgraddhām, *adv.* according to inclination, as you will. [yathā + graddhā, 1313b, 334².]

yathepsita, *a.* as desired; —*am, adv.* according to one's wish. [yathā + īpsita, √āp.]

yathokta, *a.* as (afore-)said; —*am, adv.* as aforesaid. [yathā + ukta.]

yād, —1. as *nom. acc. s. n.* to ya, see ya; used in *cpds* and *derivs*, see 510; —2. as *conjunctive adv.* that; tan na bhadraṁ kṛtaṁ, yad viṣvāsaḥ kṛtas, therefore it was not well done (herein), that trust was reposed, 22¹⁷; ninyā ciketa, prṇir yad ūdho jabhāra, he knoweth the secret, that P. offered her udder, 78³; introducing *oratio recta*, 38¹; yad . . tad, as for the fact that . . , therein, 36¹; so 94¹⁶; yad vāi tad abruvan, as for the fact that they said that, indeed, 96²⁸;

—3. in *causal connections*: like *Eng.* that (*i.e.* on account of which), 78¹⁶; yad . . tad, since . . therefore, 17⁵; yad . . tasmāt, inasmuch as . . therefore, 15²; since (*i.e.* considering that), 79¹⁴; purpose: in order that, 78⁹, 72^{12, 14}; result: that, 71^{6, 7}; etādṛṣā dharmajñā, yan māṁ hantum udyatās, so understanding the law, as to undertake to slay me, 28⁵;

—4. *temporal*: as, 86⁵; tad . . yad, then . . when, 71²; yad . . tatas, when . . then, 92¹²; so yad . . tādītā, 70⁷; *correl. often lacking*: yad . . , when . . , (*sc.* then), 75¹²; so 80³, 81¹⁷; while, 71⁵; —hence, the *temporal* use passing insensibly (*cf.* yad vaçāma, when or if we will, 73¹⁷, and *Eng.* when *v. Ger.* wenn) into the *conditional*, —5. if, 80^{3, 10, 11}; —yad placed within the *dependent clause*, 78² (quoted under 2), 79¹⁴; —for influence on *acct* of verb, see 595. [pron. root ya, 510, 1111a.]

yadā, *adv.* when; yadā . . tadā or tatas, when . . then; yadā . . atha, *Vedic*, 84^{5, 6, 7}; yadā yadā, *quandocunque*, see tadā. [pron. root ya, 1103a.]

yādi, *adv.* if; —1. *v. pres. ind.* in *protasis*: apodosis has *pres. ind.*, 20¹⁷, 37¹², 42¹⁴, 43⁷, 65²⁸, 99²¹; has *fut.*, 39²⁰, 44⁴; has *im-*

perative, 10¹⁶; *has no finite verb*, 18¹⁷, 25⁸, 28⁹, 40¹; —2. *w. fut. in protasis and apodosis*, 9²⁰, 11⁸; —3. *w. pres. opt. in protasis and apodosis*, 3¹⁷, 98²⁷; —4. *w. no finite verb in protasis: apodosis has imperative*, 32¹⁷, 48¹¹, 84⁹; *has no finite verb*, 27¹⁸, 28¹², 63⁹; —*alternative conditions*: . . vā, *yadi vā* . . . vā, *whether* . . ., or . . ., or . . ., 28¹²; —*apodosis introduced by tadā* (e.g. 25⁸), *tad* (37¹²), *tarhi* (32¹⁷), or *without adv.* (e.g. 3¹⁷). [pron. root *ya*, 1103d.]

yadbhaviṣya, *a. who says yad bhaviṣyati*, (*tad*) *bhaviṣyati* or “What will be, will be”; *as m. fatalist*; *Yadbhaviṣhya* or *Whatwillb*, name of a fish. [1314b.]

√ **yam** (*yācchati*, -*te* [747]; *yayāma*, *yemé*; *āyāmsi*, *āyāmsi*; *yāmsyāti*; *yātā*; *yāntum*; *yamitvā*; -*yāmya*). *hold*; *hold up*, *sustain*, *support*; *hold back*, *restrain*; *hold out*, *offer*, *grant*, *furnish*; *show* (the teeth), 77⁴. [cf. *ṣṇula*, ‘restraint, i.e. punishment.’]

+ *ā*, *hold out*, i.e. *extend*, and so (*like Eng. extend*), *lengthen*; *āyata*, *extended*, *long*.

+ *ud*, —1. *raise* (the arms, weapons), 35²⁷; —2. (*like Eng. take up*, i.e.) *undertake* or *set about* (a thing); *udyata*, *having undertaken*, *w. inf.*, 28⁶.

+ *saṁ-ud*, *like ud-yam* [1077b]: —1. *raise*; —2. *set about*; *saṁudyata*, *having set about*, *w. inf.*, 40²⁷.

+ *upa*, *hold on to*, *take hold of*; *esp.*, *middle*, *take to wife*, *marry*, 98⁸.

+ *ni*, *hold*, *restrain*; *niyata*, *having restricted one's self* (to a certain thing), *all intent upon one definite object*.

+ *pra*, *hold or reach out*, *offer*, *give*; *give in marriage* (as a father his daughter), 98⁷.

+ *prati-pra*, *offer in turn*, *pass* (food), *w. gen.*, 100²⁷.

+ *vi*, *hold asunder*, *stretch out*.

+ *saṁ*, *hold together*, *co-hibere*, *hold in check*; *saṁyata*, *restrained*.

yāma, —1. *a. holding*, *restraining*; —2. *m.* (holder, i.e.) *bridle*. [*Yam*.]

yamā, —1. *a. paired*, *twin*, *geminus*; *as m.* a twin; —2. *The Twin*, *Yama*, *who, with*

his sister *Yamī*, constituted the first human pair, *selection lxiii*; *honored as father of mankind* (cf. also *manu*) and as king of the spirits of the departed fathers (*pitaras*), see 83^{8x}; *in later times*, regarded as the ‘*Restrainer*’ (‘*yam*’) or ‘*Punisher*,’ and ruler of death and of the dead in the under-world, 7¹¹; —*yamī*, *f.* *Yamī*, *twin sister of Yama*. [so *Thomas*, *Hebrew tom*, means ‘twin.’]

yamā-rājan, *a. having Yamā as their king*; *as m. subject of Yama*. [1302a.]

yayāti, *m.* *Yayāti*, a patriarch of the olden time, son of *Nahusha*. [perhaps ‘*The Striver*,’ *yat*, cf. 1155.2c: or from *yā*, 1157.1c.]

yāva, *m. orig. prob. any grain or corn*, yielding flour; *later*, *barley-corn*, *barley*. [cf. *ṣeid*, **ṣaf-id*, ‘corn.’]

yava-madhyama, *a. having a barley-corn middle*, i.e. *big in the middle and small at the ends*, like a *crescendo-diminuendo sign*; *as n.* the *Yavamadhyama*, name of a *cāndrāyana* or *lunar penance*. [1297, 1280b.]

yāviṣṭha, *a. youngest*; *esp. of a fire just born of the sticks of attrition or just set on the altar*. [*superl.* to *yūvan*, q.v., but from the simpler **yu*, 468.]

yāviṣṭhya, *a. = yaviṣṭha*, but always at the end of a *pāda* and as *diambus*.

yāvīyāns, *a. younger*. [*comp.* to *yūvan*, q.v., but from the simpler **yu*, 468.]

yāṣas, *n.* *fame*, *honor*. [1151.2a.]

yāṣās, *a.* *honored*, *splendid*. [1151.2a.]

yāṣṭi, *f.* *staff*. [perhaps ‘a support,’ fr. *yacch*, quasi-root of the present system of *yam*: cf. 220, 1157.]

√ **yah**, *stir*, *move quickly*, *inferred fr. yaks*, q.v., and *yahva*, ‘continually moving, restless.’

√ **yā** (*yāti*; *yayāu*; *āyāsīt* [911]; *yāsyāti*; *yātā*; *yāntum*; *yātvā*; -*yāya*). —1. *go*, 39¹; *yātas*, *avasitasya*, of him that journeys (and) of him that rests, 71⁸; *w. astam*, 62¹⁴, see *astam*; —2. *go to*, *w. acc.*, 43¹⁷, 91⁶; *w. dat.* 49¹⁴; —3. *go to*, i.e. *attain to* (a condition): e.g. *devatvaṁ yā*, *attain to godhead*, i.e. *become divine*,

19²¹; so 17²², etc.; -4. yātu, let it go, no matter, 44³.

[collateral form of √i, 'go,' 108g: hence yāna, 'passage, way,' w. which cf. Lat. *jānus*, 'passage, archway,' and the god thereof *Jānus*: fr. √yā comes also yā-ma, 'period or watch of the night'; *ś-pa*, 'time, season,' Eng. *year*, show a development of mg like that of yāma, q.v., but their connection w. √yā is doubtful (see 2 vāra).]

+anu, go after, follow.

+ā, come hither or to or on.

+sam-ā, come hither together; assemble; samāyāta, come.

+ud, go forth or out.

+upa, go or attain unto.

+pra, go forth; set out.

√yāc (yācati, -te; yācācē; āyācīṣṭa; yācīṣyē; yācītā; yācītum; yācītvā; -yācya). make a request; ask a person (acc.) for a thing (acc.), 46¹⁴; ask a thing (acc.) of a person (abl.), 55²¹.

yāt, adv. as; temporally, so long as, 79¹³.

[abl. of pron. root ya, 1114a, 510: see under ya.]

yātana, f. requital; esp. punishment, pains of hell. [vyat, 1150.]

yātī, m. avenger. ['pursuer,' √yā, 1182.]

yāna, m. way; as n. wagon. [√yā, 1150.]

yāmā, f. -ī, a. of or coming from Yama. [yamā, 1208f.]

yāma, m. -1. course or going, 78⁵; -2. as in Eng., course (of a feast); -3. watch of the night. [√yā, 1166: for mg 2, cf. *περί-οδος*, 'way around, circuit, course at dinner,' and Ger. *Gang*, 'course': for mg 3, cf. *περίοδος*, 'time of circuit.']

yāvanta [517], -1. a. as great, 101⁹; as many, 64⁴, 105⁴; as much; preceding its correl. tāvanta; -2. yāvat, adv. as long, while; tāvat . . yāvat, so long . . as, 19², 42³; yāvat . . tāvat: as long as . . , so long, 15⁵, 32², 40¹³; as soon as or the moment that . . , then, 44¹⁵, 22⁷; -3. yāvat, as quasi-prep. w. acc.: during; up to (in space or time); sarpavivaram yāvat, as far as the serpent's hole, 39¹³; adya yāvat, until to-day, 24². [pron. root ya, 517. cf. tāvanta.]

yāvayād-dveṣas, a. driving away foes. [√2yu, 'keep off': see 1309.]

√1yu (yāūti [626], 3rd pl. yuvānti, mid. yutē; yuvāti, -te; finite forms Vedic only; yutā; -yūya). fasten, hold fast; draw towards one, attract; join, unite.

+sam, unite; samyuta, connected with, i.e. having reference to, 59¹⁴.

√2yu (yuyōti; yūcchati [608²]; āyāūsīt; yutā; -yūya; caus. yāvayati). repel, keep off or separate, trans.; sometimes keep off or separate, intrans.; a Vedic word.

+pra, remove; prayucchant, removing (intrans.), moving away, and so (like Eng. absent), heedless.

yu, root of 2d pers. pronoun, cf. 494. [cf. *υμεῖς*, Lesbian *υμμες*, 'ye': kinship of Eng. ye, doubtful.]

yukti, f. -1. a yoking, harnessing; -2. yoke, team. [vyuj, 1157, 219: cf. *ζεύξις*, **ζευ-σι-ς*, 'a yoking.']

yugā, n. -1. yoke; -2. couple, pair; -3. esp. w. mānusa, a human generation (as that which is united by common descent), *γένος ἀνθρώπων*; -4. and so, in a temporal sense, an age of the world, see 58¹n. [vyuj, q.v., 216. 1: cf. yugma.]

yugapat-prāpti, f. simultaneous reaching or arriving at. [1279 and a.]

yugapad, adv. simultaneously. [apparently acc. s. n. of an adj. *yuga-pad, 'pair-footed, even-footed, side by side,' a possessive form (1301) of a descriptive cpd (1280b) *yuga-pad, 'pair-foot.']

yugmā, a. paired, even; as n. pair, couple. [vyuj, 1166, 216. 5: for mg, cf. couple, Lat. *cōpula*, **co-ap-ula*, √ap + co, 'fit or join together.']

√yuj (yunākti, yunāktē; yuyōja, yuyujē; āyukta; yoksyāti, -te; yuktā; yōktum; yuktā; -yūjya; yojāyati). -1. yoke; harness; make ready for draught, used of wagon (101¹⁷) as well as of steed (72⁶); then, generalized, -2. make ready, set to work, apply; use, e.g. the Soma-press-stones, 76¹³; yukta, engaged upon (loc.), busied with, 62¹¹; -3. unite; middle, unite one's self with (instr.); yujānā, in company with, 73¹²; -4. passive, be

united with (*instr.*), i.e. become possessed of, 60¹⁵; *yukta*: possessed of (*instr.*), 11²; having · ·, at end of *cpd.*, 65¹²; — 5. *pass.* be joined or made ready, and so be fitted, suited; *yukta*, fit, suitable, right, proper, 23¹⁹; *yuktam*, *adv.* fitly, rightly, etc., 36²; — 6. *yojayati* [1041²], apply; lay on, 102¹¹. [cf. *ζεύω-νυμ*, Lat. *jung-o*, 'yoke, harness, join'; w. *yugá*, 'yoke,' cf. *ζυγόν*, Lat. *jugum*, Ger. *Joch*, Eng. *yoke*: for euphony, see 219.]

+ *ud*, *mid.* make one's self ready, set to work, exert one's self.

+ *upa*, *mid.* harness, put to, 73¹³; apply, use.

+ *ni*, *mid.* — 1. fasten to; — 2. put (a task) upon, commission; — *caus.* [1041²], set, lay, e.g. snares, 24¹⁷. [for *mg* 2, cf. *niyoga*; also Eng. *en-join* w. its Lat. predecessor *in-jungere*.]

+ *pra*, apply, use; w. *namaskāram*, employ, i.e. do adoration.

+ *sam*, join together, unite; *saṃyukta*, at end of *cpd.*: joined with, i.e. endowed with, 34⁴; connected with, i.e. having reference to, 59^{12, 14}.

yáj [389, 219, 386b], — 1. *a.* yoked together; as *m.* yoke-fellow, and so comrade, 88³; — 2. *a.* paired, even. [*yuj*: see *ayuj* and *ayuja*.]

yájya, *a.* united, combined. [*yuj*, 1213e.]

yuddhá, *ppl.* fought; as *n.* [1170a], fight, battle, contest. [*yudh*, 1170, 160.]

yuddha-varṇa, *m.* a sort of battle; a battle, so to speak.

√ *yudh* (*yúdhate*; *yuyudhé*; *áyuddha*; *yotsyáte*; *yuddhá*; *yóddhum*; *-yúdhya*). fight. [cf. *δωμνν*, *ωδ-μνν*, 'battle.']

+ *ā*, fight against.

yúdh, *f.* fight. [*yudh*.]

yudhi-sthira, *m.* Yudhishtira, son of Pāṇdu and Kuntī, to whom Brihadācva tells the story of Nala; see 1¹⁴x. ['firm in battle,' *yudh-i* (1250c) + *sthira*.]

√ *yup* (*yuyópa*; *yupitá*; *yopáyati* [1041²]). set up an obstacle, block or bar the way; hinder, thwart, 80¹⁰; obstruct or clog, see 86⁶x.

yuvá, *pron. stem*, 2d *pers. dual*, 491.

yuvati, serving as a feminine to *yúvan*. young woman; maiden. [1157.3 end: perhaps *pres. ppl.* of √ *yu*, 'attract.']

yúvan [427], *a.* young; as *subst.* young man (distinguished from *bāla*, 'child,' 28¹²); youth (used even of youthful gods). [perhaps fr. √ *yu*, 'attract,' suffix *an*, not *van*, 1160: see *yaviyāns*, *yaviṣṭha*, *yuvati*: cf. Lat. *juven-is*, 'young'; w. *juven-cu-s*, 'young,' cf. Germanic **yuvunga*, *yunga*, Eng. *young*; also Old Eng. *yung-be*, Spenser's *youngth*, Eng. *youth*.]

yusmá, see 491.

yūthá, *m. n.* herd. [prop. 'a union,' √ *yu*, 'unite,' 1163: for *mg*, cf. also Ger. *Bande*, 'gang or set of men,' and Eng. *bānd*, 'company,' both indirectly fr. the root of *bind*.]

yūtha-nātha, *m.* protector or leader of the herd.

yūtha-pa, *m.* keeper or protector of the herd; esp. the elephant that leads the herd.

yūtha-pati, *m.* lord of the herd; esp. the elephant that leads the herd.

yūnas, see 427.

yūyám, see 491.

yena, *adv.* — 1. wherefore, 6²; — 2. *yena* · · *tena*, because · · therefore, 64⁹; — 3. that, ut, introducing a result and corresponding to a 'such' or 'so' expressed (21¹⁰) or implied (11⁸). [*pron. root ya*, 1112a.]

yéṣṭha, pronounced *yaīṣṭha*, *a.* (best going, i.e.) swiftest. [*yā*, 470³, 468.]

yóga, *m.* — 1. a setting to work; use; appliance (act of applying); — 2. appliance (thing applied), and so means; esp. supernatural means, magic, 56³; — 3. (the applying one's self to a thing, and so) pursuit or acquisition (of a thing), cf. *kṣema*; — 4. connection, relation; *-yogāt*, at end of *cpd.*, from connection with · ·, i.e. in consequence of · ·. [*yuj*, 216.1.]

yógya, *a.* of use, suited for use, fit, fitting. [*yóga*, 1212a.]

yoddhṛ, *m.* fighter. [*yudh*, 1182, 160.]

yodhin, *a.* at end of *cpds*, fighting. [*yudh*, 1183³.]

yóni, *m. f.* — 1. lap; womb or birth-place; — 2. place of origin; origin, 93⁴; — 3. birth-place, *i.e.* home; place of abiding; place, 86¹⁷, 89⁸, RV. x. 125. 7; — 4. (*like Eng.* origin or birth) family, race; form of existence (as man, Brahman, beast, etc., in the system of transmigrations) as this form is determined by birth, 67²⁰. ['the holder' of the born or unborn babe, **√lyu**, 'hold,' 1158. 2²: cf. the analogous metaphors in Lat. *con-cipere*, 'take, hold, conceive'; and in *volva*, 'cover, envelope,' and so 'womb,' fr. a root cognate with **√vr**, 'cover.']

yonitas, *adv.* from birth, by blood. [**yoni**, 1098b.]

yosit, *f.* young woman, maiden. [perhaps 'the attractive one,' fr. **√lyu**, 'attract,' 1200a, 383. 3 (through the intermediate form **yó-sā**, 1197, of the same mg): cf. *yuvatí*.]

yāuvaná, *n.* youth, period between childhood and maturity, adolescence (of man or maid). [**yuvan**, 1208a.]

yāuvana-daçā, *f.* time of youth.

√rañh (**rāñhati**, -te). — 1. make to run; hasten, *trans.*; — 2. *mid.* run; hasten, *intrans.* [for **√rañgh**: cf. the forms **lañgh** and **raghú**, and see under **laghú**.]

raktá, *ppl.* colored; *esp.* red; *as n.* blood. [**Vrañj**, 954a.]

√l rakṣ (**rákṣati**, -te; **rarákṣa**; **árakṣīt**; **rakṣitá**; **rákṣitum**; -**rákṣya**). defend, protect; keep, *i.e.* both retain and maintain; take care of (as a sovereign), *i.e.* govern; guard, ward; save. [a desid. extension of **√rak** or **ark**: cf. **ἀλέω**, 'ward off,' which bears a similar relation to **ἄλκω** or **ἀρκω** in **ἀλ-αλκ-ε**, 'warded off,' **ἀρκ-έω**, 'ward off, protect'; cf. also Lat. *arc-eo*, 'ward off,' *arx*, 'stronghold of defence, citadel'; AS. *ealh-stede*, 'defencestead, strong-hold'; *ealgian*, 'protect': for the two chief mgs of **√rakṣ**, cf. Lat. *de-fendere*, 'ward off, protect.'] + **pari**, protect around; save.

√2 rakṣ, harm, *in rakṣas*. [perhaps only another aspect of **l rakṣ**, 'ward off,' *i.e.* 'beat away.']

rakṣaka, *m.* keeper; warder; protector. [**√l rakṣ**, 1181.]

rákṣaṇa, *n.* protection; preservation. [**√l rakṣ**, 1150.]

rákṣas, *n.* — 1. harm; — 2. *concrete*, harmer, name of nocturnal demons who disturb sacrifices and harm the pious. [**√2 rakṣ**, 1151. 2a.]

rakṣā, *f.* protection; watch. [**√l rakṣ**, 1149.]

rakṣi, *a.* guarding, *at end of cpds.* [**√l rakṣ**, 1155.]

rakṣití, *m.* protector; watcher. [**√l rakṣ**, 1182a.]

raghú, — 1. *a.* running, darting, swift; *as m.* runner; — 2. *m.* Raghu (The Runner, *Ῥαγεύς*), name of an ancient king. [**√rañh**, q.v.: older form of **laghú**, q.v.]

rañga, *m.* — 1. color; — 2. theatre, amphitheatre. [**√raj** or **rañj**, 216. 1: connection of mg 2 unclear.]

√raj or **rañj** (**rājyati**, -te; **raktá**; -**rājya**; *caus.* **rañjáyati**). — 1. be colored; *esp.* be red; **rakta**: red; dyed; *as n.* blood; — 2. *fig.* be affected with a strong feeling (*cf.* **raj** + **vi**); *esp.* be delighted with, have pleasure in, be in love with; — *caus.* — 1. color; redden; — 2. delight, please, make happy.

[orig. 'be bright or white' (whence **rajaka**); then 'glow, be red': see the ident. **√3rj** and its cognates *ῥογυπος*, etc.; and *cf.* **√pey** in aor. **πέσαι**, 'dye,' and **peyeús**, 'dyer': w. this root may be connected the root **rāj** in its mgs given under 2.]

+ **anu**, — 1. be colored after, take the tinge of; — 2. feel affection towards.

+ **vi**, — 1. lose color; — 2. be cold or indifferent towards (*loc.*), 45⁸. [for mg 2, cf. the senses of the simple verb: the metaphor may be either 'not glowing,' and so, as in Eng., 'cold,' or else 'colorless,' and so, 'indifferent.']

rajaka, *m.* washerman, who is also a dyer of clothes. ['whitener' or else 'dyer,' **√raj**, 1181.]

rájas, *n.* — 1. atmosphere, air, region of clouds, vapors, and gloom, clearly distinguished from heaven (**dyāus**, 72²) or

the ethereal spaces of heaven (rocana divas, 81⁸, or svar), "where the light dwelleth," these being beyond the rajas, just as the *aiθhp* is beyond the *āhp*; used loosely in *pl.*, the skies, 71⁷; the sky conceived as divided into an upper and a lower stratum, and so dual, *rajasī*, 75^{5,12}; so far *Vedic*;

—2. *post-Vedic*: like the Greek *āhp*, the thick air, mist, gloom, darkness; —3. dust, *e.g.* 14¹³; —4. in the philosophical system, darkness (*cf.* 2), the second of the three qualities (*see* *guṇa*), soul-darkening passion (popularly connected with *rāga*, 'passion'), 66^{8,16}.

[since the orig. *mg.* as indicated by usage, is 'the cloudy (region), region of gloom and dark' as distinguished from the everlasting light beyond, the word is prob. to be derived fr. *√raj* in the sense 'be (colored, *i.e.*) not clear': cognate are *ξ-ρεβος*, 'darkness, Erebus,' and Goth. *riqis*, neut., 'darkness': for connection of *mgs* 2 and 3, *cf.* Ger. *Dunst*, 'vapor,' and Eng. *dust*.]

rájju, *f.* cord; rope. [*√razg*, 'plait': *cf.* Lithuanian *rezgis*, 'plaited work, basket'; Lat. *restis*, **resctis*, **rezg-ti-s*, 'rope': *see* *√majj*.]

√rañj, *see* *raj*.

rāṇa, *m.* pleasure, gladness. [*√ran*.]

raṇvá, *a.* pleasant, lovely. [*√ram*, 1190.]

rāti, *f.* —1. rest, quiet; —2. comfort, pleasure. [*√ram*, 1157, *cf.* 954d.]

rātna, *n.* —1. gift; blessing, riches, treasure, as something bestowed or given (*cf.* *ratna-dhā*); so far *Vedic*; —2. *post-Vedic*: precious stone, jewel, pearl; *fig.*, as in Eng., jewel, *i.e.* the most excellent of its kind. [*√lra*, 'bestow'.]

ratna-dhā [352], *a.* bestowing blessings

1 **rātha**, *m.* wagon, *esp.* the two-wheeled battle-wagon (lighter and swifter than the *anas*, 'dray'); car or chariot of gods (72^{4,6}, 89¹¹) as well as of men (87¹⁴). [*√r*, 'move', 1163: for *mg.* *cf.* Lat. *currus*, 'chariot,' and *currere*, 'run'.]

2 **ratha**, *m.* pleasure, joy. [*√ram*, 1163, *cf.* 954d.]

√ran (*rāṇati*; *rarāṇa*; *ārāṇīt*). *be* pleased; *Vedic*. [*ident. w.* *√ram*.]
rāpas, *n.* bodily injury; disease.

√rabh (*rābhate*; *rebbhé*; *ārabdha*; *rapsyāte*; *rabdhā*; *rābḍhum*; *-rābhya*). grasp; take hold of. [*prob. a collateral form of* *√grabh*, and *ident. w.* *labh*, *see* these: *cf.* *τὰ λάφ-υρα*, 'spoils, booty'; *εἰ-ληφ-α*, 'took'; Lat. *lab-or*, 'undertaking, labor'; perhaps *ἡλφ-ορ*, 'gat, earned'.]
+ *ā*, —1. take hold upon; touch, RV. x.125.8; —2. take hold of, *i.e.* undertake, 14⁶; *w.* *yatnam*, undertake an effort, *i.e.* exert one's self, 11²; —3. (*like* Ger. *an-fangen* and Lat. *in-cipere*) begin; *ārabhya*: *w. abl.*, beginning from ; or simply from ; 39¹³; *w.* *adya*, from today on, 36¹⁹.

+ *anv-ā*, take hold of from behind, hold on to.

+ *sam-anv-ā*, hold on to each other (*said of several*); *sam-anv-ārabdha*, touching.

+ *sam-ā*, undertake (*see* *ā-rabh*) together.

+ *sam*, take hold of each other (*for* dance, battle, etc.), hold together; take hold (of a thing) together.

√ram (*rāmati*, *-te*; *rarāma*, *remé*; *ārāmīt*, *ārāmsta*; *raṁsyāte*; *ratā*; *rāmtum*; *raṁtvā*; *-rāmya*; *rāmāyati*). —1. *act. stop, trans.* —2. *mid. stop, intrans.*; rest; abide; stay gladly with; —3. *mid.* (rest, take one's ease or comfort, and so) find pleasure in; *rata*, *w. loc.*, or at end of *cpds*, taking pleasure in, devoted to; —4. *caus.* bring to a stand-still, stay, 73⁷. [*cf.* *ἡ-πέμ-α*, 'quietly'; Goth. *rimis*, 'quiet'; *ἐραμαι*, *ἐπαται*, **ῥm-μαι*, **ῥm-ται*, 'love, loves'; *ἐ-παρό-ς*, 'lovely,' formally *ident. w.* *ratā*: for *mgs* 2 and 3, *cf.* *√2gam*.]

+ *abhi*, *mid.* —1. stop, *intrans.*; —2. find pleasure; please, *intrans.*, 106¹.

+ *ā*, *act. stop, trans.*

+ *upa*, stop; *uparata*, ceased, (of sounds) hushed.

+ *vi*, *act. stop, intrans.*; pause.

ramaṇiya, *grdv.* enjoyable, pleasant. [*√ram*, 965, 1215.]

ramyā, *grdv.* enjoyable, pleasant. [√ram, 963.]

rayī, *m.* wealth, treasure. [prop. 'bestowal' (cf. 76¹¹), fr. *ri*, a weaker form of √1rā, 'bestow,' 1155.1: cf. *ratna* and *rāi*.]

ravi, *m.* the sun.

raṇāṇā, *f.* cord; strap; rein. [cf. *raṇmi*.]

raṇmī, *m.* —1. line, cord; —2. *fig.* (line, *i.e.*) ray, of light; beam. [so Eng. *ray* involves a metaphor, its Lat. predecessor *radius* meaning orig. 'staff' and then 'spoke': cf. *raṇāṇā* and *rāci*.]

rāsa, *m.* —1a. the sap or juice of plants (36¹⁸), and *esp.* of fruits; fruit-syrup, 68¹; —1b. *fig.* the best or finest or strongest part of a thing, its essence or flos, 44⁷, 83³; —1c. sap, *generalized*, fluid, liquid; drink, 15¹⁷; —2a. taste (*regarded as* the chief characteristic of a liquid); —2b. taste, *i.e.* relish for, 97⁶; —2c. object of one's taste, *esp.* that which pleases one's taste, *e.g.* the beauties (of a story), 56¹¹.

rasā, *f.* —1. moisture; —2. *Rasā*, a mythical stream supposed to flow round the earth and atmosphere. [cf. *rāsa*.]

rasika, *a.* tasty; *as m.* connoisseur. [*rasa*, 1222.]

√ **rah** (*rahitā*; *rāhitum*). leave, give up, abandon.

+ *vi*, abandon, separate from, *in viraha*.

rahas, *n.* solitude; lonely place; *as adv.* [1111b], secretly. [√*rah*.]

√ **1rā** (*rārāte*; *rarāu*, *raré*; *ārāsta*; *rātā*). give, grant, bestow. [see *rāi*: cf. *rayī*.]

√ **2rā** (*rāyati* [761d1]). bark; bark at. [cf. Lat. *in-ri-re*, 'growl at'.]

rākṣasa, *a.* demoniacal; *as m.* a demoniacal one, a Rakshas. [*rākṣas*, q.v., 1208a.]

rāga, *m.* —1. coloring, color; —2. affection, feeling, passion. [√*raj*, 216.1.]

rāghava, *m.* descendant of Raghu, *i.e.* Rāma. [*raghū*, 1208c.]

√ **rāj** (*rājati*, -*te*; *rarāja*, *rejé* [794e²]; *ārājīt*).

—1. direct; rule; be first; be master or king of, *v. gen.*;

—2. shine; be illustrious; distinguish one's self; —*caus.* cause to shine.

[orig., perhaps, two distinct roots, but no longer distinguished in form, and with the two sets of mgs partly coincident: w. *rāj*1, cf. √1rj, 'reach out'; w. *rāj*2, cf. √3rj, 'be bright,' and √*raj*: see under *rājan*.]

+ *vi*, —1. become master of, master (*gen.*), 81¹¹; —2. shine out; —*caus.* adorn, 12¹⁷.

rāj [*nom.* *rāt*], *m.* king. [√*rāj*.]

rāja, at end of cpds for *rājan*, 1249a².

rāja-kula, *n.* —1. royal family; *in pl.*, equivalent to princes; —2. (*as conversely in Eng.*, The Sublime Porte, *lit.* 'the high gate,' is used for the Turkish government) the royal palace. [1280b.]

rāja-dvāra, *n.* king's door, door of the royal palace.

rājan, *m.* —1. king, prince, 1³, etc.; applied also to Varuna, 83¹², 75³, 76¹⁷, 78¹⁹, 80¹; to Indra, 71³; to Yama, 83^{12, 3}, 84²⁷; —2. *equiv. to rājanya*, a *kṣatriya* or man of the military caste, 59^{13, 22}; —3. at end of cpds: regularly *rāja*; sometimes *rājan*, 6³, 84²⁰. [√*rāj*, 1160c: cf. Lat. *rēg-em*, 'king'; Keltic stem *rīg-*, 'king': from the Keltic was borrowed very early the Germanic **rik-*, 'ruler'; of this, Goth. *reiki*, AS. *rice*, 'dominion,' are derivs; so also Goth. *reiks*, AS. *rice*, 'powerful,' Eng. *rich*: *rice*, 'dominion,' lives in Eng. *bishop-ric*.]

rājanya, *a.* royal, princely; *as m.* one of royal race, a noble, *oldest designation of* a man of the second caste; see *kṣatriya*. [*rājan*, 1212d1.]

rāja-putrā, *m.* king's son, prince. [acct, 1267.]

rāja-putra, *a.* having princes as sons; -*trā*, *f.* mother of princes. [1302: acct, 1295.]

rāja-puruṣa, *m.* king's man, servant of a king, royal official.

rājasa, *f.* -ī, *a.* pertaining to the second of the three qualities (see *rajas* 4), passionate, *as terminus technicus*. [*rajas*, 1208a.]

rājendra, *m.* best or chief of kings. [*rāja* + *indra*.]

rājñī, *f.* queen, princess, *Anglo-Indian* rannee; ruler. [*rājan*, 1156.]

rājya, *n.* kingship. [rāj, 1211.]

rāti, *a.* ready to give or bless; gracious; *as f.* grace. [Vrā, 'give.']

rātra, *n.* for rātri at end of cpds. [1315b.]

rātri, later rātri, *f.* night. [perhaps fr. Vram, 'rest.']

√ rādth (rādhnōti; rādhyate [761a], -ti; rarādha; ārātsīt; rātsyāti; rāddhā; rāddhvā; -rādhyā; rādhāyati). —1. be successful; prosper, have luck; be happy, 1037; —2. *trans.* make successful or happy; gratify; —*caus.* accomplish; make happy, satisfy. [akin w. Vrdh.]

+apa, —1. hit away (from the mark), miss (the mark), fail; —2. be at fault, be to blame; offend, sin; aparāddha, guilty, to blame, 331. [for 1, cf. the simple verb, 'succeed,' i.e. 'make a hit': for 2, cf. the relation of Eng. *fail* and *fault*.]

+ā, *caus.* make happy, satisfy.

rādhas, *n.* gracious gift, blessing. [Vrādh, 'gratify': for mg, cf. French *gratification*, 'gift.']

rāmā, *a.* dark; *as m.* Rāma, hero of the epos Rāmāyana; cf. rāghava.

rāyas-poṣa, *m.* development, i.e. increase of wealth. [gen. s. of rāi, 1250d: 1712.]

rāva, *m.* cry; yell; howl. [Vru, 1148.2.]

rāṣi, *m.* troop, host; heap. [perhaps akin w. raṣmi, q.v.: for connection of mg, cf. Eng. *line* and French *cordon*, as applied to soldiers.]

rāṣṭrā, *n.* kingdom; sovereignty. [Vrāj 1: see 2195, 1185a.]

rāṣṭrī, *f.* directrix, sovereign. [Vrāj 1: see 2195, 11822.]

rāṣṭrīya, *a.* belonging to the sovereignty; *as m.* sovereign, ruler. [rāṣṭra, 1215.]

rāhū, *m.* The Seizer, Rāhu, who is supposed to seize and swallow sun and moon, and thus cause eclipses. [prob. fr. Vrabh, 11782.]

√ ri or rī (rināti; rīyate [761c]). —1. *act.* cause to run or stream, let loose; —2. *mid.* flow; run; dissolve. [cf. Lat. *ri-vus*, 'stream, brook'; provincial Eng. *run*, 'brook,' as in *Bull Run*; Ger. *rinnen*, Eng. *run*: see also √li + pra.]

√ ric (rinākti; rīcyate [761b]; rirēca, ririocē; ārāikṣīt, ārikta; rekṣyāti; rik-tā; *pass.* rīcyāte; *caus.* recāyati). —1. leave; —2. let go, let free; —3. *very rarely* (like Eng. *colloq.* part with), scil.

[w. rinākti cf. Lat. *linguit*, 'leaves': cf. ἔλιπ-ε, 'left'; Lat. *lic-et*, 'it is left, i.e. permitted' (Eng. *leave* means 'permission'); AS. *lēon*, *lēh-an*, Ger. *leih-en*, 'leave a thing to a person for a time, einem etwas überlassen, i.e. lend'; AS. *lēn*, 'gift, loan,' Eng. noun *loan*, whence denom. verb *loan*; fr. *lēn* comes *lēnan*, 'give, loan,' Old Eng. *lēn-en*, preterit *lēn-de*, whose *d* has become part of the root in Eng. *lend* (though good usage has not sanctioned the precisely similar blunder in *drown-ed*).]

+ati, *mid.* (through *pass.* *sense* be left over) surpass; predominate; —*caus.* cause to be in surplus; overdo, 9612.

√ rip (rirēpa; riptā). —1. smear; stick; smear, and so —2. *as in* Eng., defile; —3. (with the same metaphor as in the Ger. *an-schmieren*) cheat, impose upon. [the old form of Vlip: see under Vlip.]

ripú, *m.* impostor, cheat; later foe. [Vrip, 1178b.]

ripṛā, *n.* defilement; impurity. [Vrip, 1188c.]

ripa-vāhā, *a.* carrying off or removing impurity. [acct, 1270.]

√ riḡ (riḡāti, -te; riṣṭā). —1. pull; —2. pull or bite off, crop. [older form of Vliḡ.]

√ riṣ (rēṣati; riṣyati, -te [761a]; riṣṭā; *caus.* reṣāyati; āririṣat). be hurt; receive harm; *caus.* harm.

√ rī, see ri.

√ ru (rūti [826]; ruvāti; rurāva; ārāvīt; rutā; rōtum). cry; yell; howl; hum, 269. [cf. ὠ-ρῶ-μαι, 'howl'; Lat. *raucus*, 'screaming, hoarse'; AS. *rjn*, 'a roaring.']

rukṁā, *m.* ornament of gold; *as n.* gold. [V ruc, 1166, 216.5.]

√ ruc (rōcate, -ti; rurōcē, rurōca; ārucat, ārociṣṭa; rocīsyāte; rucitā; rōcītum). —1. shine; be bright or resplendent; —2. appear in splendor; —3. appear beautiful

or good, please. [cf. ἀμφι-λύκ-η, 'twilight'; λευκ-ός, 'bright'; Lat. *lūx*, *lūmen*, for *lūc-s*, *lūc-men*, 'light'; *lūna*, *lūc-na*, 'moon'; AS. *lēoh-t*, Eng. *light*; cf. also Lat. *lūc-us* (a *lucendo*, after all!), 'a clearing (Eng. of U.S.) or *Lichtung* (Ger.) or glade or grove'; AS. *lēah*, Eng. *lea*, 'field, meadow'; *ley* in *Brom-ley*, 'broom-field', and *-loo* in *Water-loo*.]

+ *prati*, appear good unto, please, 74⁶.

rūci, *f.* pleasure. [√*ruc*, 216.2.]

rucira, *a.* splendid; beautiful.

rucirānana, *a.* fair-faced. [ānana: 1298.]

√ *ruj* (*rujāti*; *rurōja*; *ruṅnā*; *ruktvā*; *-rūjya*). — 1. break, break to pieces; — 2. injure, pain. [cf. λυγ-ρός, 'painful, sad'; Lat. *lūg-ere*, 'grieve.']

rūj, *f.* pain, disease. [√*ruj*: for *mg*, cf. Ger. *Ge-brechen*, 'infirmity,' *w. brechen*, 'break'; also *roga*.]

rujānā, *f.* perhaps breach, cleft, rift (of the clouds). [√*ruj*.]

√ *rud* (*rōditi* [631], *rudānti*; *rurōda*; *rod-īsyāti*; *ruditā*; *rōditum*; *ruditvā*; *-rūdyā*). — 1. cry, weep; — 2. weep for, lament. [cf. Lat. *rud-ere*, 'roar'; AS. *reōt-an*, 'weep.']

rudrā, *a.* connected by *Hindus w. √rud*, 'cry,' and so howling, roaring, terrible, applied to Agni and other gods; true meaning uncertain; — as *m.* — 1a. *sing.* in the *Veda*: Rudra, leader of the Maruts or Storm-gods, 77¹⁸, RV. x.125.6; — 1b. in *pl.* The Rudras, a class of storm-gods, RV. x.125.1; — 2. *sing.* Rudra, received into the *Hindu Trinity* in the later mythology, and known by the name *Śiva*, *q.v.*

√ *lurdh* (*ruṇāddhi*, *runddhé*; *rurōdha*, *rurudhē*; *ārāutsīt*, *āruddha*; *rotsyāti*, *-te*; *ruddhā*; *rōddhum*; *ruddhvā*; *-rūdhya*). — 1. hold back; obstruct; hold; — 2. keep off; hinder; suppress; — 3. shut up; close.

+ *anu*, as *pass.*, or *mid. intrans.*, i.e. as of the *yā-* or *ya-class*, *anurudhyate*, also *-ti*, be held to, keep one's self to; be devoted to, practice, 10¹³; have regard for.

+ *ava*, — 1. hold off; — 2. *mid.* (hold apart for one's self, lay up, and so)

obtain; — *desid. mid.* desire to obtain, 96¹¹.

+ *nī*, hold; stop; shut up.

+ *vi*, hinder or disturb.

√ *rudh* (*rōdhati*). grow. [collateral form of √*ruh*, *q.v.*: cf. Lat. *rud-is*, *fem.*, 'rod, staff': for *mg*, cf. *w.* √*rudh* and Ger. *wachsen*, 'grow,' the nouns *vī-rudh* and *Ge-wächs*, 'a growth, i.e. plant': kinship of Eng. *rod*, 'a growing shoot, rod, measure of length,' older *rood*, 'measure of length or surface,' is improbable on account of the *ō* of AS. *rōd*.]

√ *ruṣ* (*rōṣati*; *rūsyati*; *ruṣitā*, *ruṣtā*). be cross or angry. [cf. λύσσα, *λυσ-ja, 'rage.']

rūs [*ruṭ*, *rudbhyām*], *f.* anger. [√*ruṣ*.]

√ *ruh* (*rōhati*, *-te*; *rurōha*, *ruruhé*; *āruhat*, *āruksat*; *roksyāti*, *-te*; *rūdhā*; *rōdhum*; *rūdhvā*; *-rūhya*; *rūruksati*; *rohāyati*, later *ropāyati* [1042e]). — 1. rise, mount up, climb; — 2. spring up, grow up; — 3. grow, develop, thrive; — *caus.* — 1. raise; — 2. place upon. [see √*2rudh*: for euphony, see 222³.]

+ *adhi*, *caus.* cause (*e.g.* one's body, *acc.*) to rise to (*e.g.* the balance, *acc.*), i.e. put (one's body) upon (the balance), 48¹⁵.

+ *ā*, mount or get upon (a stone); seat one's self upon; climb (tree); ascend to (the head, hill-top, life, place); embark upon (boat, ship); *fig.* get into (danger); — *caus.* cause to get upon (stone, pelt) or into (wagon, boat), *w. acc. of person and acc. or loc.* (105¹¹) of thing; — *desid.* desire to climb up to.

rūpā, *n.* — 1. outward look or appearance, as well color as form or shape; Lat. *forma*; form, 48¹⁷, 77², 96¹²; *rūpaṃ kṛ*, assume a form, 14⁸, 49⁶; (reflected) image, 62¹⁷; — 2. (like Lat. *forma*, and Eng. shape in shape-ly) good form, i.e. beauty, 2⁴, etc.; — 3. appearance, characteristic mark, peculiarity. [cf. *varpas*: see also *varcas*.]

√ *rūpayā* (*rūpāyati* [cf. 1056, 1067]). used esp. in theatrical language (to have the look or appearance of, i.e.) act. [*rūpā*, 1058.]

+ni, -1. *like Eng.* look into—*tentatively*, i.e.: investigate, 20¹⁸; seek, 29¹⁷; search, 33¹²; -2. look into—*successfully*, i.e.: find out, 44¹⁷; discover, 26¹⁰; -3. act, *see simple verb.*

rūpa-jitāpsaras, *a.* surpassing the Apsaras in beauty.

rūpavant, *a.* *like Eng.* shape-ly and *Lat.* formosus; beautiful, handsome, 1⁴. [rūpa, 1233.]

rūpa-sampad, *f.* beauty of form, i.e. beauty.

rūpa-sampanna, *a.* endowed with beauty, beautiful. [vpad.]

re, *word of address.* O; ho. [cf. are.]

√rej (réjati, -te). -1. *act.* shake, *trans.*; -2. *mid.* shake, *intrans.*; tremble. [perhaps akin w. √λγ in ἐ-λέ-λγες, 'caused to tremble, shook.']

repú, *m.* dust. [perhaps connected w. √ri, 'dissolve, go to pieces,' just as Ger. Staub, 'dust,' w. stieben, 'fly asunder': 1162.]

revā, *f.* Revā, a river, the same as the Narmadā, *q.v.*

rāī [361b], *m., rarely f.* possessions; wealth; prosperity. [stem strictly rā: prop. 'bestowal,' √1rā, see 361b and rayī: w. acc. rā-m, cf. *Lat.* nom. rē-s, 'property.']

roká, *m.* brightness, light. [√ruc.]

róga, *m.* infirmity, disease. [√ruj, 216.1: for mg, see noun rúj.]

rocaná, *a.* shining, light; *as n.* light; the place of the light, ethereal space or spaces, 71¹⁷, 81⁴⁸; *see rájas for further description.* [√ruc, 1150.]

rociṣṇú, *a.* shining, bright; *fig.* blooming. [√ruc, 1194a: or rather perhaps fr. rocis, 1194c.]

rocis, *n.* brightness. [√ruc, 1153.]

ródasī, *dual f.* the two worlds, i.e. heaven and earth.

rodha, *a.* growing. [√2rudh, 'grow.']

ropaya, *see* 1042e end.

róman, *n.* hair on the body of men and beasts (usually excluding that of the head and beard and that of the mane and tail); *later loman, q.v.*

romānta, *m.* *loc. -e,* in hair-vicinity, i.e. on the hairy side (of the hand). [roman (1240a²) + anta.]

rāukma, *a.* golden, adorned with gold. [rukma, 1208f.]

lakṣá, *n.* -1. *rarely*, mark, token; -2. a hundred thousand, an Anglo-Indian lac; -3. (*like Eng.* mark) mark which is aimed at. [vlag, 'be fastened to,' 1197a: for mg 1, cf. connection of Eng. verb tag, 'fasten,' w. noun tag, 'attachment, appendage,' and so, esp. as used in modern shops, 'a mark or label-tag'; for 2, cf. the specialization of Eng. *marc* or *mark* as 'a weight' (of gold or silver) and as 'a money of account'; also that of Eng. *token* as 'a coin' and as 'ten quires printed on both sides.']

lakṣaṇá, *n.* -1. mark, token; characteristic; attribute, 66¹¹; character, 101¹²; essential characteristic, 41¹⁴; special mark; *esp.* lucky mark, mark of excellence, 62⁷, 98^{7,8}; mark in the sense of determinant at 58²⁸; -2. (*like Eng.* designation) name, 57¹⁴; -3. form, kind, 65¹². [fr. the denom. lakṣaya (1150.2a), or rather fr. the simpler but very rare form of the same denom. (1054), √lakṣa.]

√lakṣaya (lakṣáyati [1056]). mark, note, notice. [lakṣa, 1053: so *Lat.* notare fr. nota.]

+upa, mark, notice; *see; pass.* appear.

lakṣasamkhyā, *a.* having lacs (*see* lakṣa) as their number, numbered by hundred-thousands. [lakṣa + samkhyā.]

lakṣmí [363²], *f.* -1. mark, sign; -2. *with or without pāpī*, bad sign or omen, something ominous, bad luck; -3. *oftenest* a good sign, in the older language usually with *punya*; good luck; prosperity, 18¹⁴; wealth, 46²; (royal) splendor, 51¹⁹. [fr. lakṣ (1167), the quasi-root of lakṣa, which is a deriv. of vlag: for connection of mg 1 w. vlag, see lakṣa: as for 2 and 3, observe that Eng. *luck* sometimes means 'bad luck,' but oftener 'good luck.']

lakṣya, *grdv.* to be noticed or seen; to be looked upon or considered as, 41¹⁴. [derivation like that of lakṣaṇa.]

√ **lag** (lāgati; lagisyāti; lagnā [957c]; lagitvā; -lāgya). attach or fasten one's self to; lagna, attached to, put upon. [cf. lakṣa, lakṣmī, līṅga.]

laguḍa, *m.* cudgel.

laghū, *younger form of raghū, a.* -1. swift, quick; -2. light, *i.e.* not heavy; -3. (light, *i.e.*) insignificant; small; contemptible; low.

[for derivation, see raghū and √rañh: cf. ἑλαχύς, 'small', ἐλαχιστος, 'smallest'; Lithuanian *lengvas*, 'light'; Lat. *lēvis*, **lenhu-is*?, '1. swift, 2. light, not heavy, 3. insignificant, small' (mgs quite parallel w. those of laghu); AS. *lung-re*, 'quickly'; Eng. *lungs*, 'lights': kinship of AS. *lēōht*, Eng. *light*, 'not heavy,' *lights*, 'lungs,' not certain: for connection of mgs 1 and 2, observe that *swift* and *light*, just as *slow* and *heavy*, name qualities naturally associated: for *light*, 'not dark,' see √ruc.]

laghu-krama, *a.* having a quick step; -am, *adv.* [1311], quickly.

laghu-cetas, *a.* small-minded.

√ **lañgh** (lañgháyati; lañghitá; -lāñghya). spring over. [see √rañh, and under laghū.]

√ **lajj** (lajjáte; lalajjé; lajjitá; lajjitum). be ashamed.

+ **vi**, be ashamed.

lajjā, *f.* shame. [√lajj, 1149.]

lajjāvanta, *a.* having shame; embarrassed. [1233.]

√ **lap** (lāpati; lālāpa; lapisyāti; lapitá, lapitá; láptum; -lāpya). chatter; talk; lament. [cf. ὀλοφύεσθαι, 'a lamenting'; ὀλοφύρομαι, 'lament'; perhaps Lat. *lāmentia*, 'laments'.]

+ **ā**, talk to, converse with.

+ **pra**, talk out heedlessly or lamentingly.

+ **vi**, utter unintelligible or lamenting tones.

+ **saam**, talk with; *caus.* (cause to talk with one, *i.e.*) address, 26¹.

√ **labh**, *younger form of rabh* (lābhate; lebhé; ālabdha; lapsyáte; labdhá; labdhvā; -lābhya). -1. catch; seize; -2. receive; get. [see under √rabh.]

+ **pra**, -1. seize; take; -2. dupe; fool. [for 2, cf. Eng. colloq. *take in*, 'gull,' and *catch*, 'ensnare.']

+ **vi-pra**, fool, 37⁶. [see √labh + **pra**.]

√ **lamb** (lāmbate; lalambé; lambisyāti; lambitá; lāmbitum; -lāmbya). -1. hang down; -2. sink; -3. hang upon, hold on to; cling to; and so -4. (*like Eng. stick*) tarry, lag. [younger form of √ramb, 'hang down limp': cf. λοβ-ός, 'lobe or pendent part' (of ear, liver); Lat. *lāb-i*, 'sink, fall'; *limbus*, 'fringe, border'; AS. *læppa*, 'loosely hanging portion,' Eng. *lap* (of coat, apron); Eng. *limp*, 'hanging loosely, flaccid'; *lop*-ears, 'hanging' ears (of a rabbit).]

+ **ava**, -1. hang down; -2. sink; -3. hang upon, hold on to.

+ **vi**, lag, loiter. [see √lamb 4: for mg, cf. also Eng. *hang*, in *hang fire*.]

√ **lal** (lālati, -te; lalitá). sport, dally, play; behave in an artless and unconstrained manner; *lalita*, see *s.v.*

lalāṭa, *n.* forehead.

lalita, *a.* artless, naive; lovely. [prop. 'unconstrainedly behaved,' ppl. of √lal, 952²: so Eng. *behaved* has rather adjectival than verbal coloring.]

lavaṇā, *n.* salt, esp. sea-salt; as *a.* salt.

√ **las** (lāsati; lālāsa; lasitá). gleam, glance. [orig. 'glance,' but, like Eng. *glance*, with the subsidiary notion (see *lasa*), 'move quickly hither and thither,' and so, 'play' (see the cpds w. preps.): conversely, Eng. *dull* means 'slow,' and then, 'not glancing': cf. Lat. *lascivus* (through **las-cu-s*), 'wanton'.]

+ **ud**, -1. glance; -2. play; -3. be overjoyed, 24²³.

+ **vi**, -1. glance; -2. play; -3. be joyful or wanton.

lasa, *a.* moving quickly hither and thither; lively. [√las.]

lājā, *m. pl.* parched or roasted grain. [perhaps akin w. √bhrij.]

lābha, *m.* the getting, acquisition. [√labh.]

√ **likh** (likhāti; lilékha; álekhit; likhisyāti; likhitá; likhitvā; -likhya). -1. scratch; furrow; slit; draw a line; -2. write; write down; delineate. [younger

form of √rikh: cf. ἔ-pek-ω, 'furrow' (χθόνα, 'ground'); ἔ-pek-θα, 'tear, rend'; Lat. *rima*, *ric-ma, 'slit, crack': for mgs, observe that Eng. *write* is fr. the same root as Ger. *ritzen*, 'scratch'.]

liṅga, *n.* mark (by which one knows or recognizes a thing), Kenn-zeichen, characteristic. [connected w. √lag in the same way as lakṣa, q.v.]

liṅga-dhāraṇa, *n.* the wearing of one's characteristic marks.

√ lip (līpāti, -te [758]; līlāpa; ālipat, ālipta; līptā; -līpya). — 1. besmear or rub over a thing (*acc.*) with a thing (*instr.*); — 2. smear a thing (*acc.*) over or on a thing (*loc.*); stick (*trans.*) on to; *pass.* stick or stick to, *intrans.*

[younger form of √rip: orig. mg 'smear, stick': cf. τὸ λίπος, 'grease'; ἀ-λείφω, 'anoint'; Lat. *lippus*, 'blear-eyed'; λιπαρός, 'greasy, shiny':

further akin are the following words, but with curious divarication of mg: λιπαρέω, like Eng. *stick to*, i.e. 'persist'; AS. *be-līfan*, Goth. *bi-leib-an*, Ger. *b-leib-en*, (lit. 'stick,' i.e.) 'remain'; AS. *libban*, Eng. *live*, Ger. *leben*, 'be remaining or surviving, superstitum esse'; AS. *līf*, Eng. *life*; finally AS. *lēfan*, Eng. *leave*, 'cause to remain'.]

+ *anu*, smear over, cover with.

+ *vi*, besmear.

lipi, *f.* — 1. a rubbing over; — 2. writing. [√lip, 1155.1.]

√ liq (liqāte; liliqē; āleqīṣṭa; liṣṭā). tear, break. [younger form of √riq.]

liqa, tearing, breaking, and so cutting, in ku-liqa. [√liq.]

√ lī (līyate; līyate; līlyé; āleṣṭa; līnā; -līya). — 1. cling to; — 2. stick; — 3. (stay, i.e.) of birds and insects, light upon, sit upon; — 4. slip into; disappear.

+ *ni*, — 1. cling to; — 2. light upon (of birds); — 3. slip into; disappear; hide.

+ *pra*, go to dissolution. [cf. √ri.]

līlā, *f.* — 1. play; — 2. (like Eng. child's play) action that can be done without serious effort; līlayā, without any trouble.

√ luṭh (luṭhāti; lulōṭha; luṭhitā). roll.

√ lup (lumpāti [758]; lulōpa; luptā; lóptum; luptvā; -lūpya). — 1. break; harm; — 2. attack; pounce upon; — 3. rob, plunder. [younger form of √rup: cf. Lat. *rumpere*, 'break'; AS. *reōfan*, 'break'; *reāf*, 'spoil of battle, booty, armor, etc., esp. clothing, garments,' Ger. *Raub*, 'robbery, booty'; AS. *reāfian*, 'despoil, rob,' whence Eng. *reave*, ppl. *reft*, and *be-reave*: fr. Old High Ger. *roubōn*, 'rob,' through Old French *rober*, 'rob,' comes French *dé-rober*, Eng. *rob*, and fr. Old High Ger. *roub*, 'robbery, booty, esp. pillaged garment,' in like manner, French *robe*, 'garment,' Eng. *robe*.]

lubbhaka, *m.* hunter. [lubbha, √lubbh.]

√ lubh (lūbhyati; lulōbha, lulubbhē; lubdhā; lóbbhum). — 1. go astray; — 2. be lustful; have strong desire; lubdha, longing for. [cf. ἡ λίψ, *λιφ-s, 'longing'; λιπ-τ-ομαι, 'long for'; Lat. *lub-et*, *lib-et*, 'is desired or agreeable'; *libens*, 'willing, glad'; *libido*, 'desire'; AS. *leōf*, 'dear,' Eng. *lief*, 'dear, gladly'; Ger. *lieb*, 'dear'; also Eng. *love*.]

√ lul (lólati; lulitā). move hither and thither.

√ lū (lunāti [728]; lulāva; lūnā). cut (e.g. grass, hair); cut off; gnaw off. [cf. λύω, 'separate, i.e. loose'; Lat. *solūtus*, 'loosed'.]

lekha, *m.* a writing; letter. [√likh.]

√ lok (lókate; luloké; lókitum; *caus.* lokáyati [1056]; lokitā; -lókya; *only caus. forms are in common use, and these only with ava, ā, and vi*). get a look at; behold; — *caus.* [1041²] — 1. look, look on; — 2. get a look at, behold. [on account of the guttural *k*, prob. a secondary root fr. roká (√ruc, 216.1): for connection of mg, cf. λευκ-ός, 'bright,' and λείσσω, *λευκ-ῶ, 'see'; Lat. *lūmen*, 'light,' then 'eye' (see under √ruc); also locana: no connection w. Eng. *look*.]

+ *ava*, *caus.* — 1. look; — 2. look at or upon; — 3. behold, see, perceive.

+ *ā*, *caus.* — 1. look at; — 2. see, perceive.

+vi, caus. —1. look; —2. look at, inspect, 25⁶; —3. behold.

loká, perhaps a younger form of **uloká** (which appears regularly in the oldest texts, but divided as **u loká**, 84¹¹), *m.* —1. open space; free room; place, 83¹⁵; —2a. the vast space; the world, 103⁸; any imaginary world or worlds, 15¹⁶; cf. **antarikṣa**-, **indra**-, **jīva**-, **pati**-, **para**-, **manuṣya**-, **svarga-loka**; —2b. used of heaven: **svarg-loka**s, the world situate in the light, 103^{5, 14, 16}; so **sukṛtām uloka**s, the world of the righteous, 84¹¹; later, **sukṛtasya loka**s, world of virtue, 89⁸; so 5²⁰; —2c. of earth: **loke kṛtsne**, in the whole earth, 5¹⁵; **asmin . . loke**, in this world (cf. **iha**), 66¹²; in same sense, **loke**, 57⁸, 63⁷; —2d. with senses merging imperceptibly into those given under 3, e.g., in the world or among men, 26², 36³, 47²¹; —3. (like *Eng.* world and *French* monde) people; folks; men or mankind; *sing.* 6⁷, 21¹³; *pl.* 25¹⁴, 39¹⁹, 57¹⁵. [etymology uncertain: no connection with *Lat.* *locus*, Old *Lat.* *stlocus*, 'place'.]

loka-kṛt, *a.* world-making, world-creating. [1269.]

loka-pālā, *m. pl.* world-protectors, either four in number (regents of the four quarters of the world), or eight (regents of the cardinal points and four points mid-way between).

loka-pravāda, *m.* world-saying, common saying.

loka-m-prṇā, *a.* world-filling; *f.* -ā (*sc:* *iṣṭakā*), **Lokamprīnā**, name applied to the common bricks used in building the sacred fire-pile, and so called because all laid with the recitation of the one general formula, **lokām prṇa**, 'fill thou the world.' [1314b: for **prṇa**, **√lpr**, see 731.]

logá, *m.* clod (of earth). [**√ruj**, 'break', 216.1: for *mg.*, see under **mfd.**]

√loc (**locayati**; **locitá**; -**lócyā**). used only with **ā**. [derived fr. **√ruc**; just how, is unclear: see **√lok**.]

+**ā**, —1. rarely, cause to appear or be seen; —2. usually, bring to one's own sight or mind, consider, reflect; **matsyār**

ālocitam (*impers.*, 990), the fishes reflected; *ity ālocya*, thus reflecting.

+ **pary-ā**, see **loc + ā**; reflect, deliberate.

+ **sam-ā**, see **loc + ā**; reflect.

locana, —1. *a.* enlightening; —2. *as n.* eye, usual *mg.* [**√loc**: for *mg.*, cf. **lūmen**, under **√lok**.]

lobha, *m.* strong desire; greed, avarice. [**√lubh**.]

lobha-viraha, *m.* freedom from avarice.

lōman, *n.* hair on the body of men and beasts (usually excluding that of the head and beard and that of mane and tail). [*prop.* 'clippings, shearings', **√lū**, 'cut', 1168.1a: cf. *roman*.]

lola, *a.* —1. moving hither and thither, uneasy; and so —2. anxious for, desirous of; greedy. [**√lul**.]

loṣṭá, *m. n.* clod (of earth). [**√ruj**, cf. 222*: for *mg.*, see under **mfd.**]

lohá, *a.* reddish; coppery; *as m. n.* reddish metal, copper. [cf. **lōhita**, **rōhita**, and **rudhirá**, all meaning 'red': with the last, cf. *ē-pvθ-pós*, *Lat.* *ruber*, *rufus*, *Eng.* *ruddy*, *red*.]

lohāyasá, *n.* coppery metal, any metal alloyed with copper. [**āyasá**.]

lāulya, *n.* greediness. [**lola**, 1211.]

lāuhāyasa, *a.* metallic; *as n.* metallic ware. [**lohāyasa**, 1208f.]

vañṣá, *m.* —1. cane or stock or stem, esp. of the bamboo; —2. (like *Eng.* stock, and stem [*rarely*], and *Ger.* Stamm) lineage, family, race.

vañṣa-viṣuddha, *a.* —1. made of perfectly clear or unblemished bamboo; —2. of pure lineage. [*lit.* 'vañṣa-pure, pure in its or his vañṣa', 1265: **√gudh**.]

√vak (**vāvakrē** [786, 798a]). roll. [*akin* *w.* **√vañc**, q.v.]

vaktavyā, *grdv.* to be said or spoken; see 999 end. [**√vac**, 964.]

vakrá, *a.* —1. crooked; —2. *fig.* (nearly like *Eng.* crooked) disingenuous, ambiguous. [**√vak**, 1188.]

vakṣaṇā, *f. pl.* belly; bellies (of cloud-mountains).

vápus, *a.* —1. wondrous, admirabilis; —2. (*like Eng.* admirable) exciting wonder mixed with approbation, *esp.* wondrous fair;

—*as n.* —1. a wonder; wonderful appearance; **vapur** ḍṛṣaye, a wonder to see, θαῦμα ἰδέσθαι, 79⁹; —2. beautiful appearance; beauty, 8⁸; —3. appearance; form, 48^{3,4}. [for 2 and 3, cf. the converse transition of *mg* in rūpa, 1, 2.]

vayám, *we*, see 491. [cf. *Ger. wir*, *Eng. we*.]

1 **váyas**, *n.* —1. fowl, *collective*; —2. bird. [see ví, 'bird'.]

2 **váyas**, *n.* food, meal. [prop. 'enjoyment,' √1vī, 'enjoy': for analogies, see √2bhuj, 'enjoy,' and √1vī.]

3 **váyas**, *n.* —1. strength, of body and of mind; health; —2. the time of strength, youth; marriageable age, 2⁶; —3. *generalized*, any age or period of life; years (of life). [akin *w. ví-ra*, q.v.]

vayā, *f.* strengthening.

1 **vára**, *m.* choice; wish; a thing to be chosen as gift or reward, *and so* gift, reward; **varām** vṛ, wish a wish, make a condition, 94¹; **varām** dā, give a choice, grant a wish, 117⁷; **práti vāram** or **vāram ā**, according to one's wish. [√2vṛ, 'choose': cf. *Eng. well*, *lit.* 'according to one's wish'.]

2 **vara**, *a.* (*like Eng.* choice or select) most excellent or fair, best, *w. gen. or loc.*, 16², 32¹; *w. abl.*, most excellent as distinguished from ·, *i.e.* better than ·, 68¹⁴; **varam** ·, *na ca* ·, the best thing is ·, and not ·, *i.e.* · is better than ·, 17²⁰. [√2vṛ, 'choose': for *mg*, cf. *AS. cyst*, 'a choice,' and then 'the best,' with *ceōsan*, 'choose'.]

varaṇa, *n.* a choosing. [√2vṛ, 'choose'.]

vara-varṇa, *m.* most fair complexion.

varavarṇin, *a.* having a fair complexion; —*inī*, *f.* fair-faced woman. [**varavarṇa**, 1230.]

varāṅganā, *f.* most excellent woman. [**aṅganā**.]

varāroha, *a.* having fair hips or buttocks; καλλίπυγος. [**āroha**.]

varāhā, *m.* boar.

várivas, *n.* breadth; *fig.* freedom from constraint, ease, gladness, *w. kr.* [belonging to urú, 'broad': see 1173³, 467².]

váriyāns, *a.* very broad, wide extended. [√1vṛ, 'cover, extend over': see 467² and 1173³.]

váruṇa, *m.* The Encompasser (of the Universe), Varuna, name of an Aditya; *orig.* the supreme god of the Veda (*see selection xxxvii. and notes*), and so called king as well as god, 83¹²; omniscient judge who punishes sin and sends sickness and death, *selections* xliii, xlv., xlv.; *later*, god of the waters, 7¹⁰. [a personification of the 'all-embracing' heaven, √1vṛ, 'cover, encompass,' 1177c: cf. οὐρανός, 'heaven,' and Οὐρανός, 'Heaven,' personified as a god.]

vārūtha, *n.* cover; *and so*, as in *Eng.*, protection. [√1vṛ, 'cover,' 1163c.]

varūthyā, *a.* protecting. [**varūtha**, 1212d 4.]

vāreṇya, *grdv.* to be desired; *and so*, longed for, excellent. [√2vṛ, 'choose,' 1217^{1,2,3}, 966b.]

varga, *m.* group. [√vṛj, 'separate,' 216.1: for *mg*, cf. *Eng. division*, 'a separating into parts,' and then 'the part separated, group'.]

vārcas, *n.* vitality, vigor; the illuminating power in fire and the sun; *and so*, splendor; *fig.* glory. [perhaps akin with *ruc*: cf. *varpas* with *rūpa*.]

vārṇa, *m.* —1. outside; external appearance; color, 36¹⁹, 37⁸, etc.; complexion; —2. (color, *and so*, as in *Eng.*) kind, species, sort, 98²; —3. (sort of men, *i.e.*) caste, 28¹⁸; —4. letter; sound; vowel, 59¹⁶; syllable; word, 98³. [√1vṛ, 'cover,' 1177a: for *mg* 1, cf. *Eng. coating*, and *coat* (of paint), and *Lat. color*, prop. 'cover or coating,' cognate *w. oc-cul-ere*, 'cover over'.]

√ **varṇaya** (**varṇayati**). —1. color, paint; —2. *fig.* (*like Eng.* paint), depict, describe; tell about; *pass.* 12³. [**varṇa**, 1058.]

varṭana, *n.* *prop.* an existing, *and so* (*like Eng.* living), means of subsistence. [√vṛt, *mgs* 3, 5: cf. *vṛtti*.]

- vartf**, *m.* restrainer, stayer. [√1vr, 'cover,' mg 3, 'restrain': 1182.]
- vartman**, *n.* wheel-track; path, 43⁹;
- vartmanā**, *at end of cpds:* by way of, 39¹⁴; *or simply* through; ākāṣa-vartmanā, through the air, 39¹. [√vrt, 1168.1a.]
- vātra**, *a.* warding off, holding back; *as n.* a water-stop, dam, weir. [√1vr, 'cover,' q.v.]
- 1vārdhana**, *a.* —1. increasing, *trans.*; *as m.* increaser; —2. delighting in. [√1vr̥dh, 'increase,' q.v.]
- 2vārdhana**, *n.* the cutting. [√2vr̥dh, 'cut,']
- vārpas**, *n.* assumed appearance; image, form. [akin with rūpā: cf. varcas.]
- vārman**, *n.* envelope; coat of armor; protection; at end of Kshatriya-names, 59¹⁸N. [√1vr̥, 'envelop,' 1168.1a.]
- varṣā**, *n.* —1. rain; —2. (rainy-season, *i.e.*) year; —varṣā, *f. pl.* —1. the rains, *i.e.* the rainy season; —2. *very rarely*, rain-water, 104¹⁴. [√vr̥ṣ: cf. ἔσραα, 'rain-drops': for mg 2 of varṣa, cf. Eng. "girl of sixteen summers," "man of seventy winters," abda and çarad.]
- varṣa-karman**, *n.* the action of raining.
- varṣa-ṣatka**, *n.* year-hexadē, period of six years.
- varṣmān**, *m.* height; top; crown of the head. [see 1168.1c² and 2b.]
- valā**, *m. prop.* an encloser, and so —1. (enclosure, *i.e.*) cave; —2. *personified*, Vala, name of a demon who shuts up the heavenly waters to withhold them from man and is slain by Indra, 81^{5,7}. [√1vr̥, 'enclose,']
- vala-vr̥tra**, *m.* Vala and Vr̥tra. [1252.]
- valavr̥tra-nigūdana**, *m.* destroyer of Vala and Vr̥tra, *i.e.* Indra. [1264.]
- valavr̥tra-han** [402], *a.* slaying Vala and Vr̥tra; *as m.* slayer of Vala and Vr̥tra, *i.e.* Indra. [1269.]
- valmīka**, *m.* ant-hill.
- vavri**, *m. prop.* cover, and so —1. place of hiding or refuge; —2. corporeal tegument (of the soul), *i.e.* body. [√1vr̥, 'cover,' 1155.2c.]
- √ vaç** (vāṣti, uçānti [638]; uvāça [784]). —1. will, 73¹⁷; —2. desire, long for; —*ppls*, *pres.* uçānt, *perf.* vāvaçānā [786]: willing or (*when qualifying subject of verb*) gladly, 83⁴, 85⁶; longing, 78⁹; —3. (*like Eng. will in its rare or obsolete sense* 'order') order, command. [cf. ἐκών, stem *Fek-ort, 'willing,']
- vāça**, *a.* willing, submissive; *as m.* —1. will; —2. command; and so controlling power or influence. [√vaç.]
- vaça-ni** [352], *a.* bringing into one's power; *as m.* controller.
- vaçā**, *f.* —1. cow, *esp.* farrow cow; —2. female elephant, Elephanten-kuh. [perhaps 'the lowing' beast, fr. √vāç: cf. Lat. vacca, 'cow': usual name for 'cow' is gō.]
- vaçin**, *a.* having command or control; *as subst. m. or f.* master, mistress. [vaça.]
- vaçī-kṛ**, make submissive, enthrall, ensnare. [vaça and √1kr̥, 'make,' 1094.]
- vaçya**, *grdv.* to be commanded or ordered, and so obedient, submissive, yielding. [vaç, 963³c.]
- vas**, *encl. pron.* you, 491. [cf. Lat. vōs, 'ye, you,']
- √ 1vas** (ucchāti [753, 608]; uvāsa [784]; vatsyāti [167]; uṣtā). grow bright; light up (of the breaking day), dawn. [for cognates, Lat. us-tus, 'burned' east, Easter, etc., see the collateral form us, 'burn,' and the derivs uṣas, usra, vāsanta, vasu, vāsara: cf. also ἡμαρ, *Fes-μαρ, 'day'; ἔσπ, *Fes-ap, Lat. vēr, *ves-er, 'dawn of the year-light, *i.e.* spring'; Ves-uv-ius, 'the burning' mountain.]
- +vi, shine abroad, 75¹⁵; light up, 97¹³.
- √ 2vas** (vāste [628]; vavasē; āvasiṣṭa; vatsyāti; vasitā; vāsītum; vasitvā; -vāśya). put on (*as a garment*), clothe one's self in. [cf. ἐννυμι, *Fes-vu-μι, 'put on'; ἔσ-ρο, 'had on'; εἶμα, 'garment'; Lat. ves-tis, 'garment'; Goth. ga-vas-jan, 'clothe'; AS. wer-ian, Eng. wear.]
- √ 3vas** (vāsati; uvāsa [784]; āvāsiṣṭ [167]; vatsyāti; uṣitā; vāstum; uṣitvā; -ūśya; vāśyāti). stay in a place; *esp.*

stay over night, 38², 100⁸ (*with rātrīm*); dwell, abide; live. [cf. ἄστυ, *Fas-tu, 'dwelling-place, town'; Lat. *ver-na*, 'one who lives in the house, i.e. slave' or 'one who dwells in the land, i.e. native,' like Eng. *domestic*, 'servant,' and *domestic*, 'not foreign'; AS. *wes-an*, 'be'; Eng. *was, were*.]

+ ā, take up one's abode in (a place), occupy; enter upon, 62³.

+ ud, *caus.* (cause to abide out, i.e.) remove from its place, 97¹⁴?

+ upa, —1. stay with; wait; —2. (*with a specialization of mg like that in Eng. abstain*, 'hold off, esp. from food or drink') wait, and so stop (eating), fast.

+ ni, dwell (of men and of beasts).

+ prati, have one's dwelling.

√4 vas (*vāsāyati*; *vāsītā*). cut. [cf. Lat. *vōmis*, *vos-mis, *vōmer*, 'plow-share, colter.'] + ud, cut away or off, 97¹⁴?

vasantā, *m.* spring. ['the dawning or lighting-up' year-time, √1 vas, 1172^{3,4}: see 1 vas: cf. ἔαπ, *Fεσ-απ, Lat. *vēr*, *ve-er, *res-er, 'spring.']

vāsisṭha, *a.* most excellent, best; —as *m.* Vasisṭha, name of one of the most famous Vedic seers, 78¹⁹ N. [formed as superl. to *vasu*, fr. √1 vas as a verbal (467), the verbal having the same transferred sense as the adj. *vasu*, q.v.]

vāsu, *a.* excellent, good; —1. as *m.* good (of gods), 76¹¹; —2. as *m. pl.* The Good Ones, the Vasus, a class of gods, RV.x. 125.1; —3. as *n. sing. and pl.* good, goods, wealth. [prop. 'shining, i.e. splendid', √1 vas, 'shine,' but w. a transfer of mg like that in the Eng. *splendid* as used by the vulgar for 'excellent': connection w. ἥνυς, ἑύς, 'good,' and εὖ, 'well,' is improbable, see āyu.]

vasu-dhā [352], *a.* yielding good; *vasu-dhā* [364], *f.* the earth; the land.

vasudhādhipa, *m.* (lord of the earth, i.e.) king, prince. [adhīpa.]

vasum-dhara, *a.* holding good or treasures; —ā, *f.* the earth. [*vasum* + *dhara*, 1250a: we should expect *vasu* (acc. s. neuter, or stem), not *vasu-m* (masculine!), 341.]

vāsu-gravas, *a.* perhaps [1298a] having good fame, or else [1297 and 1280b] having wealth-fame, i.e. famed for wealth.

vasu-sampūrṇa, *a.* treasure-filled. [√1 pr, 'fill.']

√ *vasūya* (*vasūyāti*). crave good. [demon. of *vasu*, 1058¹, 1061.]

vasūyā, *f.* desire for good; longing. [√ *vasūya*, 1149⁶.]

vastr, *m.* illuminer; or, as *adj.*, lighting up. [√1 vas, 'shine,' 1182, 375⁸.]

vāstra, *n.* garment, piece of clothing; cloth. [√2 vas, 'clothe,' 1185a.]

vastra-veṣṭita, *a.* covered with clothes, well dressed.

vastrānta, *m.* border of a garment. [anta.]

√ *vah* (*vāhati*, -te; *uvāha*, *ūhé*; *āvāksīt*; *vakṣyāti*; *ūdhā* [222]; *vódhum*; *ūdhvā*; -ūhya; *uhyāte*). —1. conduct, 84¹¹; carry, esp. the oblation, 85¹, 93¹⁴, 94¹; bring with team, 73¹¹, 81¹⁴, or car, 72⁴, 87¹⁴; draw (wagon), guide (horses); —2. *intrans.* travel; proceed (in a wagon); —3. *pass.* be borne along; —4. flow, carry with itself (of water); —5. (*like Ger. heimführen*) bring home to the groom's house, wed; —6. carry, 43^{11,16}, 52⁹; bear, 26⁴; carry far and wide, i.e. spread (a poem, fragrance), 54².

[for *vagh: cf. ἔχος, *Fεχος, 'wagon'; ὀχέουμαι, 'ride'; Lat. *veh-ere*, 'carry'; *vehiculum*, 'wagon'; AS. *weg-an*, 'carry, bear,' whence Eng. *weigh*, 'lift' (as in *weigh anchor*), 'find weight of by lifting' (cf. *bhara*); AS. *wægn* or *wæn*, Eng. *wain*, Dutch *wagen* (whence the borrowed Eng. *wagon*), 'that which is drawn, i.e. wagon'; further, Lat. *vi-a*, *ve-a*, **veh-ia*, 'that which is to be travelled over, way'; AS. *weg*, Eng. *way*, 'that which carries' one to a place.]

+ ā, bring hither or to.

+ ud, —1. bear or bring up; —2. esp. lead out (a bride from her father's house), wed.

+ pari, —1. lead about; —2. esp. lead about (the bride or the wedding procession), wed.

+ pra, carry onward.

+vi, lead away, *esp.* the bride from her parents' house, *and so* wed, marry; *mid.* get married.

+sam, carry together; carry.

vāh, *vbl.* carrying, drawing, *in cpds.* [√vāh.]

vahatú, *m.* wedding procession; wedding. [√vāh, 1161c.]

vahyá, *n.* portable bed, litter. [√vāh, 1213: for *mg.* cf. Eng. *bier* and verb *bear*.]

vahye-ḡayá, *a.* lying on litters. [√vāh, 1250c: *acct.* 1270.]

√ 1vā (vāti; vavāú; ávāsīt [882]; vās-yāti; vātá; vātum; vāpáyati [1042d]). *blow.* [cf. ἄνμυ, *ā-Fη-μυ, 'blow'; Goth. *va-ian*, Ger. *weh-en*, AS. *wāwan*, 'blow'; *aū-pa*, 'breeze'; ἄτρ, *ā-Fηρ, 'air'; Lat. *ventus* (a participial form which has made a transition to the vowel-declension — cf. *vasanta* and 1172^{3,4}), 'wind', Eng. *wind*; AS. *we-der*, Eng. *wea-ther*, 'wind' (e.g. in *weather-cock*), condition of the air': see *vāta* and *vāyú*, 'wind'.]

+ā, blow hither.

+nis, —1. (blow out, *intransitively*, *i.e.*) go out, be extinguished; —2. *intrans.* (blow till one gets one's breath, *and so*) cool off; —*caus.* —1. extinguish; —2. cool off, *transitively*, *i.e.* refresh.

+parā, blow away.

+pra, blow or move forward, *intrans.*

+vi, blow asunder, *i.e.* scatter to the winds.

√ 2vā (váyati [761d2]; uvāya [784²]; vāyīṣyāti; utá; ótum; ūyáte). weave, interweave, *both lit., and also (like Lat. serere), fig., of hymns and songs; plait.* [orig. idea perhaps 'wind' or 'plait': root-forms are u, vā, and vi: cf. *iréa*, *Frea, 'willow'; *ołos*, 'osier'; Lat. *vi-ēre*, 'plait'; *vi-men*, 'plaited work'; *oīvn*, 'vine'; *oīvos*, 'wine'; Lat. *vinum*, 'wine'; *vi-tis*, 'vine', Eng. *withy* or *with*, 'pliant twig', Ger. *Weide*, 'with, willow'.]

vā, *enclitic particle, following its word.* —1. or; . . vā, . . vā, 50¹⁷, 64¹⁰, 96^{12, 23}, 97^{18, 19}; . . . vā, 77⁶, 24⁶, 59^{9, 20}, 64¹³, 97^{2, 16}, 104²¹; *similarly*, 35⁶, 59¹⁸, 84⁹; . . . vā, 20⁴, 91⁹; —*further*: . .

vā, *yadi* vā . . . vā, 28¹²; . . . vā, . . . vā_{api}, 62²; . . . (vā omitted), . . vā, . . . vā, 61²³, 62¹; *finally*, . . na, . . vā_{api}, . . ca, *neither* . . , *nor* . . , *nor* . . , 63⁴; —*atha* vā, *see* *atha* 6; *uta* vā, *see* *uta*; —2. vā, *for* *eva*, 59¹⁹ *n.*; —3. *with interrogatives*: *kim* vā, *what possibly*, 17¹⁹; *so* 18¹. [cf. Lat. *-ve*, 'or'.]

vākya, *n.* —1. speech, words; —2. *as technical term*, periphrasis, e.g. *vīrasenasya sutas* *for* *vīrasena-sutas*. [√vac.]

vāg-doṣāt, *by* or *as* a bad consequence of his voice, *i.e.* because he was fool enough to let his voice be heard. [vāc: *see* *doṣa*.]

vāghát [*like* *dāsāt*, 444²], *m.* the pledging one, *i.e.* institutor of a sacrifice, not the priest, but the *yajamāna*. [perhaps akin are *εἵχ-ομαι*, Lat. *vovēre*, *vovē-ere*, 'vow'.]

vāñmāya, *a.* consisting of voice or utterance. [vāc: *see* 1225² and *māya*.]

vāc [391], *f.* —1. speech, voice, word, utterance, sound; vācam vy-ā-hr, utter words, 3¹, *and* vācam vad, speak words, 94⁹, *verb-phrases, used like a simple verb of speaking, and construed w. the acc. of the person (see 274b); perhaps* (utterance, *i.e.*) sacred text, 91²; —2. *personified*, The Word, Vāch, *Δόγος*. [√vac, q.v.]

vācam-yamā, *a.* restraining or holding one's voice, silent. [1250a, 1270¹ and b.]

vācaka, *a.* speaking; *as m.* speaker. [√vac, 1181.]

vācika, *a.* verbal, consisting of words. [vāc, 1222e.]

vācya, *grdv.* —1. to be spoken; —2. to be spoken to. [√vac, 1213a.]

vāja, *m.* —1. swiftness; courage, *esp.* of the horse; —2. race, struggle; —3. prize of race or contest; booty; reward *in general*; treasure, good. [prob. akin w. √vaj, q.v.: orig. 'strength and liveliness,' 'that in which strength and courage show themselves,' and then 'the result of quick and brave struggle'.]

√ vājaya (*only in ppl.*, vājayant). crave treasure; seek good, 74¹⁶; cf. √vaj. [denom. of vāja, 1058.]

√vāñch (vāñchati; vāñchitá). wish. [for *vānsk, orig. inchoative (cf. √līṣ) to √van, q.v.: cf. Ger. *Wunsch*, 'a wish'; AS. *wūsc*, 'a wish,' whence verb *wýscan*, 'wish,' whence Eng. verb *wish*, whence noun *wish*.]

vāñijya, *n.* merchant's business, trade. [vanij, 1211.]

vāta, *m.* —1. wind; air; —2. Vāta, god of the wind. [√lvā, 'blow': acct, 1176c: cf. Icelandic *ÖSinn*, AS. *Wōden*, Old High Ger. *Wot-an*, names of the highest Germanic god, Odin: the name still lives in the Eng. *Wednesday*, AS. *Wōdn-es dæg*: some connect *Wōden* w. √vat, 'inspire, excite'.]

vāta-svanas, *a.* having the roar of the wind, *i.e.* blustering, exhibiting noisy violence, tumultuous.

vātāikabhakṣa, *a.* having wind as sole food, *i.e.* fasting. [vāta + ekabhakṣa.]

vāda, *m.* speech, expression, statement. [√vad.]

vāda-yuddha, *n.* speech-fight, *i.e.* controversy.

vādayuddha-pradhāna, *a.* devoted to controversy; *as m.* eminent controversialist.]

vādīn, *a.* speaking. [√vad, 1183⁸.]

vānaprastha, *m.* a Brahman of the third order, who has passed through the stages of student and householder (see āṣrama) and dwells in the woods, 65³ N.; hermit. [vanaprastha: for mg, cf. ἐρημίτης, Eng. *hermit*, and ἐρημία, 'solitude, desert'.]

vānara, *m.* monkey, ape.

vāpī, *f.* oblong pond; lake. [√2vap, 'heap up, dam up,' and so, perhaps, orig. 'a dam' (cf. χῶμα, 'dam,' from χῶω, 'throw or heap up'), and then, by metonymy, 'the pond made by the dam'.]

vāpī-jala, *n.* lake-water. [perhaps the first element is here to be taken in its orig. sense of 'dam,' so that the whole means prop. 'dam-water,' and so 'pond-water'.]

vām, see 491.

vāmá, *a.* lovely, pleasant; *as n.* a lovely thing, a joy. [√van: cf. dhūma and √ldhvan.]

vāyasá, *m.* —1. bird; —2. *esp.* crow; —sī, *f.* crow-hen. [1 vāyas, 'bird,' 1208a.]

vāyú, *m.* wind. [√1vā, 'blow,' 1165.]

vār, *n.* water. [cf. ὀψ-ο-ν, orig. 'water,' and so, as in Eng., 'urine'; Lat. *urināri*, 'stay under water'; *ūr-ina*, 'urine'; *Ur-ia*, 'Water-town,' a port in Apulia; prob. akin is AS. *weor*, 'sea'.]

1 vāra, *m.* tail-hair, *esp.* of a horse. [prob. akin w. ὀπή, 'tail'.]

2 vāra, *m.* —1. choice treasure; —2. moment chosen or determined for any thing, appointed time, turn; —3. time (*as used with numerals*); vāraṁ vāram, time and again; —4. the time or turn (of one of the planets which rule in succession the days of the week), and so, day of the week, day. [√2vr, 'choose': identified by some w. *śpa*, 'time, season,' see under √yā.]

vāraṇá, *a.* warding off (those that attack it), and so strong or ungovernable (of wild beasts); *as m.* elephant. [√1vr, 'cover, ward off,' 1150.1b.]

vārāṇasī, *f.* Vārāṇasī, the modern Benares.

vāri, *n.* water. [see vār.]

vāri-stha, *a.* situated in the water, *i.e.* (of the sun's disk) reflected in the water.

vāvá, *particle*, emphasizing the word which it follows. surely, just. [for double acct, see Whitney 94.]

√vāḡ (vāḡyate [761c]; vavāḡé; ávī-vaḡat [861]; vāḡitá; vāḡitvá). bleat; low; cry (of birds). [see vaḡā, Lat. *vacca*, 'cow,' and vāḡrá.]

vāḡrá, *a.* lowing (of kine). [√vāḡ, 1188a.]

vāsá, *m.* —1. *prop.* a staying over night; —2. an abiding, 32⁵; —3. abiding-place, 23²⁰. [√3vas, 'dwell': for mg, cf. bhavana.]

vāsa-bhūmi, *f.* dwelling-place.

vāsará, —1. *in Veda*, *as adj.* of the dawn; ἠέριος; —2. *in classical Skt.*, neuter, used as subst., also masculine, (*prop.* time of dawn, as distinguished from night, and so) day in general. [*prop.* a secondary deriv. (1188d) fr. an obsolete *vas-ar, 'dawn,' √1vas, 'dawn'; see

1 **vas**: and for the form **vas-ar**, cf. *žap* and *vēr*, there given, and **ah-ar**, *ūdhar*, 430.]

vāsa-veṣman, *n.* chamber for spending the night, sleeping-room.

vāsas, *n.* garment. [v2 **vas**, 'clothe.']

vāsin, *a.* dwelling. [v3 **vas**, 'dwell,' 1183².]

vāstavyā, *a.* belonging to an abode; *as m.* inhabitant. [vāstu, 1212d2.]

vāstu, *m. n.* dwelling. [v3 **vas**, 'dwell,' 1161a.]

vāstoṣ-pāti, *m.* lord or Genius of the dwelling, 77²N. [vāstos, gen. of vāstu (1250d) + pāti: acct, 1267a and d.]

vāhā, *a.* carrying; carrying off. [v¹ **vah**.]

vāhana, *a.* carrying off; *as n.* —1. beast of burden, 56²; beast for riding; team; vehicle; —2. the carrying, 34¹³. [v¹ **vah**, 1150. 1b.]

1 **vī** [343e], *m.* bird. [cf. *olavós*, *ōFī-*ovos*, Lat. *avi-s*, 'bird.']

2 **vī**, *preposition*. apart, asunder, away, out; denoting intensity in descriptive cpds (1289), cf. *vicitra*, *vibudha*; denoting separation or non-agreement in possessive cpds (1305), cf. *vīmanas*, etc.; similarly in the prepositional cpd (1310a), *vīpriya*.

vīṅṭatī [485], *f.* twenty. [cf. *εἴκοσι*, Boeotian *ἑκαττ*, Lat. *viginti*, 'twenty.']

vikaṭa, *a.* —1. exceeding the usual measure; and so —2. (like Eng. enormous) monstrous, hideous; —*as m.* Hideous, name of a gander. [cf. 1245g.]

vikramā, *m.* a stepping out, appearance; esp. bold or courageous advance, courage, might. [v¹ **kram** + **vi**.]

vigata-saṃkalpa, *a.* with vanished purpose, purposeless. [v¹ **gam** + **vi**: 1299.]

vigulpha, *a.* abundant. [origin unclear.]

vigraha, *m.* —1. separation; and so —2. division; and so —3. discord, quarrel, war. [v¹ **grah** + **vi**.]

v **vic** (*vinākti*; *viktā*; *vēktum*; *-vicya*). separate, esp. grain from chaff by winnowing; separate, in general.

+ **vi**, separate out or apart; *vīvikta*, isolated, and so lonely.

vicakṣaṇā, *a.* appearing far and wide, conspicuous; or, far-seeing. [v¹ **cakṣ** + **vi**.]

vi-citra, *a.* —1. very variegated; —2. differently colored, varied; —3. (full of variety and surprises, and so) entertaining, beautiful. [in mg 1, **vi**- has perhaps intensive force; in 2, perhaps variative.]

v **vij** (*vijāte*; *vivijé*; *āvikta* [834c]; *vijīṣ-yāti*; *vignā*). move with a quick darting motion, *ἀλλοεῖν*; (like Eng. start) move suddenly from fear. [cf. AS. *wīcan*, 'give way'; Eng. *weak*, 'yielding, soft, feeble.']

+ **ud**, start up; be affrighted; *udvigna*, terrified.

vijayā, *m.* victory; *personified*, Victory, name of a rabbit. [v¹ **ji** + **vi**.]

vijiti, *f.* conquest. [v¹ **ji** + **vi**.]

vijitendriya, *a.* having the organs of sense subdued. [v¹ **jita** + *indriya*.]

vijñēya, *grdv.* to be known or considered as. [v¹ **jñā** + **vi**, 903²a.]

viṇ-mūtra, *n.* faeces and urine. [viṇ, 226b, 161: for cpd, 1253b.]

vitattha, *a.* false. ['differing from the so,' **vi** + *tathā*, 1314a.]

vitathābhiniṣeṣa, *m.* inclination towards that which is false. [*abhiniveṣa*.]

vītaṣṭi, *f.* a span, about nine inches or twelve fingers. [prob. fr. v¹ **tan** + **vi**, and so 'a stretch' from the tip of the thumb to that of little finger: for mg, cf. Eng. noun *span* and verb *span*, 'extend over,' and see *vyāma*.]

vitāna, *m. n.* —1. spreading out, extension; —2. canopy. [v¹ **tan** + **vi**: for mg 2, cf. Eng. *expanse* (of heaven) and *expand*.]

vittā, *ppl.* gotten; *as n.* (like Lat. *quaestus*) gettings, that which is got, property. [v2 **vid**, 'get.']

v **lvid** (*vētti*; *vēda* [790a]; *āvedīt*; *vedīṣyāti*, -te; *vetsyāti*, -te; *viditā*; *vēditum*, *vēttum*; *viditvā*; *-vidya*; *ve-dāyati*). —1. know; understand; perceive; *ya evaṃ veda*, who knoweth thus, who hath this knowledge, frequent formula in the *Brāhmanas*, 97²; *vidyāt*, one should know, it should be known or understood; —2. recognize as; *naḥm māṃ viddhi*,

recognize me as N., know that I am N.; —3. notice; be mindful of, 75¹³; bethink one's self, 94^{6,10}; —4. believe; assume; consider a person (*acc.*) to be . . (*acc.*), 43¹⁹; —*ppl.* *vidvāns*, *see s.v.*

[with *vēda*, *vidmā*, cf. *oīda*, *ῥμεν*, AS. *ic wāt*, *wē witon*, 'I know, we know'; Eng. *I wot*, gerund *to wit*, noun *wit*, 'understanding': cf. also *ειδον*, **ειδον*, 'saw'; Lat. *vidēre*, 'see'; AS. *witan*, 'see'; whence *wit-ga*, 'seer, soothsayer, wizard' (Icelandic *vit-ki*, 'wizard'), *wicca*, 'wizard,' *wicce*, 'witch,' Eng. *witch*, masc. and fem.: *vēda* is an old preterito-present, 'have seen or perceived,' and so, 'know'—see √2 vid: the forms of the other tense-systems are comparatively modern.]

+ *anu*, know along, *i.e.* from one end to the other, know thoroughly.

+ *ni*, *caus.* cause to know; do to wit; announce; communicate.

√ 2 vid (*vindāti*, -te [758]; *vivēda*, *vividé*; *āvidat*, *āvidata*; *vetsyāti*, -te; *vittā*; *vēttum*; *vittvā*; -*vidya*). —1. find, 41², etc.; get, 74¹³; obtain (children), 100^{6,9}; —2. get hold of, 80⁷; —3. *pass.* *vidyāte*: is found; *later, equiv. to* there is, there exists, *ppl.* *vidāna* [619⁸], found, 73²¹; —*ppl.* *vitta*, *see s.v.*

[orig. ident. w. √1 vid, of which this is only another aspect, namely that of 'seeing *esp.* an object looked for, *i.e.* of finding': see 1 vid.]

+ *anu*, find.

vid, *vbl.* knowing, at end of *cpds.* [√1 vid.]

vida, *a.* knowing, at end of *cpds.* [do.]

vidatra, *a.* noticing, in *cpds.* [√1 vid, 1185d.]

vidātha, *n.* directions, orders. [prop. 'knowledge given, *i.e.* instructions,' √1 vid, 1163b.]

vidarbha, —1. *m. pl.* the Vidarbans, Vidarbha, name of a people, and of their country, which was south of the Vindhya mountains, and is now called Berar; —2. *m. sing.* Vidarbha, *i.e.* a king of Vidarbha, 42. [for mg 2, cf. "Norway, uncle of young Fortinbras," Hamlet, i.2.28.]

vidarbha-nagarī, *f.* city or capital of Vidarbha, *i.e.* Kundina (*kundina*).

[*vidarbha-* does not stand in the relation of a gen. of appellation: see 295¹.]

vidarbha-pati, *m.* lord or king of Vidarbha.

vidarbha-rājan, *m.* king of Vidarbha.

vidāsin, *a.* becoming exhausted, drying up. [√*das* + *vi*, 1183³.]

vidyā, *f.* —1. knowledge; a discipline or science; *esp.* *trayī vidyā*, the triple science or knowledge of the holy word, as hymn, sacrificial formula, and chant, or the Rigveda, Yajurveda, and Sāmaveda; —2. *esp.* the science *κατ' ἐξοχήν*, *i.e.* magic; a magic formula, spell. [1 vid, 1213d: for mg 2, observe the equally arbitrary specialization in Eng. *spell*, which in AS. meant 'a saying'.]

vidyā-dhara, *a.* keeping or possessed of knowledge or the magic art; as *m.* a *Vidyādhara*, one of a class of geni, who are attendants on Īiva, and reputed to be magicians.

vidyā-mada, *m.* knowledge-intoxication, *i.e.* infatuated pride in one's learning.

vidyāvayo-vṛddha, *a.* grown old in knowledge and years, distinguished for learning and age. [√*vidyā* + 3 *vayas*, 1252.]

vidyūt, —1. *a.* lightning; and so, as in Eng., —2. *f.* lightning. [√*dyut* + *vi*, 'lighten']

vidvaj-jana, *m.* wise man. [√*vidvāns*, 1249a, 202.]

vidvāns [461], *ppl.* knowing; wise, 17¹⁸, etc.; learned; *tvastā vidvān*, a cunning workman (cf. Eng. *cunning* and Old Eng. *cunnen*, 'know'), 75⁶. [√1 vid, 'know,' 790a, 803².]

√ 1 vidh (*vidhāti*). worship a god (*dat.*) with (*instr.*); honor (*acc.*) with (*instr.*). [cf. *vedhas*.]

√ 2 vidh (*vindhāte*). lack or be without a thing (*instr.*), *viduāri*; be bereft or alone. [see *vidhavā*.]

√ 3 vidh, *see* √*vyadh*.

vidh, *vbl.* boring through, wounding, at end of *cpds.* [√3 vidh or *vyadh*, 252, cf. 785.]

vidhāvā, *f.* widow. [√2 vidh, 'be bereft,' 1190: cf. *ἡ-θεος*, 'youth without a wife,

bachelor'; Lat. *viduus*, *vidua*, 'widower, widow'; AS. *widwe*, *wuduwe*, Eng. *widow*.]
vidhā, *f.* proportion, measure; way; and so kind, sort; *esp. at end of cpds* [see 1302c5]: *e.g.* *tri-vidha*, of three kinds, three-fold. [prop. 'dis-position, arrangement, order, method,' see √1dhā + vi.]
vidhātavya, *grdv.* to be shown. [√1dhā + vi, mg 5.]
vidhātṛ, *m.* dis-poser, arranger. [√1dhā + vi.]
vidhāna, *n.* a dis-position, ordering, ordinance; *vidhānatas*, according to (established) ordinance. [√1dhā + vi, 1150.]
vidhi, *m.* —1. a dis-position, ordinance, prescription, rule (65⁷), method; —2. (method, *i.e.*) way, 38²⁸; procedure; —3. (the supreme disposition or ordaining, *i.e.*) destiny, fate. [√1dhā + vi, 1155.2e, 345²: for mg 3, cf. Lat. *destināre*, 'establish, ordain,' and Eng. *destiny*.]
vidhivat, *adv.* according to rule; *equiv. to Lat. rite*. [vidhi, 1107.]
vidhū, *a.* lonely (of the moon that wanders alone among the star-hosts); *as m.* moon. [prob. fr. √2vidh, 1178.]
vidhura, *a.* —1. alone, bereft; —2. suffering lack, miserable; —3. disagreeable; *as n.* trouble. [prob. fr. √2vidh, through the intermediate *vidhu*, 1188f.]
vidhura-darṣana, *n.* sight of adversity.
vidheya, *grdv.* to be done. [see √1dhā + vi, mg 5: also 963^{3a}.]
vinayā, *m.* —1. training, breeding, *i.e.* formation of manners; and so —2. transferred (like the Eng. breeding), manners, good breeding, politeness. [√vni + vi.]
vinā, *prep.* without, *w. instr. or acc.* [1127, 1129.]
vinīti, *f.* (good breeding, *esp.*) modesty. [√vni + vi: see *vinaya*.]
vinoda, *m.* exactly like Eng. di-version; amusement. [see √nud + vi.]
√vind, see √2vid.
vindhya, *m.* Vindhya, name of the mountain-range crossing the Indian peninsula and separating Hindustan from the Deccan.
vindhyaśṭavi, *f.* the Vindhya-forest. [aṣṭavi]

√vip (vépate; vivipé; ávepiṣṭa; vepáyati). be in trembling agitation; tremble or shake; *caus.* shake, *trans.* [cf. Lat. *vibrāre*, 'shake, brandish,' from **vib-ru-s*, **vip-ru-s*, 'shaking'; AS. *wæfre* (formed like **vip-ru-s*), 'moving this way and that,' whence Eng. *waver*; Eng. frequentative *whiffle*, 'veer about, blow in gusts'; *whiffle-tree*, so called from its constant jerky motion (*-tree* means 'wooden bar,' see *dāru*).]
vipaṇa, *m.* trading-place, shop; —ī, *f.* shop. [√paṇ + vi, 1156.]
vipatti, *f.* a coming to nought, destruction. [√pad + vi, 1157.]
vipad, *f.* misfortune, trouble. [√pad + vi, 383a.]
vipāka, *m.* the ripening, *esp.* of the fruit of good or bad deeds, and so the consequences; the issue, in general. [√pac + vi, 216.1.]
vipra, —1. *a.* agitated, inspired; *as subst.* he who gives utterance to pious emotion at the altar, poet, singer, 74^{11,18}; —2. *a.* (inspired, *i.e.*) gifted with superior insight, wise, of a god, 79^{13,17}; —3. *as m.* a Brahman, 60¹⁵, etc. [√vip, 1188a: mg 3 is to be taken directly from 1.]
vipriya, *a.* not dear, unpleasant; *as n.* something disagreeable, an offense. [2vi + priya, see vi and 1310a end.]
vi-budha, *a.* very wise (*vi-* is intensive, 1289); *as m.* a god.
vibudhānucara, *m.* attendant of a god. [anucara.]
vibudheṣvara, *m.* a lord of the gods. [iṣvara.]
vibhava, *m.* —1. development or growth; —2. (the result of growth, *i.e.*) power, and so lordship, majesty, high position; —3. *sing. and pl.* (like Ger. *Vermögen*) property, possessions. [√bhū + vi: cf. *vibhu* and *vibhūti*.]
vibhāvan, *f.* -varī, *a.* shining far and wide. [√bhā + vi, 1169.1b and 2², 1171b.]
vibhīdaka, *m. n.* the large tree *Terminalia Bellerica*; one of the nuts of this tree, which were used for dicing; a die, dice. [perhaps 'the destroyer,' fr. √bhīd]

- +vi: if so, we must suppose that the name was first given to the die as die, and applied secondarily to nut and tree.]
- vibhú, a.** —1. pervading, far-reaching; unlimited, 74²; —2. powerful, mighty, of Indra, 51^{2, 15}; *as subst.* lord or ruler. [v**bhū** + vi, 354: for 2, cf. vibhava 1 and 2, and vibhūti.]
- vibhūti, f.** —1. development or growth; —2. (the result of growth, *i.e.*) power, *esp.* of a lord or ruler. [v**bhū** + vi, 1157d: cf. vibhava and vibhu.]
- vī-manas, a.** (having an away-removed mind or heart, *i.e.*) out of one's senses or disheartened. [1305.]
- vimarda, m.** destruction; (of sleep) disturbance. [v**mrd** + vi.]
- vimāna, a.** traversing, *esp.* the sky; *as m. n.* a palatial car of the gods that moves through the air, sky-chariot. [v**lmā** + vi, 'measure,' q.v.: 1150.]
- vi-mukha, a.** having the face away; **vimukhā yānti**, they go (with averted faces, *i.e.*) homewards. [1305.]
- vī-rajās, a.** having dust away, dustless, pure. [1305.]
- viraha, m.** —1. abandonment, separation from; —2. absence, freedom from. [v**rah** + vi.]
- virāma, m.** stop, end, pause. [v**ram** + vi.]
- virodhin, a.** hindering, disturbing. [v**rudh** + vi, 1183³.]
- vilāsa, m.** joy. [v**las** + vi.]
- vivarā, m. n.** opening; hole (of creatures that live in the ground). [v**lvṛ** + vi, 'uncover, open.']
- vi-varṇa, a.** having the color away, colorless, pale. [1305.]
- vivarṇa-vadana, a.** pale-faced. [1298a.]
- vivāsvan, a.** lighting up; **vivāsvabhīś, as adv.** [1112c], so that it lights up; *as n.*, perhaps, flash, spark. [v**lvas** + vi, 'light up,' 1169b.]
- vivasvant, a.** lighting up; *as m.* Vivasvant, name of a god of the dawning daylight or morning-sun, father of the twins Yama and Yamī and of the Aśvins, 85^{13, 14}. [v**lvas** + vi, 'light up,' see 1233e.]
- vivāhā, m.** fetching home of the bride, wedding, marriage. [v**vah** + vi.]
- vivāha-catuṣṭaya, n.** marriage-quaternion, *i.e.* the marrying of four wives.
- vivāhāgni, m.** wedding-fire. [agni.]
- vididha, a.** having different kinds, *i.e.* of different sorts, various. [2 vi + vidhā, 334², 1305.]
- vivṛddhi, f.** growth; increase in size; increase. [v**vṛdh** + vi, 1157.1d.]
- viveka, m.** —1. a separating apart; —2. discrimination, discernment, good judgment [v**vic** + vi, 216.1: for mg 2, cf. discrimination w. Lat. *discrimināre*, 'separate,' fr. *discrimen* of the same root as *discernere*, 'separate'; cf. also *discernment* with *discernere*.]
- vīg (vīgāti, -te; vivēga, vīgē; āvikṣat; vekṣyāti, -te; viṣṭā; vēṣtum; -vīgya; vēṣyati).** settle down; go in; go into, enter. [with **veṣā**, 'house,' cf. *ōikos*, 'house' (analogous to *entry* from *enter*); Lat. *vīcus*, 'settlement, village,' whence the borrowed AS. *vīc*, 'village'; Goth. *veihś*, 'village'; Lat. *vīlla*, *vīc(u)la*, 'small settlement, farm': see further **vīg** and **veṣā**.]
+ ā, go into, enter; pervade, RV. x. 125.6; **āvīṣṭa**: *actively*, having entered; *passively*, entered by, filled with; —*caus.* cause to go into, put into, communicate.
+ upa, settle down upon; sit down; **upaviṣṭa**, seated.
+ ni, *mid.* go in; go home (to house or nest); settle down to rest.
+ abhi-ni, settle down to; be inclined towards, *fig.*, *as in Eng.*; be bent upon.
+ pra, enter, get into; *w. acc.*, 85²; *w. loc.*, 18²³; *without expressed object*: enter, 8⁴; go in, 33¹⁴; go home, 103²¹; penetrate, pierce; —*caus.* cause to enter.
+ sam-pra, go in; *w. gr̥ham*, go home; *w. nīveṣanam*, go to bed; enter, *w. loc.*
+ sam, enter together, *i.e.* make their appearance together or come hither together, 86¹⁸; —*caus.* cause to enter upon, put or set upon.
- vīg (vīṭ, vīgam, vīgbhīś [218⁸], f.** —1. a settlement, *i.e.* dwelling-place; and so house; —2. a settlement, *i.e.* the com-

- munity, clan, folk; *viṣā* patis, lord of peoples, *i.e.* simply prince; tribe or host (of gods), 71¹⁸, 78⁴; —3. the folk, as distinguished from the Brahmans and Kshatriyas, the third caste, later called *vāiṣya*; a man of the third caste, 59²². [*viṣ*, *q.v.*: cf. *Δωριέες τριχά-υ-ες*, 'three-tribed Dorians'; also Keltic *vic* in *Ordovic-ες*, people of North Wales, and *Lemovic-ες*, people of modern Limoges.]
- viṣaṅkā*, *f.* hesitation. [*ṣaṅk* + *vi*, 1149.]
- viṣākha*, *a.* having spread-asunder branches, *i.e.* forked; -e, *dual f.* *Viṣākhe*, name of an asterism. [2 *vi* + *ṣākha*, 1305, 334².]
- viṣākḥila*, *m.* *Viṣākḥila*, name of a merchant. [*viṣākha*, 1227: perhaps named after the asterism because various green-grocer's commodities belonged to it.]
- viṣālā*, *a.* capacious, spreading, broad.
- viṣiṣṭatā*, *f.* condition of being distinguished, distinction, superiority. [*viṣiṣṭa*, 1237: see *ṣiṣ* + *vi*.]
- viṣeṣa*, *m.* —1. that which separates or distinguishes one thing from another, distinction or difference; and so —2. (*like Eng.* distinction) eminence, excellence; *viṣeṣeṇa*, *as adv.* [1112b], to an eminent degree, *i.e.* very much, especially, *like French* par excellence. [*viṣiṣ* + *vi*.]
- viṣeṣatas*, *adv.* —1. at end of a *cpd*, according to the difference of · ·, 66²³; —2. (*like viṣeṣeṇa*, see above) especially. [*viṣeṣa*, 1098b.]
- viṣ-pāti*, *m.* master of the house. [*euphony*, 218⁵: *acct*, 1267a: cf. Old Prussian *wais-patti-n*, 'house-mistress'; Lithuanian *vėsz-pat-s*, 'lord'.]
- viṣrabdhām*, see *ṣrambh*.
- viṣrambha*, *m.* confidence. [*ṣrambh* + *vi*.]
- viṣrambhālāpa*, *m.* confidence-talk, familiar conversation. [*ālāpa*.]
- viṣva* [524], *pron. adj.* —1a. all, every; every one; common in *Veda*, but replaced in the *Brāhmaṇa* and later by *sarva*, *q.v.*; —1b. *viṣve devās*: all the gods, 82¹; or the All-gods (as a class, see *deva* 2b), 88⁶, 90⁸; —1c. *viṣvam*, *as n.* The All, τὸ πᾶν, 92¹²; —2. sometimes, entire, whole; so 71¹⁷.
- viṣvā-cakṣas*, *a.* all-beholding. [see 1296³: *acct*, 1298c.]
- viṣvátas*, *adv.* from or on all sides, everywhere. [*viṣva*, 1098b: *acct*, 1298c.]
- viṣvāto-mukha*, *a.* having a face on all sides, whose face is turned everywhere. [1306.]
- viṣvā-darṣata*, *a.* to be seen by all, all-conspicuous. [*acct*, 1273, 1298c.]
- viṣvā-deva*, *m. pl.* the All-gods (see *deva* 2b), RV. x. 125.1. [*viṣva* + *devā*: *acct*, 1280a, 1298c.]
- viṣvā-bheṣaja*, *a.* all-healing. [*viṣva* + *bheṣajā*: *acct*, 1280a, 1298c.]
- viṣvā-ṣcandra*, *a.* all-sparkling. [*viṣva* + *ṣcandrā*: *acct*, 1280a, 1298c.]
- viṣva-sṛj*, *a.* all-creating; *as m. pl.* All-creators, name of certain creative beings.
- viṣvād*, *a.* all-consuming. [*viṣva* + *ád*.]
- viṣvāyu*, *assumed as stem of viṣvāyos*, 75¹, *prop. a form of transition to the u-declension of the stem viṣvāyus*, and meaning either friendly to all, all-friendly (*if taken with mama*, *i.e.* *varuṇasya*), or else all living creatures (*if taken with rāṣṭram*, 'lordship over'); see *viṣvāyus* 1 and 2.
- viṣvāyus*, —1. *a.* belonging to or appearing to all life or living creatures, *i.e.* either friendly to all or all-known (applied to gods), or else dwelling in all (of the Genius of Life), 85¹⁸; —2. *as n.* all-life, *i.e.* all living creatures, men and beasts. [*viṣva* + *āyus*, *acct*, 1280a, 1298c: for *mg* 1, see 1294².]
- viṣvāsa*, *m.* confidence. [*viṣvas* + *vi*.]
- viṣvāsa-kāraṇa*, *n.* reason for confidence.
- viṣvāsa-bhūmi*, *f.* proper vessel for confidence, one who may safely be trusted.
- viṣvāhā*, *adv.* always, for evermore. [*viṣva*, see 1100a and cf. 1104²: *acct*, cf. 1298c.]
- √ *viṣ* (*viveṣti*; *viveṣa*; *veksyāti*, -te; *viṣṭā*; -*viṣya*). work, be active, accomplish.
- viṣ* (*viṭ*, *viṣam*, *viḍbhís*), *f.* excrement, faeces.

viṣá, *n.* poison. [prop. 'the potent or overpowering,' √viṣ: no less arbitrary is the specialization in Eng. *poison*, fr. Lat. *potionem*, 'draught': cf. *íós*, *φίος*, Lat. *virus*, 'poison.']

viṣa-kumbha, *m.* jar of poison.

viṣaya, *m.* —1. *prop.* working, and so sphere of activity or influence; —2. one's department or line or peculiar province; and so, *generalized* —3. province, field, domain, empire, country; —4. field of activity of one of the sense-organs (*e.g.*, sound is the *viṣaya* of the ear), a mere specialization of *mg* 1; object of sense, pleasure of sense; —5. object in general. [√viṣ: but the formation of the stem is not clear.]

viṣāda, *m.* despondency, dejection. [√sad + vi.]

viṣu, *adv.* on both sides.

viṣuvat-saṁkrānti, *f.* equinox-passage (of the sun from one zodiacal sign to the next); the time of equinox-passage, the equinox. [viṣuvant.]

viṣuvánt, —1. *a.* having or taking part on both sides, *i.e.* keeping or being in the middle; —2. *m.* middle day (*e.g.* of a long sacrifice); —3. *m. n.* *esp.* middle day between the solstices, the vernal or autumnal equinox. [viṣu, 1233c and b end.]

√ **viṣt** (*véstate*; *viṣṭitá*; —*véṣtya*; *veṣṭayati*). wind one's self about; *caus.* wind around, envelope, wrap up, dress.

viṣṇu, *m.* Vishnu, name of a god, whose chief work in the Veda is the measuring of the sky in three paces, and who became one of the Hindu Trinity, and extremely important in the later sectarian development of India; cf. *brahmán* 2 and *giva*. [prob. 'the mighty worker,' √viṣ, 1162.]

viṣṇu-ṣarman, *m.* Vishnuṣarman, name of a sage. ['having V. as his protection' or else 'the delight of V.': the *mg* of the cpd depends on its accent (see 1302¹ and 1267¹), and this is not known.]

viṣṇuṣarma-nāman, *a.* possessing viṣṇuṣarman as name, named V. [1249a².]

viṣvañc [408], *a.* directed in both ways or parted asunder. [viṣu + añc, 407.]

visárjana, *n.* the letting go; evacuation. [√srj + vi.]

viśpaṣṭa, *see* √1paç + vi.

viśpaṣṭārtha, *a.* having clear or intelligible meaning. [artha.]

vismaya, *m.* astonishment. [√smi + vi.]

vismayānrita, *a.* filled with astonishment. [anrita, vi + anu.]

vi-hasta, *a.* —1. having the hands away, handless; and so —2. (*like* Eng. *unhandy*) awkward; and so —3. perplexed, confounded. [1305.]

vihārin, *a.* wandering about. [√1hr + vi, 1183³.]

√ **1vī** (*vēti*; *vivāya*, *vivyé*; *vītá*). —1. seek eagerly; —2. accept gladly; enjoy; —3. strive to get; —4. fall upon.

[cf. Lat. *vēnāri*, 'hunt,' a denom. of **vē-na*, 'hunt'; AS. *wā-ð*, 'hunt'; Old High Ger. *weida*, '1. the seeking, *esp.* of food, *i.e.* hunting, fishing, and then 2. place for getting food, pasture, and 3. food, fodder'; *weida* appears w. *mg* 1 in Ger. *Waid-mann*, 'hunter' (also as family name, *Weidmann*, 'Hunter'), and w. *mgs* 2 and 3 in *Weide*, 'pasture, food': perhaps 2 *vāyas*, 'food,' q.v., comes fr. √vī in *mg* 1, 'seek for, hunt,' and in this case the development of *mg* is like that of *weida* 3 and like that of Lat. *vēnātiō-em*, 'hunting, game,' whence Eng. *venison*.]

+ *upa*, seek after.

√ **2vī**, *see* *vyā*.

vīṇā, *f.* lute.

vīta, *see* *vi + vi*; also referable to roots *vī* and *vyā*.

vīta-darpa, *a.* having one's pride departed; humbled. [vi + vi.]

vīta-rāga, *a.* having one's passions departed, *i.e.* having conquered one's passions. [do.]

vīrá, *m.* —1. man; *esp.* man of might, hero; in *pl.* *Männer*; —2. hero, applied to gods; —3. *pl.* (*like* Eng. *men*) retainers, *Mannen*, 86⁵. [cognate with 3 *vayas*, 'strength': cf. Lat. *vir*, AS. *wer*, 'manly or heroic man'; Eng. *were-wolf*, 'man-wolf'.]

√ **vīraya** (vīráyate [1067]). be a hero, show one's self brave. [vīra, 1058.]

vīrávant, *a.* having or rich in men or heroic sons. [vīrá, 1233a.]

vīra-sú [352], *a.* bringing forth heroes (as sons).

vīrásena, *a.* possessing a vīrasenā or hero-army; as *subst. m.* Vīrasena, king of Nishadha, like the Greek Ἡρόσπαρος in formation and mg. [vīra-senā, 334², 1297: acct, 1295.]

vīrasena-suta, *m.* Vīrasena's son, 1². [1264.]

vīra-senā, *f.* hero-army, army of heroes. [vīrá + sēnā, 1280b: acct, 1280².]

vīryā, *n.* — 1. manliness, courage; strength; — 2. *concrete*, heroic deed. [vīrá, 1212 d 4.]

vihasta, *for* vihasta, *q.v.*, 52¹². [see 1087 b.]

√ **1vr̥** (vr̥ṇóti, vr̥ṇutē; vavāra, vavrē; ávārīt; vṛtā; vāritum, vārtum; vṛtvā; -vṛtya; vārāyati). — 1. cover, enclose, encompass; surround, *i.e.* guard, 11²¹; — 2. *offensively*, keep in, hold back or captive; vṛta, pent up, 75¹⁴; — 3. *defensively*, hold back, keep in check (75¹¹), ward off, hinder, restrain; — *caus.* [1041²], keep back, hinder, stop.

[cf. ἐ-ελ-μένος, 'enclosed' and 'held in check,' referred to ἐλω, Aeolic ἐλλω, *Fēl-vw; ἐλαρ, *Fēl-ap, 'cover, defense'; Lat. *ver-eri*, 'be on one's guard, fear'; *vellus*, '(cover, *i.e.*) pelt, fleece'; *vallum*, 'defense, palisaded rampart, wall,' whence the borrowed Eng. *wall*; Eng. *ware, wary*, 'on one's guard, cautious'; Ger. *wehren*, 'check, ward off'; *Wehre*, 'defense'; with vārtra, 'stopping,' and then 'a dam,' cf. Ger. *Wehr*, AS. *wer*, Eng. *weir*, '(water-) stop, dam': for other cognates, see *uru*, *ūr̥na*, *varuṇa*: cf. the derivs *vala*, *vṛtra*, *varūtha*, *varṇa*, etc.]

+ **anu**, cover over.

+ **apa**, uncover, open. [cf. the relation of Ger. *decken*, 'cover,' and *auf-decken*, 'uncover.']

+ **abhi**, cover.

+ **ā**, cover; — **āvṛta**: covered, 33²⁰; concealed; encompassed, surrounded, 3⁹;

(covered with, *i.e.*) filled with, provided with, 66¹.

+ **sam-ā**, cover; **samāvṛta**, surrounded. + **ni**, keep down, suppress, ward off; *caus.* [1041²], stop, 98⁴.

+ **nis**, in *ppl.* **nirvṛta**, pleased, contented, free from care. [prop. 'uncovered, not covered over, *i.e.* not dark or gloomy,' and so 'clear, bright': cf. √ **1vr̥** + **vi**, which shows a similar metaphor.]

+ **pari**, surround.

+ **pra**, cover.

+ **sam-pra**, *mid.* cover completely.

+ **vi**, uncover, open; make open or clear, illumine. [cf. √ **1vr̥** + **nis**.]

+ **sam**, — 1. cover over; — 2. keep together or in order, and so put in order, gather up, 26²⁰.

√ **2vr̥** (vr̥ṇitē; vavrē; ávṛta; varīṣyāte; vṛtā; vāritum [254⁸]; varitvā; *caus.* **varāyati**, -te [1042b⁸]). choose; prefer; desire, wish; choose for one's self, make one's portion, 70⁵, 86¹⁴; **varām vr̥**, wish a wish, make a condition, 94¹; — *caus.* [1041²], choose.

[cf. Lat. *volō*, 'will'; Old Eng. *wol, wul*, 'will,' still living in *I won't*, 'I wol not'; Ger. *Wahl*, 'choice, selection,' whence *wählen*, 'select,' Chaucerian *wail*, 'select'; Ger. *wohl*, Eng. *well*, 'according to one's wish' (see under **1vara**): perhaps akin are *βοῦλομαι*, **βολνομαι*, Epic *βόλομαι*, 'will,' and *βέλ-τερος*, 'choicer, better,' but this is disputed.]

+ **ā**, choose, desire.

vṛka, — 1. *a.* tearing, harming, in **a-vṛka**; — 2. *m.* (the tearer, *i.e.*) wolf. [√ ***vr̥k** or ***vrak**, simpler form of √ **vraç**: cf. *λύκος*, **Fλυκος*, Church Slavonic *vlǫkŭ*, Lat. *lupus*, Eng. *wolf*.]

vṛkka, *dual m.* the kidneys.

vṛkṣā, *m.* tree. ['that which is felled,' √ ***vr̥k** (1197) or ***vrak**, simpler form of √ **vraç**: for mg. cf. *barhīś*.]

vṛkṣa-traya, *n.* tree-triad, three trees.

vṛkṣatraya-tale, under three (separate) trees, see *tala*.

vṛkṣopari, on the tree. [*upari*: see 1314f.]

√ vrj (vrnákti, vrñkté; vavárja; ávark [832]; varksyáti, -te; vrktá; -vríja; varjayáti). — 1. turn; twist off; — 2. turn or set aside; — 3. (turn aside, i.e.) di-vert or keep away or alienate something from some one;

— *caus.* [1041²] — 1. (set aside, i.e.) abandon, shun; avoid, 25²¹, 104⁸; — 2. (set aside, take out, and so, like ex-cipere) except; varjayitvā, with an excepting, i.e. with exception of, 54²²; leave out, exclude, separate.

[orig. 'bring out of its original direction or position, by bending or diverting or keeping in' (in this last sense, cf. vrjāna, 'enclosure,' and é-épy-vu, 'shut in'), and so the opposite of √lṛj, 'stretch or reach straight out,' q.v.: cf. also Lat. *vergere*, 'bend, turn'; Eng. *wrick*, 'to twist,' and *wriggle*; prob. cognate is *wring*, 'twist'; also Eng. *wrong*, 'twisted, crooked' (as in *wrong-nosed*, Wyclif, 'bad,' which shows the same metaphor as vrjina and French-Eng. *tort*, from Lat. *torquere*, 'twist'.)]

vrjāna, n. enclosure, esp. enclosed settlement, and so, either dwelling-place (74¹³) or the dwellers. [√vrj, q.v.: 1150. 2c.]

vrjīná, a. crooked, wrong, opp. of rju, 'straight, right.' [√vrj, 1177b: for the mg, see √vrj.]

√ vṛt (vartate, -ti; vavárta, vāvrté [786]; ávrtat; vartisyáti, -te; vartsyáti, -te; vṛttá; vartitum; -vṛtya; vartáyati, -te). — 1. turn or roll or move as does a wheel; in general, move or come from (abl.), 76¹⁴; — 2. (like Eng. take its course) go on, take place; happen; ekā-pāyena vṛt, go with a diminution-by-one, i.e. decrease by one, 58⁵; — 3. (move one's self about in a place, and so) abide, exist, be, be present; mūrdhni vṛt, stand at the head, be chief in importance, 22²¹; — 4. be in a certain condition, case, occupation; be concerned with (loc.), 10⁵; — 5. live; live by (instr.), i.e. live upon, 104²; — 6. proceed, behave; — 7. attenuated in mg from sense 3 to that of a simple copula, be, 51⁴; — vṛttá, see s.v.

[cf. Lat. *vert-ere*, 'turn'; AS. *weorðan*, 'become,' Eng. *worth*, 'become, be to' (in

wo worth the day), Ger. *werden*, 'become'; for transition of mg in Eng. and Ger., cf. Eng. *turn*, which also means 'become' (as in *turn traitor*): — cf. also Eng. *-ward*, as in *go south-ward*, i.e. 'turned to the south,' *fly up-ward*, i.e. 'directed up,' etc. (see añe); also Ger. *Wirt-el*, 'spindle-ring'; Church Slavonic *vret-eno*, 'spindle':

— further akin is, prob., AS. *wriðan*, 'twist,' whence come: Eng. *writhe*; AS. *wrēð*, 'a twisted band,' Eng. *wreath*; *wrist*, earlier *hand-wrist*, **wrið-st*, 'hand-turner':

— with vṛttá, cf. Lat. *versus*, 'turned,' whence *versare*, 'turn much': for mgs 3-6 of vṛt, cf. Lat. *versāri*, whose senses are quite parallel, and the Eng. phrase "in whom we live and move and have our being."]

+ a n u, roll after; follow; and so, continue.

+ ā, act. turn hither (trans.), 73⁸; so at 74¹¹ (sc. *rātham vas*, 'your car'); mid. turn (intrans.), roll back, 63⁸.

+ u p a ā, turn hither unto, 93¹⁹.

+ a b h i - p a r y - ā, turn around unto.

+ v y - ā, turn away, intrans.; separate from or part with (instr.), 86⁸, 96²².

+ s a m - ā, turn back to meet; go home, used esp. of a religious preceptor's pupil who has finished his studies.

+ u d, turn out (centrifugally), intrans., fly asunder; *caus.* burst asunder or open.

+ n i, — 1. turn back; — 2. flee; — 3. turn away; — 4. turn from, abstain; — n i - v ṛ t t a, see s.v.

+ p r a t i - n i, turn back from (abl.).

+ n i s, roll out, intrans., and so (with a metaphor like that in the Eng. e-volve itself and Ger. sich ent-wickeln) develop, come into being, 92¹⁸; *caus.* e-volve from, i.e. create from (abl.), 57¹⁶.

+ p a r i, turn around; move in a circle.

+ p r a, — 1. turn or move forward; — 2. set out; — 3. begin, set about; — 4. engage in; — p r a v ṛ t t a, see s.v.; — *caus.* set in motion.

+ v i, turn away; part with (instr.), 88⁸; *caus.* whirl about, trans.

+ s a m, unite, intrans., and so take shape, form itself, come into being.

vṛt, *vb.* turning, in *cpds.* [vṛt.]

vṛttá, *ppl.* —1. happened (vṛt 2); **tad vṛttam**, that took place; —2. existing (vṛt 3); —*as n.* —1. thing happened, occurrence (vṛt 2); —2. life, behavior (vṛt 5, 6).

vṛttānta, *m.* occurrence, adventures, story. [anta: force of anta not clear.]

vṛtti, *f.* *prop.* an existing, and so (like *Eng.* living) means of subsistence, support. [vṛt 3, 5: cf. *varṭana*.]

vṛtti-nibandhana, *n.* means of support.

vṛttāujas, *a.* possessing existing strength, i.e. mighty. [ojas.]

vṛtrá, —1. *n.* that which wards off or holds in check, i.e. the enemy, 75¹⁴; —2. *m.* coverer, encloser; *personified*, Vritra, demon of drought and darkness, principal personification of the malign power that covers or darkens the sky and encompasses (70¹⁶) or withholds the heavenly waters, *selections* xxxii. and lxvii.; slain by Indra, 73¹⁸; see 82¹ and 97¹⁹. [v1 vṛ, 'cover,' 1185b.]

vṛtrātāra, *comparative* to vṛtra (see 473¹). the arch-withholder. [acct irregular, 471, 1242a².]

vṛtrá-putra, *a.* having Vritra as son; —*f.* the mother of V. [1302.]

vṛthā, *adv.* at will, at pleasure; for pleasure, i.e. not for the sake of the gods. [v2 vṛ, 'choose, will,' 1101.]

vṛthā-paṣughna, *a.* slaying cattle for pleasure; *as m.* one who slays cattle for pleasure, i.e. not for sacrifice. [1279.]

vṛddhá, *ppl.* —1. grown, become great; increased (of wealth), 42¹⁶; —2. *as adj.* grown up, *opp.* of young; old, aged; *as subst.* old man, 28¹²; —3. (grown great, and so, like *Lat.* altus) eminent, distinguished. [vṛdh, 160.]

vṛddhatva, *n.* condition of being old, old age. [1239.]

vṛddhi, *f.* —1. growth, increase; —2. interest (on money lent), 46²¹; —3. the (second) increment of a vowel, see 235-6. [vṛdh, 1157. 1a, 160.]

vṛdh (vārdhati, -te; vavārdha, vavṛdhé; āvrdhat, āvardhiṣṭa; vartsyāti;

vṛddhá; vārdhitum; vardháyati, -te). *act. trans.*: —1. elevate, make to grow, make greater, strengthen; —2. *fig.* elevate inwardly, excite pleasantly, cheer, inspire (cf. the metaphor in *slang Eng.* high, 'slightly intoxicated'), used of the effects which the homage and sacrifices of men are supposed to have on the gods;

—*mid. intrans.*: —3. grow, 24⁸; thrive, 69¹⁶; vārdhate, he thrives, i.e. it goes well with him, 65²; grow strong or greater or mighty, 81², 82³; increase, 8¹¹, 60¹⁹; —4. *fig.* be pleasantly excited, take delight in; be inspired;

—*caus.* —1. make to grow; make strong; bring up (a child), 46⁸; increase, *trans.*, 64²¹; —2. *fig.* excite pleasantly, cheer, inspire; —*distinction between the physical and fig. mgs not always to be made*, so 80¹⁹.

[cf. βλάστη, *πλαθ-τη, 'growth, a shoot,' βλαστάνω, 'grow'; ὀρθός, *ορϑος, 'upright'; *Lat.* verber, 'a shoot, rod'; verbēna, '(sacred) twig']

+ **pra**, grow on, grow up; pravṛddha, (like *Lat.* altus) exalted.

+ **vi**, grow, increase, 2¹⁹.

+ **sa m**, grow; *caus.* make to grow; bring up; nourish, feed.

vṛdh, *vb.* being pleased, rejoicing. [vṛdh.]

vṛṣ (vāṛsati, -te; vavāṛṣa, vavṛṣé; āvāṛṣit; vāṛṣiṣyāti, -te; vṛṣṭá; vāṛṣitum; vṛṣṭvā, -vṛṣya). rain; vāṛsati [303b], ὄντος, while it is raining. [orig., perhaps, more general, 'to pour down,' esp. either the fructifying water of heaven (masc.) upon the earth (fem.), or semen of the bull or male animal upon the female: with vārṣa, 'rain,' cf. ἔ-εσαι, 'rain-drops'; with vṛṣan and vṛṣabha, 'bull,' cf. *Lat.* verres, *vers-es, 'boar,' so named from his great generative power, just as the sow (see sū) from her fecundity.]

vṛṣa, used only at end of *cpds* [1315a] in *Veda*, but later independently, instead of vṛṣan.

vṛṣan [426b], *adj.* and *subst.* describing or denoting all that was distinguished for

- its strength and virility: —1. man, as opposed to a castrated person, 70¹⁴; —2. of animals: stallion; bull; boar; —3. of gods: manly, mighty, great; of Indra, 74⁵; of the Maruts, 73⁵; of the Sun or Sun-horse, 79⁷. [√vṛṣ, q.v., 1160c: cf. ἄρσεν, stem *Fapser, 'male.']
- vṛṣabhá**, *essentially the same as vṛṣan*, *q.v.*: *esp.* —1. bull; *with sahasra-grīga*, the thousand-horned steer, *i.e.* the sun or (77¹⁴) the moon; —2. bull, as type of greatness and might; most mighty one, of Indra, 73¹⁸. [√vṛṣ, 1199.]
- vṛṣalá**, *m. prop. manikin, i.e. little man, and so, as term of contempt, a low person, esp. a Čūdra.* [vṛṣa, 1227.]
- √ **vṛṣasya** (vṛṣasyāti). *desire the male, be lustful.* [vṛṣa, 1059e, 1058.]
- √ **vṛṣāya** (vṛṣāyáte). *act as a vṛṣa, i.e.: show one's manly strength or courage; be lustful; or simply, be eager.* [vṛṣa, 1059b, 1058.]
- vṛṣṭi**, *f. rain.* [√vṛṣ, 1157.]
- √ **vṛh** or **brh** (vṛhāti; vavārha; ávṛkṣat; vṛdhá [224a]; -vṛhya). *pluck, tear.*
- veṇu**, *m. reed, esp. bamboo-reed.*
- véda**, *m.* —1. understanding, knowledge; —2. *esp. the sacred knowledge, handed down in triple form of ṛc, yajus, and sāman, see these, and cf. (trayī) vidyā; —later, the well-known collections called Rigveda, Yajurveda, and Sāmaveda (63^{5,6}), the holy scriptures, held to be a revelation and so called ḡṛuti, 58¹⁸. [√1 vid.]*
- vedá**, *m.* *tuft of strong grass (kuṣa or muñja) tied so as to form a broom, 62¹².*
- veda-traya**, *n.* the three Vedas.
- veda-nindaka**, *m.* one who scoffs at the Veda, infidel.
- veda-punya**, *n.* Veda-merit, sanctity acquired by Veda-study.
- veda-bāhya**, *a.* being outside of the Veda, *i.e.* extra-Vedic, differing from or conflicting with the Veda. [1265, veda-being in an abl. relation.]
- veda-vid** [391], *a.* Veda-knowing. [1269.]
- 1 védas**, *n.* knowledge; *possibly adj., knowing, cf. na-vedas.* [√1 vid, 'know': cf. 1161.2a, b.]
- 2 védas**, *n.* (like *Lat. quaestus*) *gettings, property, cf. vitta.* [√2 vid, 'get.']
- vedādhyaṇa**, *n.* Veda-study, scripture-reading. [adhyayana.]
- védi**, *f.* sacrificial bed, *i.e.* a spot of ground excavated two or three inches and covered with straw and serving as a kind of altar.
- vedin**, *a.* knowing. [√1 vid, 1183³.]
- vedi-puriṣa**, *n.* loose earth of the vedi.
- vedhás**, *subst. adj.* —1. worshipper of the gods, worshipping, pious, devoted; —2. *generalized, faithful, true, used of Indra, 75¹³. [√1 vidh, 'worship a god,' 1151.2b.]*
- vélá**, *f.* —1. end-point, limit; —2. *esp. limit of time, point of time, hour.*
- veśá**, *m.* —1. settler; neighbor. —2. (settlement, *i.e.*) dwelling, house. [√vig: cf. oikos, 'house,' Old *Lat. veicus*, *Lat. vicus*, 'houses, quarter of a town, village': hence the borrowed *AS. wic*, 'town,' as in *Eofor-wic*, *Eng. York*, *prop. 'Eber-stadt'* or 'Boar-town,' and perhaps in *Nor-wich*, 'Nor-ton.']
- végman**, *n.* (settlement, *i.e.*) dwelling, house, abode, chamber. [√vig, 1168.1a.]
- vāi**, *postpositive particle, emphasizing the preceding word, e.g. 3¹⁷, 96¹³; rare in the saṁhitā, 90²⁷, 103⁴ (in a quoted mantra); excessively common in the brāhmaṇa (92^{14,19}, 93⁶, 94^{4,13,18}, 95^{6,15}) and Epos (7⁶, etc.); in brāhmaṇa often marking the preceding word as the first of its clause (cf. atha, near end of mg 3): so 94⁶, 95¹², 96¹², and in the examples just given; often used, esp. in Epos, as a mere expletive [see 1122a⁴], so at end of a pāda, 3⁹, 10⁹, 68⁹.*
- vāicitrya**, *n.* variety, diversity. [vicitra, 1211.]
- vāinaṇavá**, *f. -ī, a.* of reed, *esp. of bamboo.* [veṇu, 1208c.]
- vāidarbha**, *f. -ī, a.* belonging to Vidarbha; *as m.* the Vidarbhan, *i.e.* king of V.; *as f.* the princess of V., *i.e.* Damayanti, 8⁷, etc. [vidarbha, 1208f.]
- vāidika**, *a.* Vedic, prescribed by or conformable to the Vedas. [veda, 1222e 2.]
- vāidyá**, —1. *a.* having to do with science, learned; *and so* —2. *as m. (with a tran-*

sition like that from Lat. doctor, 'teacher, learned man,' to Chaucer's doctour of phisik) physician, doctor. [vidyā, 1211.]

vāimānika, *a.* riding in a sky-traversing car called vimāna, *q.v.* [vimāna, 1222e 2.]

vāivasvatā, *a.* descended from Vivasvant; *as m.* son of V., *i.e.* Yama. [vivasvant, 1208 and *a* and *a*².]

vāigya, *adj. subst.* man of the viṣ or folk or third caste, 57¹⁶. [viṣ, 1211.]

voc, *quasi-root*, see 854 and √vac.

vyāṇsa, *a.* having the shoulders apart, *i.e.* broad-shouldered; *as m.* Viansa, Broad-shoulder, name of a demon, slain by Indra. [vi + āṇsa, 1305.]

√ vyac (vivayakti [682]; vivyāca [785]). embrace, encompass, extend around. [cf. 1087f², 108g.]

vyācas, *n.* compass, extent.

vyatikara, *m.* a mixing, confusing; confusion, disaster. [√3kr, 'scatter,' + vi.]

√ vyath (vyāthate; vivyathé [785]; ávyathīṣṭa; vyathitá). —1. move to and fro, rock, reel; —2. *fig.* (like Eng. be restless) be disturbed in mind, be pained.

vyāthā, *f.* feeling of painful unrest, discomfort, sorrow.

√ vyadh or vidh (vidhyati; vivyādha [785]; vetsyāti; viddhā; vēddhum; viddhvā; -vidhya). bore through, pierce, hit (with a weapon). [akin *w.* √vadh: cf. Lat. *di-vid-ere*, 'part asunder, divide.']

vyapadeça, *m.* the making a false show of, an unauthorized referring to or using the name of (a person of high position). [√dig + vy-apa.]

vyaya, *a.* going asunder or to pieces, perishing, *w. a-*. [vi + vi, 1148. 1b.]

vyāḷkaçā, *f.* Vialkaçā, a certain plant.

vyavasāya, *m.* determination, resolve. [√sā + vy-ava.]

vyavasāyin, *a.* determined, resolute. [vyavasāya.]

vyavahāra, *m.* —1. procedure, conduct, way of acting; —2. (way of acting with others, *i.e.*) intercourse, 24¹². [√1hr + vy-ava.]

vyasana, *n.* *prop.* a throwing one's self away (upon a thing), and so —1. passion-

ate devotion to a thing (whether good or bad, *e.g.* alms-giving, scripture-study, gambling); hobby; —2. an overpowering passion, *esp.* for something bad; vice, 20⁴; —3. (a throwing one's self away, *i.e.*) misfortune, adversity, 25^{3,4}. [√2as + vi.]

√ vyā or vī (vyāyati, -te [761d 2]; vivyāya [785], vivyé; vītā; -vīya). *mid.* envelope or hide one's self. [orig. 'wind around' as with robe or girdle, and so a doublet of √vi, *i.e.* √2vā, 'weave,' *q.v.*]

+upa, hang about, *esp.* wind the sacred cord over the left shoulder and under the right arm; upavīta, see *s.v.*

+ni, wind about, hang (*e.g.* garland, cord) about (*e.g.* neck, shoulders); nivīta, see *s.v.*

+pari, *act.* envelope around or completely; *mid.* wind something as cover around one's self, envelope one's self in; perhaps in sense of *act.*, 84¹⁰.

vyākaraṇa, *n.* the putting asunder, and so analysis, grammar. [√1kr, 'do, put,' + vy-ā.]

vyākhyātṛ, *m.* explainer. [√khyā + vy-ā.]

vyāghrá, *m.* tiger; like çārdūla and siṁha, as type of noble manliness, in *cpds.*, see nara-vyāghra. [perhaps fr. √1ghr, 'besprinkle,' + vy-ā, 'the sprinkled or spotted one.']

vyāghra-carman, *n.* tiger-skin.

vyāghratā, *f.* tigerhood, condition of being a tiger. [1237.]

vyādha, *m.* hunter. [√vyadh.]

vyādhi, *m.* disease. [√1dhā, 'put,' + vy-ā, 1155. 2e.]

vyādhita, *a.* diseased. [vyādhi, see 1170b.]

vyāpāda, *m.* destruction. [√pad + vy-ā.]

vyāpādayitavya, *grdv.* to be destroyed or killed. [caus. of √pad + vy-ā.]

vyāpāra, *m.* —1. business, *i.e.* occupation; —2. (as in Eng.) business, *i.e.* concern, 30⁴; —3. activity, exertion. [√3pr + vy-ā, 'be busied.']

vyāpāra-çata, *n.* exertion-hundred, a hundred attempts.

vyāmá, *m.* *prop.* a stretch-out, the distance covered by the stretched-out arms, a fathom, about six feet. [for *vi-yāma*, *vyam* + *vi*: for *mg*, cf. the precisely parallel Eng. *fathom* w. AS. *fōðm*, 'the extended arms'; *ὀρυμνός*, 'fathom,' and *ὀπέγω*, 'stretch'; French *toise*, Medieval Lat. *tesa*, 'fathom,' from Lat. *tensa*, ppl. of *tendere*, 'stretch'.]

vyāma-mātra, *a.* having a fathom as its measure, *see* *mātrā*. [*mātrā*, 334².]

vyāhṛti, *f.* -1. utterance; -2. *esp.* one of the three sacred and mystical exclamations, *bhūr*, *bhūvas*, and *svār*, which *see*. [*vihr* + *vy-ā*.]

vyòman, *n.* heaven, sky.

√ vraj (*vrajāti*; *vavrája*; *ávrajīit*; *vrajiṣyáti*; *vrajitá*; *vrajitum*; *vrajitvā*; -*vrajya*). march, proceed, go.

+ *ā*, come hither, go unto.

+ *praty-ā*, march or go back.

+ *pari*, march round about; wander around.

+ *pra*, march forth; go unto; wander; *esp.* leave one's house to wander about as an ascetic, 65².

vratá, *n.* -1. will; *devānām ati vratam*, beyond the will of the gods, 88²—cf. *ῥῆπ Διὸς αἰσαν*; decree, command or Gebot, statute; and so -2. (as Eng. command is applied to the forces under one's command) that over which one exercises command, domain, Gebiet;—further, directly from the root again -3. choice, determination; firm resolution, 14⁶; -4. *esp.* resolve (to keep a religious or ascetic observance); vow or holy work (e.g. of chastity, fasting, etc.), 28²⁸, 59⁶, 61²⁸, 64⁸, 65⁸; -5. religious duty, duty in general. [*√2vr*, 'will, choose': for *mg* 2, observe that Ger. *Gebiet* formerly meant 'command' and now means 'domain'.]

√ vraç (*vṛçcāti*; *vṛkná* [957c]; *vṛçtvá*; -*vṛçya*). hew off; fell (a tree); cut to pieces. [orig. form is *vṛk*, as in *vṛk-a*, *vṛk-ná*, *vṛk-śá*, which *see*: *vṛç* is prop. only a quasi-root of the present stem *vṛçca*, for **vṛk-ska*, formed like the

present of *√prach* and *mleçh*, which *see*: *see* 221² and cf. 220.]

+ *vi*, cut asunder or to pieces.

√ çāns (*çānsati*, -*te*; *çaçānsa*, *çaçānsé*; *āçānsit*; *çānsisyáti*; *çastá*; *çastvá*; -*çasya*). *orig.* say in a loud and solemn way, and so: -1. recite, *esp.* a sacred hymn or text to a god by way of praise; and so -2. generalized, praise; *çasta*, *see s.v.*; -3. rarely, make a solemn wish, whether blessing or curse (*see çānsa*), like impre-cāri; -4. announce; communicate, 52¹³. [cf. Lat. *carmen*, **cas-men*, 'an utterance in solemn, measured, or melodious way, i.e. song, oracle, magic charm'; *Camēna*, **casmenja*, name of the goddess of song; *cens-ere*, 'declare, pass judgment on'; AS. *herian*, 'praise'.]

+ *ā*, -1. wish, *esp. in the noun āçás* or *āçá*, 'wish,' *q.v.*; and so -2. hope in, put one's trust in (*acc.*); -3. pronounce a blessing upon, wish good to (*acc.*), 101⁴. [*mg* 1 may be a mere specialization of the *mg* 'speak solemnly unto' (cf. *√gās* + *ā*), and *mg* 2 a further development of *mg* 1; for *mg* 3, cf. the simple verb, *mg* 3.]

+ *pra*, tell forth; praise, 2¹⁰. [cf. simple verb.]

çānsa, *m.* -1. solemn utterance; -2. imprecatio, blessing or curse; as *adj.* -3. cursing. [*√çāns*.]

√ çak (A. *çaknóti*; *çaçáka*, *çekús* [794c]; *āçakat*; *çakṣyáti*, -*te*; *çaktá*; -*pass.* *çakyáte*, *çakitá*;

-B. *desid.* *çikṣate* [1030, 108g¹ end]; *caus. of desid.* *çikṣáyati*; *pass. of desid.* and of *caus. of desid.* *çikṣyáte*, *çikṣitá*).

-A. simple verb: -1. be strong; be able, 8¹⁹; in *pass.*: impersonally, it is possible; with *inf.* [988], be able, by the instrumentality of some person or thing (*instr.*), to become the object of an action; *mayā nītim grāhayitum çak-yante*, they are able to be caused by me to get hold of *nīti*, 19¹³; -2. rarely (be strong for a person, i.e.) be serviceable or helpful, help, *w. dat.*;

—B. *desiderative*: —1. *desid.* to A. 1, (strive to be able, *i.e.*) practice; learn; *caus.* cause a person (*acc.*) to learn a thing (*acc.*), 51²³, 52⁸; *pass. of caus.*: çikṣita, caused to learn or taught a thing (*acc.*), 46¹⁰; *without noun*, taught, 52⁵; çikṣyamāna, instructed, 51¹⁷; —2. *desid.* to A. 2, be willing to help; aid; (of gods) bestow blessing upon (*dat.*), 80¹³; grant, give.

[cf. Lat. *cau-ula*, 'servant' (like *help* as sometimes used in America for 'servant'); w. çagmá, *çak-ma, 'helpful, friendly', cf. Lat. *cōmis*, *coc-mi-s, 'friendly': prob. akin is Ger. *be-hag-en*, AS. *on-hag-ian*, 'suit, please' (cf. çak, A. 2).]

+ upa, (bring unto one's self by giving, *i.e.*) attract, 70¹⁸. [for mg, see the uncompounded verb, B. 2.]

çákala, —1. m. n. chip; piece; —2. n. half (of an egg-shell).

çakuná, m. bird.

çákṭi, f. ability, power.

çakya, a. —1. possible, practicable, 33¹⁸; common with the infinitive: çakya being used —2. impersonally; or —3. in agreement with the subject, in which case the inf. [988] is to be translated as a passive, 29¹⁰. [Vçak, 1213.]

çakrá, —1. a. powerful, mighty, standing epithet of Indra; —2. as m. The Mighty One, *i.e.* Indra (just as we use The Almighty as a name for 'God'). [Vçak, 1188a.]

√ çañk (çāṅkate; āçañkīṣṭa; çañkitá; çāṅkitum; -çāṅkya). —1. be anxious or suspicious; —2. hesitate.

+ vi, hesitate.

çañká, f. hesitation. [Vçañk, 1149³.]

çáci, f. —1. might or help (*esp.* of the helping deeds of Indra); —2. Çachī or Might, as wife of Indra (derived from the misunderstood çaci-pati, *q.v.*), 2⁷. [Vçac, collateral form of çak.]

çáci-páti, m. —1. Vedic, lord of might or of help, epithet of Indra, 80¹³; —2. later (páti, *q.v.*, being misunderstood as 'husband'), husband of Might or Çachī, name of Indra, 15¹⁴, 49⁴. [acct, 1267a and d, Whitney 94b.]

çaṭha, a. false.

√ çat (çātáyati; çātitá). cut in pieces; make to fall off.

çatá [485²], n. hundred; also as expression of a large number; for construction, see 486b. [cf. ἑκατόν, 'one-hundred'; Lat. *centum*, AS. *hund*, neut., 'hundred'; Eng. *hund-red*.]

çatátman, a. having a hundred lives. [çatá + ātmán: acct, 1300a.]

çátru, m. —1. (victor, *i.e.*) victorious opponent; —2. foe, enemy, in general.

[if mg 1 is the orig. mg, we may take the word fr. Vçad and as standing for *çat-tru, 1185c, 232:

if mg 2 is the orig. mg, we may analyse thus, çat-ru (1102), and compare Church Slavonic *kot-ora*, Irish *cath*, 'battle'; AS. *heað-o* in cpds, as *heað-o-weorc*, 'battle-work', Old High Ger. *had-u* in names, as *Hadu-brant*, 'Battle-flame', *Hadu-wīch*, 'Battle-strife', Ger. *Hedwig*; Ger. *Hader*, 'strife'; cf. also the Keltic proper name *Catu-riges* (*rig* under *rājan*), 'The Battle-kings'.]

çatru-nandana, a. causing joy to one's enemies.

çatru-saṁkaṭa, m. danger from the foe.

√ çad (çācāda, çācadé [786]). distinguish one's self; get the upper hand, prevail; Vedic only. [cf. κεκασμένος, Doric κε-καδ-μένος, 'distinguished'.]

çanakāis, adv. quietly; gently; slowly. [instr. (1112c) of an unused stem *çana-naka, diminutive to *çana, see çanāis.]

çanāis, adv. quietly; gently; slowly; gradually. [instr. (1112c) of an unused stem *çana, which is prob. connected w. √2 çam, 'be quiet'.]

çāmtāti, f. benefit. [çām, 1238.]

√ çap (çapati, -te; çāçāpa, çepé; çapiṣ-yáte; çaptá; çāpitum; çāpitvā). —1. curse, usually act., 93¹⁷; —2. mid. (curse one's self, *i.e.*) assert with an oath, swear, vow, w. *dat. of person*, 97⁷.

çapátha, m. curse; oath. [Vçap, 1163b.]

çabála, a. brinded.

çábda, m. —1. sound; cry; noise; çab-daṁ kṛ, make a noise, raise one's voice; —2. word, 50⁹, 61¹.

ṣabda-ṣāstra, *n.* word-theory, word-compendium, *i.e.* grammar.

√ 1ṣam (ṣamyati; ṣaṣamé; āṣamiṣṭa; ṣamitá). get weary by working, work. [cf. κἀμ-νω, 'get weary by working.']

√ 2ṣam (ṣamyati [763]; ṣaṣāma, ṣemús; āṣamat; ṣāntá [955a]; ṣamáyati). be quiet or still or content; stop; *for these senses, cf. vram; ṣāntá, see s.v.; caus.* quiet, still; *euphemistically, kill.*

+upa, be quiet; stop.

+pra, come to rest; stop; go out; praṣānta, extinguished.

√ 3ṣam (ṣamnité). harm.

√ 4ṣam (ṣānta; -ṣāmya; ṣamáyati, ṣamáyati). *used only with ni.* observe; perceive; hear.

ṣám [384²], *n.* welfare; happiness; blessing.

ṣāma, *a* word of doubtful *mg* at 71³: perhaps tame (cf. √2ṣam, *caus.*) or industrious (cf. √1ṣam).

ṣamayitr, *m.* slayer. [√2ṣam, *caus.*]

ṣamí, *f.* a fabaceous plant, either Prosopis spicigera or Mimōsa Suma; a tree from which the sticks of attrition (araṇi) were taken.

ṣamimāya, *f.* -ī, *a* of or made of Ṣamī-wood. [see maya.]

ṣamī-ṣākhā, *f.* Ṣamī-branch.

ṣamī-sumanas, *f.* Ṣamī-flower.

ṣamisumano-mālā, *f.* garland of Ṣamī-flowers.

ṣamyā, *f.* staff, 102¹⁶.

ṣaya, *a.* lying, sleeping, at end of *cpds.*

[√ṣī, 1148.1a.]

ṣayana, *n.* a lying, sleeping. [√ṣī, 1150.1a.]

ṣayaniya, -1. *a.* serving for lying;

-2. *n.* bed, couch. [ṣayana, 1215.]

ṣayyā, *f.* -1. bed; -2. a lying, sleeping. [√ṣī, 1213d, cf. 963³b.]

ṣarā, *m.* -1. reed, *esp.* of the Saccharum Sara, used for arrows; -2. arrow. [observe that Lat. *arundo* means 'reed' and 'arrow.']

ṣaraṇá, -1. *a.* protecting, affording refuge, 87¹; *as n.* -2. shed, that gives cover from the rain; καλύδ, hut; -3. protection; refuge, 50¹⁷.

[ṣaraṇá presupposes a root *ṣr or *ṣl, 'cover, protect'; w. such a root agree well in form and *mg* as derivs, ṣarīra, ṣarman, and ṣālā, see these:

further agree as cognates καλύδ, 'hut, barn'; AS. *heal*, Eng. *hall*; καλύδ, 'husk, pod'; Ger. *Hülle*, 'covering'; Eng. *hull*, 'covering' of grain; AS. *hel-m*, 'protector' (used of God and Christ), 'head-protector, helmet,' Ger. *Helm*, Eng. *helm*; Lat. *oc-cul-ere*, 'cover'; *color*, 'color' (see *varṇa*); cēl-āre, Ger. *hehl-en*, Chaucer's *hel-en*, later *hele*, 'conceal'; further, καλύπ-τ-ω, 'cover,' and the ident. κρύπ-τ-ω, 'hide.']

ṣaraṇāgata, *a.* come for refuge, seeking protection with any one. [āgata.]

ṣarād, *f.* autumn; *pl.* poetic for years (cf. *varṣa*).

ṣarāva, *m.* n. flat earthen dish.

ṣarīra, *n.* the body, as distinguished from the vital breath or from the immortal soul (so 96^{21, 22}, 29⁶) and from the soft viscera and inward fluid secretions, of which things the body, or the firm red flesh with the bones, forms as it were the hollow cover (57¹), tegument, or Hülle; *used also in pl.*, 84²; *body in general*; mṛtām ṣarīram, corpse, 63¹⁷; so 84⁴. [prop. 'the corporeal tegument' of the soul, √*ṣr, 'cover' (1188e²), see under ṣaraṇa: for *mg*, cf. the cognate Ger. *Hülle* (under ṣaraṇa) in *sterbliche Hülle*, 'mortal envelope, *i.e.* body': cf. 97¹⁸ N.]

ṣarīra-ja, *a.* (born of, *i.e.*) performed by the body.

ṣarīrāntakara, *m.* destroyer of the bodies. [anta-kara.]

ṣāru, *f.* missile, either spear or arrow. [cf. ṣara.]

ṣarkara, *m.* brown sugar. [fr. the Prakrit form *sakkara* comes on the one hand, through Arabic *sokkar* and Medieval Lat. *zucara*, the Eng. *sugar*, and on the other σάκχαρον, Lat. *saccharum*, all borrowed words: cf. *khaṇḍa*.]

√ ṣardh (ṣārdhati). be strong or defiant. ṣārdha, *m.* troop, host. [cf. Ger. *Herde*, Eng. *herd*.]

çárman, *n.* —1. cover; protection; shelter; refuge; —2. comfort, joy; —3. common at the end of Brahman-names, 19¹¹, 42¹¹, 59¹³_N. [see under *çaraṇa*.]
çarmavant, *a.* containing (the stem) *çarman*. [1233.]
çarvá, *m.* *Çarva*, name of an arrow-slaying god; *later*, a common name for the god *Çiva*. [çáru, 1209, cf. 1209g.]
çarvara, *a.* variegated; *f.* *çárvarī*, the night (as variegated with stars). [cf. *çabala*.]
çarva-varman, *a.* having *Çiva* as his protection; *as m.* *Çarvavarman*, name of a man.
çalá, *m.* —1. staff; —2. prick (of a hedge-hog). [cf. *çará*.]
çalyá, *m. n.* point of spear or arrow; thorn; prick. [cf. *çalá*, *çará*: cf. *κῆλον*, 'missile'.]
çályaka, *m.* hedge-hog. [cf. *çalya*.]
çávas, *n.* superior might; heroic power; *also pl.* [vçū, 1151.1a.]
çáviṣṭha, *a.* most mighty. [vçū, 468.]
çaçá, *n.* hare; the Hindu sees, not "a man in the moon," but rather, a hare or a gazelle. [for **çasa* (see vçuṣ and *çvaçura*): cf. Ger. *Hase*, Eng. *hare*.]
çaçaka, *m.* hare, rabbit. [çaça, 1222b.]
çaçāñka, *m.* the moon. [prop., adj., 'having a rabbit as its mark,' *çaça* (*q.v.*) + *añka*, 1302a.]
çaçin, *m.* the moon. [prop., adj., 'having the (picture of a) rabbit,' *çaça*, 1230.]
çáčvant, *a.* ever repeating or renewing itself.
vças (*çasati*; *çaçása*; *çasiṣyáti*; *çastá*; -*çásya*). cut to pieces; slaughter. [see *gastra*.]
çastá, *a.* praised, esteemed as good or lucky; *equiv. to* happy, cheerful, 52¹¹. [prop. ppl. of vçāṣ.]
çastrá, *n.* knife; sword; weapon. ['instrument of cutting,' vças, 1185: *ças-tra* is ident. in form and mg w. the Lat. stem **cas-tro*, which appears in the denom. *castrāre*, prop. 'cut,' and so, like Eng. *cut*, 'castrate'.]
gastra-pāñi, *a.* having a sword in the hand. [1303.]

gastra-vṛtti, *a.* having weapons as one's means of subsistence, living by military service. [1302a.]
gāka, *n.* an edible herb; vegetable food.
gākhā, *f.* branch.
gātayitr, *m.* one who cuts in pieces, destroyer, 97¹⁹. [caus. of vçat, 1182c.]
gāntá, *a.* quiet; still; stopped. [ppl. of v2çam, 'be quiet'.]
gānti, *f.* a ceasing, stopping; *esp.* the absence of the evil results of some word or thing of evil omen. [v2çam, 'be quiet,' cf. 955a.]
gānti-karman, *n.* a ceremony for averting the results of something ominous.
çāpa, *m.* curse. [vçap.]
çāpādi, *a.* having the curse as its first; *as n.* curse and so forth. [1302c.1.]
çāpādi-ceṣṭita, *n.* curse-and-so-forth doings, *i.e.* adventures including the curse et cetera. [1280b.]
çāpānta, *m.* end of the curse or period during which the curse has effect. [anta.]
çāyin, *a.* lying, sleeping. [vçī, 1183⁸.]
çārīrá, *a.* corporeal, of the body. [çārīra, 1208f.]
çārdūlá, *m.* tiger; *at end of cpds, like* *vyāghra*, the best of . . .
çālā, *f.* hut; house; room; stable. [see under *çaraṇa*: cf. the derivs *kalid* and Eng. *hull*, there given.]
çālin, *a.* —1. possessing a house; —2. *at end of cpds, attenuated in mg so as to signify merely* possessing . . . [çālā.]
çālmali, *f.* *Salmalia malabarica*, the silk-cotton tree.
çāva, *m.* the young of an animal. [see vçū.]
çāvaka, *m.* the young of an animal. [çāva.]
çáčvatá, *a.* continual; eternal. [çáčvant, 1208a, a¹.]
vçās or **giṣ** (*Vedic*, *çásti*, *çáste* [639]; *Vedic and Epic*, *çásati*; *çaçása*; *áciṣat* [854⁸]; *çasiṣyáti*, -*te*; *çásita*, *çastá*, *giṣtá* [954e]; *çásitum*, *çástum*; *çasitvá*; -*çásya*, -*çisya*). —1. chasten, correct; —2. instruct, teach; direct; —3. (*like* Eng. *direct*) give order to, rule, govern.

[perhaps reduplicated form of çāns, 675: for the weak form çis, cf. 639.]

+ ā, *mid.* wish or pray for, cf. ācis and vçāns + ā; make supplication, 73¹¹.

+ pra, instruct; direct; command, cf. simple verb, and praçis.

çāsana, *n.* —1. government, way of ruling; —2. command. [vçās.]

çāsitr, *m.* teacher. [vçās.]

çāstrá, *n.* —1. instruction; —2. rule; theory; compendium (of an art or science); a scientific or canonical work; science, 17¹³. [vçās.]

v çikš, see 1030 and vçak.

çikhara, —1. *a.* peaked; —2. *m. n.* peak. [çikhā, 1226.]

çikhā, *f.* —1. tuft or braid of hair; —2. (like *Eng.* crest) top in general, peak.

çithirá, *a.* loose; flaccid; unsteady, 93²; *opp.* of dr̥dha, 'firm, hard.' [perhaps fr. vçrath, 1188e: for loss of r, cf. vbhām.]

çibi, *m.* Çibi, name of a king.

çiras, *n.* head. [cf. *kápa*, 'head'; Lat. *cerebrum*, **ceres-ru-m*, 'brain': *w.* the collateral form çirśán, *q.v.*, cf. Ger. *Hirn*, Old High Ger. *hirni*, **hirsni*, 'brain': akin is also *κράνιον*, 'skull'.]

çirīṣa, *m.* the tree Acacia Sirissa; as *n.* the blossom.

çiro-mukha, *n.* head and face. [1253b.]

çilá, *f.* stone; crag.

çilā-bhāva, *m.* condition of being stone; —am āp, turn into stone.

çilī, *f.* the beam under a door.

çilī-mukha, *m.* Block-snout, name of a hare.

çiloccaya, *m.* crag-pile, *i.e.* craggy hill. [uccaya.]

çivá, —1. *a.* kind, 90²; friendly; gracious; agreeable, lovely; *opp.* of ghora; —2. *m.* The Friendly One, name euphemistically applied to the horrible god Rudra, who under this name (Çiva) becomes the third person of the Hindu Trinity. [for mg 2, cf. *Εὐμενίδες*, 'The Gracious Ones, *i.e.* the Furies,' and *nandi*.]

çigu, *m.* young; child. [see vçū, and 1147b and b².]

v 1 çis (çināṣti; çicisē; āçisat; çeksyāti, -te; çistá; çistvá; -çisya). leave, leave remaining.

+ ud, leave remaining.

+ vi, (leave apart or by itself, *i.e.*) separate, distinguish; viçisṭa, (separated, and so, like *Eng.* distinguished) eminent, excellent.

v 2 çis, subsidiary form to vçās, *q.v.*

çisya, *grdv.* to be taught; as *m.* pupil. [vçās, weak form çis.]

v 1 çī (çēte [see 628-9]; çigyé; āçayisṭa; çayisyāte, -ti; çesyāte, -ti; çayitá; çáyitum; çayitvá; -çáyya). —1. lie still; lie; —2. sleep. [w. çé-te, cf. *κεῖ-ται*, 'lies': cf. also *kol-rn*, 'bed'.]

+ adhi, lie in or on; dwell in.

+ anu, lie down after another.

+ ā, lie in.

+ upa, lie by.

+ sam, be undecided or in doubt. [lit. 'lie together': metaphor unclear.]

v 2 çī, simpler form of vçyā, *q.v.*

çí, *vbl.* lying. [vçī.]

çitá, *a.* cold; as *n.* cold. [ppl. of vçyā or 2 çī.]

çitaka, *f.* çitikā, *a.* cool. [çīta: cf. 1222d.]

çītala, *a.* cool. [çīta, 1227.]

çītārta, *a.* distressed with the cold. [ārta.]

çitikāvant, *a.* cool. [as if from fem. of çitaka: 1233, cf. b.]

çipāla, *m. n.* Blyxa octandra, a common water-plant.

çirśán, *n.* head. [çirś-án is to çiras (*q.v.*), as irś-yā is to iras-yā, see these.]

çīla, *n.* —1. natural or acquired way of being; character, 23²⁰; habit or habits, 58¹⁴; in composition [1302] with that to which one is inclined or accustomed, 21⁴, 60¹⁸; —2. (character, *i.e.*, as in *Eng.*) good character, 98⁷.

çīvan, *a.* lying. [v1 çī, 1169.1a.]

çúka, *m.* parrot. [prop. 'the bright one,' on account of its gaudy colors, vçuc: cf. 216.1.1².]

çukavat, *adv.* like a parrot. [çuka, 1107.]

ṣukrá, *a.* clear, bright, 76⁹. [ṽṣuc, 1188a, 216.7.]

ṣuklā, -1. *a.* clear; bright; white; with pakṣa, the bright lunar half-month, from new to full moon; -2. *as m. (sc. pakṣa)*, the bright lunar fortnight, 65⁵. [see 1189 and 2.]

ṣukla-pakṣa, *m.* fortnight of the waxing moon.

ṣuklapakṣādi, *a.* having the bright lunar fortnight first, beginning with the bright lunar fortnight. [ādi, 1302c1.]

ṣuklāmbara, *a.* having a white garment. [āmbara.]

ṽṣuc (ṣócati, -te; ṣuṣóca; áṣocīt; ṣociṣyāti; ṣócitum; ṣocitvá). -1. flame, light, beam; glow, burn; -2. *fig.* suffer burning pain; grieve; grieve at (*loc.*), 66¹⁸; -*intens.* flame brightly. [for mg 2, cf. ṽtap, dagdha and ṽdah.] + apa, *intens.* [1002a], drive away by flaming brightly, 72⁸.

+ abhi, burn, *trans.*

+ ā, bring hither by flaming, 72⁸.

ṣúci, *a.* -1. flaming, beaming; *fig.* beaming (of a smile); light, bright; -2. *fig.* clear, pure; holy (of a god), 80⁵; honorable (in business), 25², pure (in a ritual sense), 62¹⁰. [ṽṣuc, 1155.2a, 216.2.]

ṣuci-smita, *a.* having a beaming smile, bright-smiling.

ṣuddhá, *a.* pure. [ppl. of ṽṣudh, 160.]

ṣuddha-mati, *a.* pure-minded.

ṣudh or ṣundh (ṣúndhati, -te; ṣúdhyaṭi; ṣuddhá). -1. ṣúndhati, -te: *act.* purify; *mid.* become pure; -2. ṣúdhyaṭi, become pure. [orig., perhaps, 'to clear,' and akin w. ṽṣcand, q.v.]

+ vi, viṣudhyaṭi, become entirely pure; viṣuddha, perfectly clear.

ṣuná, *a.* grown, prosperous, fortunate; *as n.* [cf. 1176a], growth, prosperity; luck. [perhaps fr. ṽṣū, 1177a.]

ṽṣundh, *see* ṣundh.

ṣundhyá, *f.* -yá [355c], *a.* pure; unblemished; fair. [ṽṣundh, 1165b.]

ṽṣubh or ṣumbh (ṣúmbhate). glide along lightly; move onward, 73⁹. [perhaps akin w. κοῦφος, 'light, nimble.']

ṽṣubh or ṣumbh (ṣómbhate; ṣúmbhate;

ṣumbhāti; ṣuṣubhé; ṣobhisyāti). *act.* adorn; *mid.* adorn one's self, 73¹²; look beautiful, appear to advantage, shine (*fig.*).

1 ṣúbh, *f.* a gliding onward, *esp.* through the sky; onward progress; *so, perhaps*, 78⁵; course, 73⁴; *dat., infinitively* [982], *so as to glide onward*, 79¹¹. [ṽṣubh.]

2 ṣúbh, *f.* beauty; *so, perhaps*, 78⁵. [ṽṣubh.]

ṣubha, *a.* -1. fair, 9¹¹; beautiful, agreeable to the eyes, 15¹⁸, 45¹⁸, 62¹⁸; -2. agreeable (to other senses than the eyes); ṣubhān gandhān, perfumes; -3. agreeable in general, 20¹⁸; -4. of good quality, 64¹²; -5. fortunate, auspicious, 12¹⁸. [ṽṣubh, 'adorn.']

ṣubhānana, *a.* fair-faced. [ānana.]

ṣubhāṣubha, *a.* agreeable and disagreeable, agreeable or disagreeable; good and bad, good or bad, in ethical sense, 65¹⁹. [aṣubha, 1257.]

ṣubhāṣubha-phala, *a.* having agreeable or disagreeable fruit, resulting in weal or woe.

ṣubhrá, *a.* beautiful; clear (of sounds). [ṽṣubh, 'adorn,' 1188a.]

ṽṣuṣ (ṣúsyati; -ṣúṣya). be dry, dry up. [for *suṣ (see ṣaṣa), as shown by Avestan ṽhush, 'dry': cf. αῖω, 'dry'; Syracusan σαρ-κός, 'dry'; AS. seārian, 'dry up,' denom. of seār, Eng. sear.]

ṣúṣka, *a.* dry. [ṽṣuṣ, 1186²: see 958.]

ṣúṣma, *m.* -1. whistling, 73⁵, 78⁷; -2. exhalation, *i.e.* (fragrant) odor (of the Soma), 73¹⁰; -3. (exhalation, breath, and so, like Eng. spirit) courage, impetuosity, 82⁴. [ṽṣvas, 252, 1166.]

ṽṣū or ṣvā or ṣvi (ṣváyati; ṣūṣáva [786⁴]; ṣūná [957a]; ṣváyitum). swell; be greater or superior or victorious.

[orig. sense of root, 'swell,' but with two diverse ramifications:

-1. negatively, 'be swollen, *i.e.* hollow, empty'; cf. ṣūna, 'vacuum'; κῆ-α, 'hole'; Lat. *cavus*, 'hollow'; *caelum*, **cav-i-lu-m*, 'heaven's hollow vault'; κοῖλος, 'hollow';

-2. positively, 'be swollen, *i.e.* full, strong'; with special reference: (a) to

- the womb and its fruit; cf. çī-gu and çāva, 'young'; κύω, 'be pregnant', Lat. *in-ciens*, 'pregnant'; (b) to strength and growth in general; cf. çūra, 'man of might'; çavas, çaviṣṭha, çuna; kūpos, 'might'; κύμα, 'swell, billow.'
- çūdrá, *m.* a man of the fourth caste, a Çūdra.
- çūna, *n.* emptiness. [Vçū, 1177a.]
- çūra, *a.* mighty, bold; *as m.* man of might, hero. [Vçū, 1188c: çūra is parallel w. *κυ-πο-σ, 'mighty,' whence τὸ κύρ-ος, 'might' (cf. αἰσχ-ρό-σ w. τὸ αἰσχ-ος).]
- çūrpa, *n.* a plaited basket for winnowing grain.
- √ 1çr (çrñāti; çagré; áçarīt; çariṣyāti, -te; çīrná [957b]; -çīrya; çīryáte). crush; break; tear. [cf. Eng. *har-m*, which answers to a Skt. *çar-ma.] + vi, *pass.* be broken to pieces; perish, 60⁹. + sam, break (a bow); *like* zusammenbrechen.
- √ 2çr, *see* çrā, 'boil.'
- çrñga, *n.* horn.
- çrñgin, *a.* horned; *as m.* horned beast.
- çrtá, *see* Vçrā.
- çéva, *a.* kind; dear. [cf. çivá.]
- çeṣa, —1. *m. n.* rest, remainder, 68¹⁷; *geṣe, like* Ger. im Uebrigen, for the rest, 12¹⁰; —2. *a.* remaining, 55¹⁵. [V1çis, 'leave.']
- çeṣas, *n.* offspring. ['those whom one leaves behind him, one's relicts,' V1çis, 'leave.']
- çóka, *m.* pain, grief. [Vçuc, 216.1.]
- çoka-ja, *a.* grief-born; çokajam vāri, grief-born water, *i.e.* tears, 10¹⁹.
- çokārta, *a.* sorrow-stricken. [ārta.]
- çociṣ-keṣa, *a.* having flame-locks, with locks of flame. [çocis, 187: 1297, cf. 1280b.]
- çóciṣṭha, *a.* most or bright flaming. [Vçuc, 468.]
- çocis, *n.* flame; beam; heat. [Vçuc, 1153.]
- çóṇa, —1. *a.* red, deep-red; —2. *m.* Sone or Red River, affluent of the Ganges. [prop. 'flame-colored': cf. ἑ-καυ-σα, 'burned,' καυ-μα, 'heat.']
- çonita, *n.* blood; *also pl.* [çóna, 1176d.]
- çobhaná, *a.* beautiful. [V2çubh, 'adorn,' 1150.2a.]
- çóbbhiṣṭha, *a.* most swiftly moving onward or most beautiful, 78⁵, according as the word is referred to V1çubh or to V2çubh — *see these*. [468.]
- √ çcand (*intens. ppl.* cániçcadat [1002c]). shine, glance. [for *skandh: cf. ξανθ-ός, 'gold-yellow'; καθάρος, Doric καθ-αρός, 'clear, clean, pure'; κανθ-αρος, 'coal'; Lat. *cand-ere*, 'glow.']
- çcandrá, *a.* shining. [Vçcand, 1188a: cf. viçvá-çcandra, and candrá.]
- √ çcut (çcótati; cuçcóta; ácuçcutat; çcutitá). drip.
- çcút, *vbl.* dripping. [Vçcut.]
- çmaçānā, *n.* the place for burning the corpses and for burying the bones, cemetery.
- çmáçru, *n.* beard.
- √ çyā or çī (çyáyati, -te [761d1]; çitá, çiná, çyāná; çiyáte). freeze; coagulate.
- çyená, *m.* eagle; falcon; hawk. [cf. ἰ-κτυ-ός, 'kite.']
- √ çrath (çrathníté; çagrathé; áçiçrathat; çrthitá). become loose.
- çrád, *indecl.* meaning perhaps orig. heart; *used w. dhā* ('grant, give,' *see* V1dhā4) and *dat. of person*, thus, çrád asmāi dhatta, (your) heart to him give ye, *i.e.* trust ye him, have faith in him, RV.ii. 12.5; *ppl.* çrad-dadhat, trusting, trustful, 26²; cf. 1079².
- [cf. kapḍia, κῆρ, *κnpḍ, Lat. *cor*, gen. *cord-is*, Lithuanian *szirdis*, Ger. *Herz*, Eng. *heart*: further, w. çrad-dhā, cf. Lat. *crēdere*, *cred-dere, 'trust': — the regular Skt. word for 'heart' is hṛd, and this can not be connected w. the above words, since they require in the Skt. an initial ç, *çrd or çrad.]
- çradddhá, *f.* trust, faith; desire. [see çrád: 1147.]
- çradddhivá, *a.* credible. [çradddhá, 1228a.]
- √ çram (çrámyati [763]; çaçráma; áçramīt; çrāntá; -çrámya). be weary; take pains; *esp.* castigate one's self, 96¹⁰.

+ ā, in āgrama, 'hermitage.'

+ pari, weary one's self exceedingly;
pariḡrānta, tired of, disgusted with.

ḡrāma, *m.* weariness. [√ḡram.]

√ ḡrambh (ḡrambhate; ḡrabdhā; -ḡrabh-
ya). *used only with vi.* put confidence
in; viḡrabdhā: confiding, 26³; -am, *adv.*
confidently, without distrust or hesitation,
91⁷.

ḡrāvāṇa, -1. *m.* ear; -2. *n.* hearing;
-3. *n.* fame. [√ḡru, 1150.1a: for mg 3,
cf. ḡravas and esp. under √ḡru.]

ḡrāvas, *n.* -1. sounds; *esp.* loud praise,
91¹⁵; -2. glory, 74⁶; fame. [√ḡru,
'hear,' 1151.1a: the precise equiv. of
κλέος, stem κλεF-ēs, 'fame': for mg, see
√ḡru.]

√ ḡrā or ḡrī or ḡr or ḡir (ḡrīṇāti, ḡrīṇitē;
ḡiriyē; ḡrātā, ḡrītā, ḡrtā, ḡirtā). cook;
boil; ḡrtā, cooked, done.

ḡrāddha, *n.* an oblation to the Manes,
accompanied by a funeral meal and
gifts to Brahmans. [ḡraddhā, 1208e:
according to the Scholiast, 'a thing of
trust,' because the gift for the Manes
is as a matter of fact entrusted to
Brahmans.]

ḡrāntā, *mpl.* wearied; *as n.* [1176a], weariness. [√ḡram, 955a.]

ḡrāntāgata, *a.* wearied and arrived, *i.e.*
arriving wearied. [āgata: 1257.]

√ ḡri (ḡrāyati, -te; ḡigrāya, ḡiriyē; āḡi-
ḡriyat; ḡrāyiyāti, -te; ḡrītā; ḡrāyitum;
ḡrayitvā; -ḡrītya). -1. *act.* lean, *trans.*;
lay against or on; rest on, *trans.* -2. *mid.*
lean upon, *intrans.*; rest upon, *or, simply*,
be lying or situated upon, 70³; -3. *mid.*,
act. betake one's self to, *esp.* for help or
protection, 48⁵. [cf. κλi-νω, 'lean';
κε-κλi-αται, 'rest on'; Lat. *clināre*, 'lean';
AS. *hlinian*, Eng. *lean*; κλi-τός, 'incline,
slope, hill'; Lat. *clivus*, 'hill'; AS. *hlæw*,
hlāw, Eng. *-law*, *-low*, 'hill' in *Mood-law*,
Lud-low; κλi-μαξ, 'ladder'; AS. *hlæder*,
Eng. *ladder*.]

+ ā, lean upon, *intrans.*; seek support
and protection with or from; āḡrita:
depending upon (another); *as m.* a dependent
or subordinate, 30¹³.

+ upa, *mid.* lean against; brace one's

self, 87⁶; upaḡrita, (leaned upon, *equiv.*
to) laid upon or in, *w. loc.*, 79⁴.

+ pari, *act.* lay about; enclose.

+ pra, lean forward.

ḡrī [351], *f.* -1. beautiful appearance;
beauty, 78⁵, 2⁴, 8⁸; -2. welfare; -3.
personified, ḡrī, goddess of beauty and wel-
fare, 2¹⁰; -4. *as honorific prefix to proper*
names, the famous or glorious: 54¹. [cf.
greyāns, *ḡreṣṭha*.]

√ ḡru (ḡrṇōti, ḡrṇutē [243]; ḡuḡrāva, ḡu-
ḡruvē; āḡrāusīt; ḡroṡyāti, -te; ḡrutā;
ḡrōtum; ḡrutvā; -ḡrūtya; ḡrūyāte;
ḡúḡrūṡate; ḡrāváyati). -1. *act.* hear,
86⁵; know by hearing; *w. gen. of person*,
6²; listen; give heed to, 25¹⁴; hear (a
teacher), *i.e.* learn, study; ḡuḡruvāṇs,
having studied, *i.e.* learned, 94¹⁸; -2.
mid., in *Veda*, with *pass. sense*, be heard of
(as subject of talk), *i.e.*, like Lat. *cluere*,
be called, be famed as, 75¹⁴;

-3. *pass.*: be heard; ḡrutā: heard;
heard of, 2¹²; *impers.*: ḡrūyatām, let it
be heard, *i.e.* hear ye; evam ḡrūyate,
thus it is heard, there is this saying, 31⁶;
ḡrutam mayā, I've heard (your story),
33⁹; -4. *caus.* cause (hearers, *acc.*) to
hear (a thing), *i.e.* proclaim to; recite to,
54²⁰; -5. *desid.* be willing to hear, *and*
so (cf. Eng. obedient and Lat. ob-oedients
with audire), obey, 64⁹.

[with ḡru-dhī, 'hear thou,' cf. κλi-θi,
'hear thou'; Lat. *clu-ere*, 'be called';
cluens, *cliens*, 'who hears or obeys, *i.e.* a
dependent'; with ḡru-tā, 'heard, heard
of,' cf. κλυ-τός, 'famed,' Lat. *in-clu-tus*,
inclitus, 'famed,' Old High Ger. *hlu-do* in
Hludo-wīg, 'Loud-battle,' Ger. *lau-t*, AS.
hlū-d, Eng. *lou-d*;

with the subsidiary form ḡruṡ, as in
ḡruṡ-ti, 'a listening to, compliance,' cf.
AS. *hlos-nian*, 'listen,' *hlyst*, 'the hearing,'
whence *hlyst-an*, Eng. *listen*: - for the mg
'famed' of ḡruta, etc., cf. ḡravāṇa, ḡra-
vas, and ḡloka.]

+ prati, answer, say yes to; make a
promise to (*gen.*). [prop., like Eng. *hear*,
'give a hearing in return to what is said,'
i.e. 'not turn a deaf ear to,' and so
'answer.']

+vi, *pass.* be heard of far and wide, be famous; *vi*gruta, known as, named, 6³.

+sam, -1. hear; -2. like *Eng.* hear, accede to the request of, make a promise to (*loc.*). [cf. *gru* + *prati*.]

grutá, *ppl.* heard; heard of; as *n.* that which is heard from the teacher, that which is learned; learning. [*√gru*.]

grutavant, *a.* possessing learning, learn-ed. [*gruta*.]

grúti, *f.* -1. a hearing; -2. ear; -3. the thing heard; sound; -4. report, hearsay; -5. utterance; *esp.* a sacred utterance handed down by tradition, a religious prescription, a sacred text, the Veda, 58¹⁸ n.; -6. learning; *prob. incorrect for gruta*. [*√gru*, 1157.1a.]

grutimant, *a.* possessing learning; *prob. incorrect for grutavant, q.v.* [*gruti*.]

grútya, *a.* worthy to be heard (of a hymn), goodly. [*√gru*, 1213a.]

greyasa, *for greyas* (*greyāns*) in *cpds*, 1315c.

gréyāns, *a.* fairer; more beautiful or excellent; better; as *n.* (the better, *i.e.*) welfare, prosperity, 35¹. [from an unused root *grī* corresponding to the noun *grī*, 470⁴: cf. *krélav*, 'superior, ruler.']

gréṣṭha, *a.* fairest; most excellent; best: *w. gen.*, 1¹⁰; *w. loc.*, 58¹⁰; *at end of cpd*, 11⁹; best as distinguished from (*abl.*), *equiv.* to better than, 68¹⁴. [see *greyāns*.]

grāīṣṭhya, *n.* supremacy, precedence. [*gréṣṭha*, 1211² end.]

grótra, *n.* ear; hearing. [*√gru*, 1185a.]

grótriya, *a.* studied, learned (in sacred tradition); as *m.* a Brahman versed in sacred lore. [*grótra*, 1214c: for *mg*, cf. *√gru*, *mg* 1, and *grutá*, *s.v.*]

glakṣṇá, *a.* slippery; smooth. [cf. 1195.]

√glāgh (*glāghate*; *gaḥlāghé*; *glāghitá*). -1. have confidence in; -2. talk confidently; brag, praise one's self; -3. praise.

glāghya, *grdv.* to be praised, praise-worthy; honorable. [*√glāgh*.]

glóka, *m.* -1. (thing heard, *i.e.*) sound; -2. fame, *for mg*, cf. *√gru*; -3. strophe;

later, esp. the anuṣṭubh-strophe, the epic gloka, in which, for example, the story of Nala is composed. [*√gru*, 1186².]

√gvañc (*gvañcate*). open itself; receive in open arms (as a maid her lover).

+ud, open itself out, open, 87⁴.

gván [427], *m.* dog. [cf. *κῶων*, *Lat. can-i-s*, *AS. hun-d*, *Eng. hound*, 'dog.']

gváḡura, *m.* father-in-law. [for **svá-gura*: cf. *ἐκυρός*, *Lat. socer, socerus*, Church Slavonic *swekrŭ*, *AS. sweor*, **sweohor*, *Ger. Schwäher*, 'father-in-law': for *g* in place of *s*, cf. *gaḡa* and *√gus*.]

gvaḡrŭ [355c], *f.* mother-in-law. [*gvá-gura*, 355c: cf. *ἐκυρά*, *Lat. fem. socrus*, *AS. sweger*, *Ger. Schwieger*, 'mother-in-law.']

√gvas (*gvásiti* [631]; *gvásati*; *gaḡvása*; *gvasiṣyáti*; *gvásitá*, *gvastá*; *gvásitum*; -*gvásya*; *gvásáyati*). -1. blow, bluster, whistle, snort; -2. breathe; -3. sigh. [cf. *AS. hweōs*, preterit to *hwēsan*, *Eng. wheeze*.]

+ā, get one's breath, become quiet; *caus.* quiet, comfort.

+nis, breathe out, sigh.

+pra, blow forth.

+abhi-pra, blow forth upon, *acc.*, 94⁷.

+vi, have confidence, be unsuspecting; *caus.* inspire confidence.

gvás, *adv.* to-morrow, on the next day; *gvaḥ gvas* [1260²], from day to day.

gvasátha, *m.* a snorting. [*√gvas*, 1163b.]

gvástana, *a.* of the morrow; as *n.* the morrow, 92¹⁷. [*gvás*, 1245e.]

gvápada, *m.* a beast of prey, 84¹⁴. [to be pronounced *gvapāda* (cf. *pāvaka*, 1181a): prop., perhaps, 'having the feet of a dog,' *gvān* + *pāda*.]

gvāvidh [*nom. -vīt*], *m.* porcupine. [*gván* + *vidh*, 'dog-wounding.']

ṣaṭka, -1. *a.* consisting of six; -2. as *n.* a whole consisting of six, a hexade. [*ṣaṣ*, 1222a, 226b.]

ṣát-triṇṇat [485], *f.* six and thirty. [*ṣaṣ*.]

śaṭ-pada, *f.* -ī, *a.* having (taken) six steps. [śaṣ: 1300a.]

ṣaṇ-māsa, *n.* semester, six months. [śaṣ: prop. 'that which has six months,' see 1312.]

ṣaṣ [483³], *num.* six. [see 182b², 146³: cf. ἑξ, Lat. *sex*, Eng. *six*.]

ṣaṣṭī, *f.* sixty. [śaṣ, 1157.4.]

ṣaṣṭhā, *a.* sixth. [śaṣ, 487⁵: cf. ἕκ-ros, Lat. *sex-tus*, AS. *six-ta*, Eng. *six-th*.]

1 śa, *pron.* see ta and 495.

2 sa, inseparable prefix denoting similarity, community, or connection — numerous examples on the pages following; esp. common *w.* an *adj.* value in possessive cpds [see 1304c], having an accompanying ·, with ·. [1121b: prob. ident. ultimately *w.* 3 sa.]

3 sa, one, in sa-kṛt, sa-hasra. [for *sm (vocalic m), root *sem: cf. εἷς, *σεμ-s, μία, *σμ-ια, 'one'; ἑκατόν, 'one-hundred'; ἁπλός, 'one-fold'; Lat. *sem-el*, 'once'; *sim-plex*, 'one-fold'; ἅ-λοχος, 'having one (i.e. one and the same) bed, spouse'; ἕ-πατρος, 'having one (i.e. one and the same) father'; ἁ-δελφός, see under gar-bha.]

sām̐yatendriya, *a.* having restrained senses, self-controlled, 1⁹. [sām̐yata (Vyam, 1085a) + indriyá, 1298.]

sam̐yama, *m.* restraint, control, 68⁶. [Vyam + sam.]

sam̐vatsará, *m.* year. [sam + vatsara, q.v.]

saṁçaya, *m.* —1. doubt; na saṁçayas, (there is) no doubt; —2. danger, 20¹⁶. [Vçī + sam.]

saṁsád, *f.* like Lat. *consessus*, a sitting together and those who sit together, i.e. assembly. [Vsad + sam.]

saṁsarga, *m.* mixture, union; contact. [Vsrj + sam, 216.1.]

saṁsāra, *m.* the wandering of the soul from one existence to another, metempsychosis; transmigration, 66¹⁸; the cycle or round of existence, 18¹. [Vsrj + sam.]

saṁskāra, *m.* —1. a working over, a preparing or purification; esp. a technical

proceeding with a thing; an adorning or adornment, 17⁵; —2. a domestic religious rite to be performed upon or observed by every member of the three upper castes, prop. his preparation or purification; sacrament, consecration, 59^{2N}; —3. impression; an impression produced on the mind or a disposition formed in the mind by something past (e.g. deeds of a former existence, a past conversation, etc.), but which has ceased to work on the mind, 40⁴. [V1kr, 'do,' + sam, 1087d.]

samskṛta, *ppl.* —1. prepared; adorned, fine, cultivated; as *n.* the cultivated language, as opposed to the low vernaculars, Sanskrit, 52⁶. [V1kr, 'do,' + sam, 1087d.]

sāmhita, *ppl.* put together; -ā, *f.* a putting together; a text whose sounds and words are put together according to grammatical rules. [V1dhā + sam, 954c.]

sa-kacchapa, *a.* having tortoises along with them, i.e. along with tortoises. [1304c.]

sakala, *a.* having its parts together, i.e. all, entire; as *n.* everything, one's entire property, 46⁴. [sa + kalā, 1304c, 334².]

sakāça, *m.* presence; tasya sakāçaṁ gam, go to the presence of him, i.e. go to him; -sakāçe, at end of cpd, in the presence of ·, before ·, 3⁸. [sa + kāça: orig., perhaps, 'having visibility, present,' and then 'presence.']

sakṛt, *adv.* for one time, a single time, once. [3 sa + 2 kṛt.]

sa-kopa, *a.* angry; -am, angrily. [2 sa, 1304c.]

sákṭu, *m.* coarsely ground parched grains, grits, esp. barley grits.

sakha, for sakhi at end of cpds [1302], having · as attendant, accompanied by ·. [1315b.]

sákhi [343a], *m.* attendant, companion, 82¹; comrade; friend, 23¹⁹, etc.; in connection with a fem., 75^{18,19}, 100⁴. [Vsaç: for mg, cf. ἑπ-έρης and soc-ius, under Vsaç.]

sakhī [304], *f.* female companion, friend (of a woman). [sákhi: cf. 362b².]

sakhī-gaṇa, *m.* (friend-crowd, i.e.) friends.

sakhī-jana, *m.* (friend-persons, *collectively, i.e.*) friends.

sākhyā, *n.* friendship. [sākhi, 1212c.]

sā-gaṇa, *a.* with (their) troops (of attendants). [2sa.]

sāgara, *m.* —1. the atmosphere, Luftmeer; —2. Sagara, name of a mythical prince.

saṁkātā, —1. *a.* narrow, strait; —2. *m.* Slender, name of a gander, 37²⁰; —3. *n.* narrow passage, a strait; —4. *fig., like Eng.* strait, a difficulty, 52¹⁴; danger, 25⁴. [cf. 1245g.]

saṁkalpā, *m.* a decision of the mind; the will or wish or purpose proceeding from such decision, a definite intention. [√klp + sam, 1148.1, 236.]

saṁketa, *m.* agreement; *esp.* a meeting agreed upon with a lover, a rendezvous. [prop. 'co-intention,' sam + keta.]

saṁkrānti, *f.* an entering, *esp.* entering of the sun upon a new zodiacal sign. [√kram + sam, cf. 1157¹ w. 955a.]

saṁkhyā, *f.* the tale or number. [√khyā + sam.]

saṅga, *m.* —1. a sticking to or hanging upon; —2. *fig.* an attachment (of the mind) to anything, desire for a thing; saṅge, in case of desire, 64²; *pl.* lusts. [√sañj, 216.1.]

saṁgamā, *m.* a coming together, union. [√gam + sam.]

saṁgāmana, *f.* -ī, *a. subst.* causing to assemble, gatherer. [caus. of √gam + sam.]

saṁgarā, *m.* agreement, promise. [√lgr + sam, 'chime in with.']

saṁgha, *m.* (a combination, *i.e.*) company, crowd. [/han + sam, 333, cf. 216.9 and 402.]

√ sac (śīṣakti; śācate; saṅcūs, saṅcīré [794d²]). —1. be with, be united with; be together, have intercourse together, 79¹⁴; —2. accompany a person (*acc.*) to a thing (*dat.*), *i.e.* help him to it, 69¹⁸; —3. be attached to; *fig.* follow (a commandment), 75²; follow up, *i.e.* attend to, 82¹⁷.

[orig. 'accompany,' *i.e.* 1. 'go at the side of, with help or favor,' and 2. 'go

after, seek, follow': cf. ἑπ-ομαι, 'accompany,' ἑ-σ-σιν, 'followed'; Lat. *sequ-or*, 'follow'; *sec-undus*, 'following, second'; also ἑπ-έρης, 'attendant,' Lat. *soc-ius*, 'comrade': further, A.S. *seōn*, *seh(w)on, Eng. *see*, Ger. *seh-en*, '(seek, look for, follow with the eyes, *i.e.*) see.']

saciva, *m.* attendant, supporter. [√sac, 1190, with union-vowel i.]

sa-jóṣas, *a.* (of like pleasure, *i.e.*) unanimous, harmonious; kindly disposed, 86¹⁵. [1304c⁸.]

sajja, *a.* —1. *as used* of a bow, having its string on, strung, ready for use (the string being wound around the bow when this is not in use); —2. *generalized*, ready, *as used* of persons and things. [for sajya, q.v., with assimilation as in sajyate, sajyate — see √sañj.]

sajjī-kṛ (-karoti). —1. make strung, string (a bow); —2. make ready, 34¹⁷. [sajja, 1094.]

sajya, *a.* having its string on, strung. [2sa + 2jyā, 'bow-string.']

saṁcaya, *m.* a piling together, accumulation, *esp.* of wealth; supply (of food). [√lci, 'pile up,' + sam.]

saṁcayana, *n.* the gathering (of the bones of the dead). [do.]

saṁcayavant, *a.* possessing an accumulation (of wealth), rich; with arthāis, rich with money, *i.e.* having capital. [saṁcaya.]

saṁcārin, *a.* wandering. [√car + sam, 1183⁸.]

saṁciti, *f.* a piling; pile. [√lci, 'pile up,' + sam.]

√ sañj or saj (sājati; sasāñja; śasāñksīt; saktā; śaktum; -sājya; *pass.* sajyāte or sajyate). stick to, 'be attached to; saktā, attached (of a glance), immovable. [cf. Lat. *seg-nis*, 'sticking, *i.e.* slow, lazy.']

+ pra, be attached to; prasakta, adicted to.

satata, *only in acc. s. neut., -am, as adv.* continuously, constantly, always. [for saṁtata, see √tan + sam: for mg, cf. Lat. *con-tinens*, 'continuous.']

sat-kṛ, see sant 6.

satkāra, *m.* good treatment, *esp.* kind reception of a guest, hospitality. [satkr.]

sāttama, *a.* best. [sant, 471.]

sattvā, —1. *n.* condition of being, beingness, being, existence, essentia; —2. *n.* condition of being good, absolutely good being, goodness, the highest of the three qualities (*see* guna), 66⁸x.; —3. *m. n.* a living being, creature, 28¹⁴, 48². [formed from sant (1239), just as the artificial Lat. *essentia*, 'beingness, that on which a thing depends for being what it is,' from *essens*, a quasi-pl. of *esse*.]

sātpati, *m.* strong ruler; master. [sānt + pāti, 1280, cf. 1267a.]

satyā, —1. *a.* real; true; existing in reality, 45¹²; truthful, trusty, faithful, 69⁹; —2. *n.* the real; the true; reality; truth, 95⁶ end of line; truthfulness, 21⁶, 95⁶ near mid. of line; faithfulness, 69¹²; yathā · ·, tena satyena, as · ·, by this truth, as truly as · ·, so truly, 14¹ff.; —3. *n.* vow, promise, oath; satyam brū, swear, 10²¹, 15⁶; satyam cikīrṣamāṇas, desiring to keep his promise, 8¹²; —4. satyam, *adv.* truly, indeed, 49¹⁰. [sānt, 1212c: radically akin w. *ēreós*, 'true,' but of different formation, since the Cyprian shows that *ēreós* stands for **ērefo-s*.]

satyā-rādhas, *a.* having real blessings, bestowing real blessings. [1208.]

satya-vādīn, *a.* truth-speaking, truthful. [1275.]

satya-vratā, *n.* vow of truthfulness. [1264, acct 1267.]

satyāvratā, *a.* having, *i.e.* keeping a satyavratā, always truthful, 6²³. [1296, acct 1295.]

satya-saṁgara, *a.* having, *i.e.* keeping a true agreement, *i.e.* true to his promise.

satyāsāmdha, *a.* having, *i.e.* keeping a true agreement, *i.e.* faithful. [satya + sāmādhā.]

satvara, *a.* with haste; -am, *adv.* quickly, immediately. [2sa + tvarā.]

sat-saṁnidhāna, *n.* a being near to the good, intercourse with the good. [sant.]

√ sad (śidati, -te [748]; sasāda, sedús [704c]; āsadat; satsyāti; sattā, sannā; sāttum; -sādyā; sādāyati, -te). —1. sit; seat one's self; —2. settle down, sink beneath a burden; be overcome; get into trouble; be in a desperate predicament, 18⁷; despair; not know what to do, be unable to help one's self; —*caus. set.* [w. *śidāmi*, **si-zd-āmi*, *si-sd-āmi*, cf. *ῥω*, **σι-zd-ω*, **σι-σδ-ω*, 'sit,' Lat. *śid-ere*, 'settle down'; cf. also *sed-ere*, 'sit'; Eng. *sit*, *caus. set*; *sad-as*, *ēd-os*, *ēd-pa*, Lat. *sella*, **sed-la*, AS. *set-l*, Eng. *settle*, 'a seat.']

+ava, sink down, get into trouble, be in distress.

+ā, —1. sit upon; —2. lie in wait for, 89¹³; —3. get to, reach (a place); āsanna: approached; near, neighboring, 33¹⁰; —*caus.* —1. set upon; —2. get to, arrive at, reach; find, obtain, gain, 23¹¹, 46²; —3. āsādyā, often so attenuated in *mg* as to be equiv. to a mere preposition: *nimittam kimcid āsādyā*, (having obtained some cause or other, *i.e.*) by or in consequence of some cause or other, cf. √ *diḡ* + *ud*.

+ni, —1. sit down; take one's seat, *esp.* of the *hotṛ* at the sacrifice, 88^{6,8}; —2. *act. and mid. set*, install as, *trans-l*, 82¹²; —*caus. act. and mid. set*, install as, 88¹⁷.

+pra, be favorable or gracious; pra-sanna, kindly disposed, 1¹⁷; —*caus.* make kindly disposed, propitiate, 36⁶. [behind the *mg* 'be gracious' lies doubtless the physical *mg* 'settle forward, incline towards, *e.g.* a suppliant.']

+vi, sink, used (*like the Eng.* be depressed) of the spirits, be dejected; despond, 35¹¹; come to grief, 81¹; viṣaṇṇa, dejected.

+sam, sit together.

sadadi, *adv.* always, 93⁸. [cf. *sadā*.]

sādana, *n.* seat; generalized, *like Eng.* seat and Lat. *sēdes*, place (75⁷), dwelling. [√ *sad*.]

sādas, *n.* seat. [√ *sad*: cf. *ēdos*, 'seat.']

sadasat, *n.* existence and non-existence. [sat + asat, the subst. used neuter stems of *sant* and *asant*, 1252.]

sadasad-ātmaka, *a.* having existence and non-existence as its nature, whose nature it is to exist and also not to exist at the same time. [sadasat.]
sádā, *adv.* always. [cf. 1103a².]
sad-ācāra, *m.* the conduct or practices of the good. [sant.]
sa-dīṣa, *a.* of like appearance; equal, used (296b) *w. gen.* [518.]
sadyās, *adv.* on the same day; immediately. [see 1122f.]
sadha, *adv.* equiv. of 1 sahá, see 1104⁸.
sadha-māda, *m.* co-revelry, συμπόσιον, common feast; sadhamādam mad, revel in bliss with, *w. instr.* [1290.]
sadhá-stha, *n.* (*orig., perhaps*, co-place, *i.e.* place of union, but generalized to the simple *mg of*) place.
sána, *a.* old. [orig. 'of long standing, long continued': cf. *évo-s*, 'old'; Lat. *sen-ex*, 'old man'; Goth. *sin-ista*, 'oldest'; AS. *sin-ceald*, 'perpetually or extremely cold'; AS. and Old Eng. *sin-grēne*, 'ever-green,' Eng. *sen-green*, '(extremely green, *i.e.*) house-leek': from a not quotable Goth. **sina-skalks*, Medieval Lat. *siniscalcus*, 'oldest house-servant,' through intermediate Romance forms, comes Eng. *seneschal*; Ger. *Sünd-flut*, 'sin-flood,' is a popular interpretation of Old High Ger. *sin-vluot*, 'the long-continued flood, the Noachian deluge.']
sánā, *adv.* of old, always. [*instr.* of *sána*, 1112c, not a.]
sanāt, *adv.* from of old, always, forever. [*sána*, acct 1114d.]
sanātána, *a.* everlasting, eternal. [sanā, 1245e.]
sá-nīla, *a.* having a common nest or origin, affiliated, united. [1304c.]
sánemi, *adv.* always. [perhaps from *sana*.]
sánt, —1. *ppl.* being; otiose, 24¹⁶, see √las; existing; —2. *a.* real, genuine; true, good; —3. of people, good, noble, excellent, 19^{8,20}, 28¹¹; —4. *satí*, *f.* a true, good, virtuous wife (hence Anglo-Indian Sutte); —5. *n.* the existent; existence; —6. *sat-kr*, make good, treat well, receive kindly.

[present *ppl.* of √las, 'be,' q.v.: cf. *ἔδν*, stem *ἔδντ*, 'being'; Lat. *absens*, stem *ab-sent*, 'being off'; *sons*, stem *sont*, 'the real doer,' 'the guilty one'; Danish *sand*, AS. *sōð*, 'true,' Eng. *sooth*, 'true, truth': for *mg 2*, cf. the *mg* of *satya*, of *τὸν ἐόντα λόγον*, 'the true story,' and of Eng. *sooth*.]
sām̐tati, *f.* —1. continuation; —2. *esp.* continuation of one's race or family, *i.e.* offspring.
samtāpá, *m.* —1. heat; —2. pain, sorrow. [√tap + sam.]
samtāpavant, *a.* sorrowful. [1233.]
sam̐dīṣ, *f.* a beholding; sight. [√dīṣ + sam.]
sam̐dehá, *m.* —1. doubt; -āt, from (by reason of) uncertainty [291²]; —2. danger, 20¹⁵. [√dih + sam: for *mg 2*, cf. *bhaya*.]
sam̐dhā, *f.* —1. covenant, agreement; —2. promise. [√1dhā, 'put,' + sam: for *mg 1*, cf. *συνθήκη*, 'covenant,' and *συν-τέλλει*, the counterpart of *sam̐dadhāmi*.]
sam̐dhāna, *n.* a putting together, σύνθεσις, mixing. [√1dhā, 'put,' + sam: paroxytone, 1150.1c.]
sam̐dhí, *m.* —1. a putting together, σύνθεσις; —2. like *sam̐dhā*, compact, alliance, 41¹³; peace, 17⁷; —3. the putting together of sounds in word and sentence (see Whitney 109b²), euphonic combination, 50⁹; —4. junction (of day and night), *i.e.* morning or evening twilight. [√1dhā, 'put,' + sam, 1155.2e.]
sam̐dhya, *a.* pertaining to *sam̐dhi* or junction; *sam̐dhyā*, *f.* —1. time of junction (of day and night), morning or evening twilight; *du.* morning and evening twilight; —2. morning twilight (of a yuga), 58³. [*sam̐dhí*, cf. 1212b.]
sam̐dhyāñca, *m.* (*lit.* twilight-portion) evening twilight of a yuga. [añca.]
sam̐dhyā-samaya, *m.* twilight-time, evening.
sam̐nidhāna, *n.* (a putting down together, juxta-position, approximation, and so) a being near; contiguity; presence; neighborhood, 40⁹. [√1dhā, 'put,' + sam-ni, 1150: cf. *sam̐nidhi*.]

saṁnidhi, *m.* presence. [√*l*dhā, 'put,' + *saṁ*-ni, 1155.2e: for *mg*, cf. *saṁnidhāna*.]

√ **sap** (*sápati*, -te; *sepús*). follow after; be attached or devoted to. [identified by some with √*sac*.]

sáp, *vbl.* following after, in *cpds*. [√*sap*.]

sapátnī, *a. f.* having a common husband; *as subst.* one of two or more wives of the same man, co-wife, fellow-wife, concubine. [*sa* + *pati*, but in the *fem.* form, since the *masc.* would not be used: 1304c: cf. *supatnī*.]

√ **saparya** (*saparyāti*). pay devotion to, worship. [*denom.* of a not quotable **sapar*, 'devotion,' from √*sap*.]

sa-piṇḍa, *a. subst.* having the *piṇḍa* (*q.v.*) in common, said of persons who have a common ancestor not more than six generations back to whom they offer a *piṇḍa* together, persons related in the sixth generation. [1304c.]

saptá [483⁴], *num.* seven, 53⁶, 99²³; also, as a favorite sacred number, the expression of an indefinite plurality, *e.g.* 71³, 72^{4,6}. [cf. *ḗptá*, *Lat. septem*, *AS. seofon*, *Eng. seven*.]

saptakathāmaya, *f. -ī, a.* consisting of seven narrations. [*sapta-kathā*: see *maya*.]

saptá-tantu, *a.* having seven courses.

saptá-pada, *f. -ī, a. -1.* being for seven, *i.e.* many or all, steps (see 1294²), *i.e.* being at every step, constant; -2. having (taken) seven steps; see 100⁴n. [1300a.]

sa-praṇṇaya, *a.* with respectful demeanor; -*am, adv.* respectfully.

sa-phala, *a.* fruitful, fruit-bearing.

sá-bandhu, *a.* having a friend.

sa-bāṣpa, *a.* tearful.

sa-brahmacārin, *m.* fellow-student.

sa-bhaya, *a.* fearful; -*am, adv.* in terror.

sabhā, *f.* house or hall for public meetings, *esp.* gambling-house; assembly, 19⁸; society, 19¹. [orig., perhaps, 'family': cf. *Goth. sibja*, 'relationship,' *AS. sibb*, 'relationship, related'; *Old Eng. god-sib*, 'related in God,' *i.e.* 'a sponsor in baptism,'

Eng. gossip, 'sponsor, familiar friend, tattler'; *Ger. Sipp*, *masc.*, 'relative,' *Sippe*, *fem.*, 'relationship, kindred'.]

sabhārya, *a.* having his wife with him, *i.e.* with his wife, 1¹⁷. [2 *sa* + *bhāryā*, 1304c, 334².]

sám, *prep.* along, with, together. [cf. 2*sa*.] 1 **sama** [525⁴], *encl. pron.* any; every, 76¹²; cf. *samaha*. [cf. *ἀπό-θεν*, 'from some place or other'; *οὐδ-αὐτός*, 'not any'; *οὐδ-αὐτός*, 'in not any wise'; *AS. sum*, 'some one,' *Eng. some*.]

2 **samá**, *a. -1.* even; -2. like, 63¹⁷; equal, 48¹⁰; *w. gen.* (296b), 3¹⁰; -*am, adv.* equally with, along with, with, *w. instr.*, 29⁶, 26⁵; -3. like or equal (to the usual), *i.e.* not distinguished, common, mediocre, 19¹⁰. [cf. *ἴμα*, *Doric ἴμα*, 'at the same time'; *ὅμοιός*, 'one and the same, common'; *ἴμα-λός*, 'even, equal'; *Lat. simi-lis*, 'like'; *AS. same*, 'in like manner'; *Eng. same*.]

samátā, *f.* equality; mediocrity, 19¹⁰. [2 *sama*, 1237.]

samád, *f.* fight, contest. [*sam*, 383d⁴: cf. *ἑμαδ-ος*, 'confused voices of men, din of battle, throng'.]

sam-adhika, *a.* having a surplus with it; *māsatrayam samadhikam*, three months and more. [1305.]

sam-anantara, *a.* with a non-interval, immediately adjoining; -*am, adv.* immediately thereupon. [1305.]

samayá, *m. -1.* (a coming together, *i.e.*, like *Eng. con-vention*) agreement; -2. (like *Eng. juncture*) a point of time; and so time or season, 49¹⁰; occasion; -3. a concurrence (of circumstances), *i.e.* a case—see *iha*. [√*i* + *sam*.]

samayocita, *a.* suitable to the occasion; -*am, adv.* as the occasion demands. [√*uci*, √*uc*.]

samāraṇa, *n.* battle; Treffen. [*prop.* 'a coming together,' √*r* + *sam*, 1150.1a. just so, *Eng. verb meet* sometimes means 'come together with hostile purpose,' and *Eng. noun encounter* is used mostly of 'a hostile meeting'.]

sam-artha, *a.* (having an agreeing or accordant object [1305], *i.e.*) suiting its

- object, *and so* suitable; capable; able, *w. inf.*
- sam-alamkṛta**, *a.* well adorned. [see *alam*: *sam* intensive, 1077b end.]
- samavatta-dhāna**, *a.* containing gathered pieces. [see 1087e.]
- samaha**, *accentless adv* somehow, 80⁶. [1 *sama*: cf. 1100a and 1104³.]
- samāgama**, *m.* —1. *a* coming together, meeting; —2. meeting with, *i.e.* intercourse. [√*gam* + *sam-ā*.]
- samānā**, *f.* —*ī*, *a.* —1. like; one and the same, 78¹⁵; —*am*, *adv.* in the same way, 103¹³; —2. common (to different persons or countries), 73⁴, 98¹⁷; united, 73¹⁶. [2 *samā*, 1245d.]
- samāna-grāma**, *m.* the same village.
- samānagrāmīya**, *a.* belonging to the same village. [samāna-grāma, 1215.]
- samāsa**, *m.* —1. *a* putting together; *and so* (cf. *Lat.* con-trahere, 'draw together,' then 'abridge') —2. *a* condensation; abridgment; —*ena* *and* *samāsata*s, succinctly. [√2as, 'throw,' + *sam*.]
- samīdh**, *f.* (like *Eng.* kindlings) fuel. [√*idh* + *sam*, 'kindle.']
- samīpa**, —1. *a.* near; —2. *as n.* nearness, neighborhood, presence; *used like* *antika*, *q.v.*; —2a. *samīpam*, *w. gen. or in cpd.* (to the presence of, *i.e.*, simply) to, *w. verbs of going*, 6¹⁰, 27¹⁴, 33⁴, 44¹¹; —2b. *samīpe*, *w. gen. or in cpd* (in the presence or neighborhood of, *i.e.*, simply): before, 2¹⁰; near, 25⁹; hard by, 34¹⁴; by, 40³. [cf. *pratīpā*.]
- samīpa-stha**, *a.* in *cpd.*, situated in the neighborhood of, near.
- samutsarga**, *m.* an ejecting, discharge. [√*srj* + *sam-ud*, 216.1.]
- samudrā**, *m.* a gathering of waters, a sea, an ocean. ['*a* con-fluence,' √*ud* + *sam*, 1188b.]
- samunnati**, *f.* *a* rising; elevation, *i.e.*, *fig.*, distinction. [√*nam* + *sam-ud*, 1157 and d.]
- sāmṛti**, *f.* (*a* coming together, *and so*) collision, shock. [√*r* + *sam*, 1157d: cf. *samarāṇa*.]
- sampatti**, *f.* success; prosperity; abundance, 17¹⁴. [√*pad* + *sam*, 1157d.]
- sampād**, *f.* —1. success; —2. (*a* falling together, co-inciding, *and so* *a* fitting of the parts to each other, *i.e.*) correct proportion, beauty. [√*pad* + *sam*.]
- samputa**, *m.* hemispherical bowl or dish; round casket (for jewels); *sampute* *likh*, write a thing (*acc.*) in the strong-box of a person (*gen.*), *i.e.* credit it to him. [*sam* + *puta*, 'a together-fold,' 1289a.]
- sampratī**, *adv.* —1. just opposite; *and so* —2. (to the same limit) even, exactly; —3. (*like Eng.* even) at the very time; *and so* just now. [*sām* (intensive, 1077b end) + *pratī*, 1314a.]
- sām-priya**, *a.* mutually dear. [*priyā*, 1289a.]
- sambandha**, *m.* connection; *and so*, *as in Eng.*, relationship. [√*bandh* + *sam*.]
- sambhava**, *m.* origin; *at end of adj. cpds.*, having ·· as its origin, originating in ··. [√*bhū* + *sam*.]
- sambhāvya**, *grdv.* to be supposed, supposable. [caus. of √*bhū* + *sam*.]
- sambhrama**, *m.* extreme agitation, haste arising from excitement. [√*bhram* + *sam*.]
- sām-miḡla**, *a.* com-mixed, mixed with, united with. [1289a.]
- sam-rājñī**, *f.* complete, *i.e.* sovereign ruler; mistress. [for *sam*, see 1289b end, and 1077b end: for *m* instead of *m̐*, see 213a².]
- sa-yatna**, *a.* (having, *i.e.* taking pains to, *i.e.*) trying to, *w. inf.*; engaged in, *w. inf.*
- sarā**, *a.* running, moving, going, in *cpds.* [√*srj*.]
- sarāṇa**, *a.* running; *as n.* a running. [√*srj*, 1150.1a.]
- √ **sarāṇya** (*sarāṇyāti*). run, hasten. [*sarāṇa*, 1059d.]
- saranyū**, *a.* hastening, swift; —*yū* [355c], *f.* Saranyū, daughter of Twashtar, and spouse of Vivaswant, to whom she bore Yama and Yamī, 85¹⁵ n. [√*sarāṇya*, 1178h: cf. *Ἐπιούρα*, 'the swift' goddess of vengeance.]
- sarāmā**, *f.* the bitch of Indra or of the gods; cf. 83¹⁷ n. ['the runner' or 'messenger,' √*srj*, cf. 1166.]

sáras, *n.* lake, pool. [orig. 'fluid, *i.e.* water,' from √sr, 'run,' just as *fluidus* from *fluere*, 'flow, run.']

saras-tíra, *n.* bank of a pool.

sárasvant, —1. *a.* rich in waters; -vatī, *f.*: —2. Sarasvatī, name of a mighty stream, probably the Indus; —3. Sarasvatī, a small stream in Madhyadeśa, to which the name and attributes of the great stream were transferred; —4. Sarasvatī, the goddess of voice and speech, learning and eloquence. [sáras.]

sarít, *f.* stream. [√sr, 'run, flow,' 383.3: for *mg*, cf. Ger. *Fluss*, 'stream,' w. *fließen*, 'flow,' and Eng. *stream* under √sru.]

sárga, *m.* —1. shot; —2. stream or spurt or jet; —3. a letting loose; —4. that which is let loose, *esp.* a herd let loose from the stall, 76⁴; —5. chapter of an epic poem, *a fig. use of the word in mg* 1 or 2. [√srj, 216.1.]

sarpá, *m.* (*like* serpent from *serpere*, 'creep') the creeper, snake, serpent, 84¹⁴. [√srp, q.v.]

sarpís, *n.* clarified butter, *either* warm and still fluid or cold and hardened, and so not differing from *ghṛta*, 'ghee.' [orig. 'fluid' butter, or 'the slippery, fat' stuff, from √srp, 'creep, move gently, slip,' 1153: see √srp and srpra: akin are Hesychian ἔλαιος, 'olive oil, fat,' and ἔλφ-ος, 'butter'; Ger. *Salbe*, A.S. *sealf*, Eng. *salve*.]

sárva [524], *pron.* —1. entire or complete, 50², 95¹⁸, 96²; *salvus*, integer, unharmed; —2. *adj.* all, every; —2a. *subst.*: *sing. m.*, everyone; *sing. n.*, everything; *pl.*, all; —2b. common at beg. of cpds instead of an *adj.*: thus *sarva-guṇāir yuktas*, for *sarvāir guṇāir yuktas*, 1¹², cf. 2³; so cf. 10¹⁵ w. 10²², 32¹⁵ w. 32¹⁴, 51²² w. 52²³; similarly 6⁴, 17^{1,9}, 21²³, etc.; —2c. *idam sarvam*, 63²¹, see *idam*; so for 66¹⁹;

—observe that both *mgs*, 1 and 2, are common to the post-Vedic literature; that in the oldest parts of the *Veda*, *sarva* occurs only in *mg* 1, while for *mg* 2 the proper Vedic word is *viśva*, q.v.; but see 77¹¹ n.

[cf. ὅλος, Epic ὀδλος, *ἄλλος, *ἄλφο-s,

'whole, entire'; Lat. *salvus*, 'whole, unharmed, well'; Oscan *sollu-s*, 'entire'; Lat. stem *sollu-* in cpds, e.g. *solli-ferreum*, 'all-iron (weapon),' *soll-ennis*, 'of every year, annual,' used of religious ceremonies: no connection w. Eng. (*w*)hole, see also *kalya*.]

sarvaṁ-saha, *a.* patiently bearing all things. [sarvam, 1250a, 1270b.]

sarva-gata, *a.* (gone to all, *i.e.*) universally prevalent.

sarvátas, *adv.* —1. from all sides; on all sides, 93¹²; in every direction, 3¹¹, 101¹²; —2. omnino, altogether, 56¹⁶. [sárva, 1098b: acct, cf. 1298c]

sarváttra, *adv.* —1. everywhere or in all cases, 21¹⁹; —2. at all times; always, uninterruptedly, 5¹⁴. [sárva, 1099: acct, cf. 1298c.]

sarvathā, *adv.* —1. in every way; —2. by all means. [sárva, 1101.]

sarvadā, *adv.* always; constantly; for ever. [sárva, 1103.]

sarva-deva, *m. pl.* all the gods.

sarvadevamaya, *a.* containing in himself all the gods, *i.e.* representing or being in the name of all the gods, 28¹⁹. [sarva-deva: see *maya*.]

sarva-dravya, *n. pl.* all things.

sarva-bhāva, *m.* the whole heart.

sarvabhūtamaya, *a.* containing in himself all beings, 56²². [sarva-bhūta: see *maya*.]

sarva-yoṣit, *f. pl.* all women.

sarva-loká, *m.* the entire world.

sárva-vīra, *a.* with unharmed heroes or with all heroes, *i.e.* having lost none. [1298.]

sarvaśás, *adv.* wholly, altogether; all together, 6⁶; together, 65¹⁵. [sarva, 1106.]

sarvānavadya, *a.* entirely faultless. [anavadya, 1270¹.]

sarvānavadyāṅga, *a.* having an entirely faultless body. [āṅga, 1298.]

sāvana, *n.* a pressing, *esp.* of Soma. [√1su, 'press out.']

sá-vayas, *a.* of like strength or age; *m. pl.* (*like* ἴλικες, ἴλικιώται, 'equals in age, comrades') comrades. [3vayas.]

sá-varṇa, *a.* —1. having the same external appearance, exactly similar, 85¹¹; —2. of the same caste, 62⁷. [for mgs, see varṇa.]

sa-vitāna, *a.* having a canopy, with a canopy.

savitṛ, *m.* —1. (with the two mgs of *Eng.* quickener) impeller, enlivener; —2. The Enliverer, Savitar, name of a god, *selection* xxxvi.; —3. the sun, 23¹⁸. [√2su, 'impel.']

sa-vinaya, *a.* with politeness; —*am, adv.* politely.

sa-viṣeṣa, *a.* possessing distinction, distinguished; —*am, adv.* in a distinguished way, especially.

savyā, *a.* left, 101¹⁹, 102¹¹, 103²; *as m.* the left hand or foot, 60⁵. [prob. for śavya (as would appear fr. the Church Slavonic form *šuj*, 'sinister'), and so perhaps akin with σκαίος, *σκαφιο-s, Lat. *scævus*, 'left.']

savyatha, *a.* with sorrow or trouble. [sa + vyathā.]

savyāvṛt, *a.* with a turn to the left, *i.e.* turning to the left. [āvṛt.]

sa-ṣiṣya, *a.* with his pupils.

√ sas (sāsti). sleep, slumber.

sasā, *m. or n.* herbs; grass.

sasāmdhya, *a.* with the morning twilight. [sāmdhyā.]

sa-sāmdhyāñca, *a.* with the evening twilight.

sa-sambhrama, *a.* with excited haste.

sa-sarpa, *a.* with a serpent.

sasyā, *n.* standing crop; produce of the field, grain. [cf. sasa.]

sasya-kṣetra, *n.* field of grain.

sasya-rakṣaka, *m.* keeper or watcher of the standing crop.

√ sah (sāhate; sasāha, sasahé; āsahiṣṭa; sahiṣyáte; soḍhā [222⁸]; sāhitum, sóḍhum; —sāhya). —1. overpower, 90⁸; be victorious, 78⁴; —2. hold out against, withstand; and so bear; endure patiently, 32⁷.

[orig. 'be powerful, withstand, hold back, hold': cf. the collateral √sagh, 'take on one's self, bear': cf. ἵσχω, *σι-σχω, 'hold back'; ἔχω, ἔ-σχω-ον, 'hold or

have, had': — *w. sahas*, *sagh-as, cf. the Germanic stem *seg-az*, as it appears in Goth. neut. *sigis*, AS. *sigor*, prob. neuter, all meaning 'victory'; the stem appears also in *Seges-tes*, name of a Cheruscan prince (Tacitus, *Annals*), and in *Sigismund*: cf. also AS. *sige*, Ger. *Sieg*, 'victory.']

+ud, —1. hold out, endure; —2. be able, *w. inf.*; katham svārtham utsahe, how can I (*sc. do, prosecute*) my own object.

1 sahā, —1. *adv.* together; saha na etad, in common ours (is) that, *i.e.* we'll own that together, 97¹⁰; —2. *prep.* with, along with, *w. instr.*, 1¹⁶, 89⁸. [cf. 2sa, and 1104³.]

2 sahā, *a.* —1. powerful; —2. enduring, patiently bearing. [√sah.]

saha-cārin, —1. *a.* going together, accompanying; —2. *as m.* comrade. [for 2, cf. sahāya.]

saha-jā, *a.* born together, con-nate, in-born, natural.

saha-bhasman, *a.* with the ashes.

sahā-vatsa, *a.* with the calf. [1304c.]

saha-vāhana, *a.* having their teams along, with their teams. [1304c.]

sāhas, *n.* superior power; might, 75¹¹; victory; sahasā, *adv.* (with violence, *i.e.*) suddenly, straightway. [see under √sah.]

sa-hasta, *a.* having hands.

sahasya, *a.* powerful. [sāhas; 1212d1.]

sahāsra, *n.* a thousand; *esp.* a thousand kine; a thousand, in the sense of a great many, 87⁶; for constructions, see 486. [prop. 'one-thousand,' 3sa + hasra: with hasra, cf. -χιλο-, *χειλο, *χεσλο (in δεκά-χίλοι), and χίλοι, 'thousand.']

sahāsra-nītha, *a.* having a thousand songs, rich in songs. [nītha, 193, 1300a.]

sahāsradakṣiṇa, *a.* having a thousand kine as his gift or as its reward; *as m., sc.* yajña, a sacrifice at which such reward is given, 87¹⁵; of persons who offer such gifts, 91⁹. [dakṣiṇa, 1300a.]

sahāsra-dvār [388c], *a* thousand-doored.

sahāsra-ṣṛṅga, *a.* thousand-horned.

sahasrāṅgu, *a.* thousand-rayed; *as m.* the sun. [aṅgu.]

sahasrāṅgu-sama, *a.* sun-like.

sahāsrā-magha, *a.* having thousand gifts. [247.]

sāhasvant, *a.* mighty. [sāhas.]

sahāya, *m.* companion, attendant. [lit. 'going together or with,' saha + aya: for mg, cf. Lat. *comes*, stem *com-i-t*, √i, lit. 'going with, i.e. companion,' and also saha-carin.]

sahāyatana, *a.* along with the fire-place. [āyatana.]

sahita, *a.* united; *pl.* in company, all together. [quasi-pl. from 1 saha, like Eng. *downed* from *down*.]

sahela, *a.* with levity; -am, *adv.* playfully. [2 sa + helā.]

√ **sā** or **si** (syāti [761d3]; sināti; siṣāya; śasāt; siṣyāti; sitā; sītum; -sāya; sāyāyati). *bind; used almost exclusively with ava and vi.* [cf. *īuds*, stem **si-mav*, 'strap, thong'; AS. *sī-ma*, 'bond'; Church Slavonic *sě-ŭt*, Lithuanian *sē-tas*, AS. *sā-da*, Ger. *Sai-te*, 'string'; Church Slavonic *si-lo*, AS. *sā-l*, Ger. *Sei-l*, 'rope': see also √siv and snāyu.]

+ **ava**, -1. unbind or unharness (*a* team); *and so* turn in; go to rest; go home, 101⁶; āvasita, having turned in, at rest; -2. come to a stop at, i.e. decide upon (*e.g.* a dwelling-place).

+ **adhy-ava**, *caus.* bring one's self to a stop at, i.e. decide upon, undertake, 28²³.

+ **ud-ava**, set out, *esp.* from the place of sacrifice, cf. **sā** + **ava**, 1; betake one's self, *w. loc.*, 101⁴.

+ **vy-ava**, decide, determine, cf. **sā** + **ava**, 2.

+ **pra**, *in* prasiti, 'continuation.'

sākūta, *a.* having a (definite) intention; -am, *adv.* significantly, impressively. [ākūta.]

sākṣa, *a.* having or with the eyes; -used only in *abl.* sākṣāt, *as adv.* -1. with the eyes; -2. plainly, actually, 51¹⁴; exactly, 58²³; -3. (in reality, i.e.) in propria persona, embodied, in person, 1¹⁰, 6¹⁸. [akṣa: 1114c.]

sāgara, *m.* ocean. [cf. *sagara*: according to the legend, a basin hollowed out by the sons of Sagarā, and filled by Bhagiratha with the water of the Ganges.]

sāgnika, *a.* having Agni with them, with Agni. [sa + agni, 1304c: for -ka, see 1222c 2² and 1307.]

sānguṣṭha, *a.* with the thumb. [aṅ-guṣṭha.]

sāta, *m.* Sāta, name of a Yaksha.

sāta-vāhana, *a.* having Sāta (in the form of a lion) as his beast of burden, riding on Sāta; *as m.* Sātavāhana, name of a king, 40¹⁷.

sāttvika, *f.* -ī, *a.* -1. (really existent, i.e.) real, 22⁵; -2. standing in relation to the quality sattva (*q.v.*), proceeding from sattva, governed by sattva, good. [sattvā, 1222c 2.]

sādāna, *n.* dwelling. [√sad: for mg, cf. sadana.]

sādara, *a.* with respect; -am, *adv.* respectfully. [ādara.]

√ **sādh** (sādhati, -te; sādhitum; sādhyati). -1. come straight to one's aim, attain one's object; -2. bring straight to one's object; -*caus.* -1. bring to its object or end; accomplish; -2. attain, win. [cf. √2sidh, 'succeed.']

sādhū, *f.* sādhvī, *a.* -1. leading straight to the goal; straight (path), 83¹⁷; -2. good or noble (of people); faithful (wife), 64¹⁰; *as m.* noble man, 21¹⁹; *as f.* excellent woman, 46⁷; -3. *as adv.* right; regularly, 86¹²; well; *as excl.* bravo! 14²², 48¹⁶. [√sādh, 1178a.]

sādhuyā, *adv.* straight, directly. [sādhū, 1112e end.]

sādhyā, *grdv.* to be won; *as m. pl.* Sādhyas, a class of deities. [√sādh.]

sānu, *n. m.* top; surface; ridge; back. [cf. *snu*.]

sānuçaya, *a.* full of repentance. [anu-çaya.]

sāma-dhvani, *m.* sound of the sāman. [1249a².]

sāman, *n.* song; *as technical term*, *esp.* a Vedic stanza as arranged for chanting, a sāman; the collection of sāman's, the Sāmaveda.

sāmarthya, *n.* ability; -am *kr*, do one's utmost; strength, 41⁴. [samartha, 1211.]

sāma-vedā, *m.* the Veda of sāman or chants, 63⁶. [1249a².]

sāmprata, *a.* of now, present; -am, *adv.* at present, now. [samprati, 1208d.]

sāmya, *n.* equality. [2samā, 1211.]

sāmyatā, *f.* condition of equality or likeness. [sāmya.]

sāyā, *n.* —1. a turning in, going to rest; —2. evening; sāyām, *adv.* at evening.

sāyaka, *a.* suitable for hurling, missile. [√2si, 'hurl,' 1181a.]

sāraṅga, *a.* dappled; *as m.* antelope.

sārameyā, *m.* descendant of the bitch Saramā, name of certain dogs, 77⁴, 83¹⁷. [sarāmā, 1213a.]

sārdha, *a.* with a half; dve gate sārḍhe, two hundred and fifty; sārḍhām, *adv.* generalized, together; *as prep.* along with, *w. instr.* [ardha: the generalization of mg is paralleled by that seen in gālin.]

sāvitrā, *f.* -ī, *a.* belonging to Savitar; *with or without ṛc*, a verse to Savitar, *esp.* Rgveda iii. 62.10 (= 74^{14, 15}), regarded as the most sacred in the Veda, and called also gāyatrī, 60¹⁸. [savitī, 1208b.]

sāṅru, *a.* tearful; sāṅru, *adv.* [1111c], tearfully, with tears in (their) eyes, 54¹⁹. [aṅru.]

sāṣṭāṅgapāta, *a.* having or with an aṣṭāṅgapāta, *q.v.*; -am, *adv.* with profoundest obeisance.

sāsūya, *a.* with impatience; -am, *adv.* impatiently. [asūyā.]

sāhasrā, *a.* consisting of a thousand, milliaris. [sahāsra.]

sāhāyya, *n.* office of attendant, and so (like Eng. attendance) service, aid. [sahāya, 1211.]

√1si, bind, see √sā.

√2si, hurl, in prā-sita, 'darting along,' sāyaka, 'missile,' and sēnā, 'weapon.'

siṅhā, *m.* lion; at end of cpds, the best of ·; noble or brave ·; cf. vyāghra. ['the powerful' beast, √sah.]

√sic (siṅcāti, -te [758]; siśēca, siśicé; śicāt, -ata; sekṣyāti, -te; siktā; śektum; siktā; -sicya; sicyāte). —1.

pour out; sprinkle, 49²⁰; —2. *esp.* semen infundere feminae; —3. (like Eng. found) cast, *e.g.* molten metal; phenam vajram asiṅcan, they cast the foam into (the shape of) a thunderbolt, 97¹². [cf. ik-mās, 'moisture'; AS. seōn, *sih-an, 'filter, flow,' Ger. seih-en, 'strain'; Church Slavonic sic-ati, Ger. seich-en, 'mingere': cf. also Swedish sila, *sih-la, 'strain,' whence Eng. sile, 'drain, strain,' whence sil-t, 'drainings, sediment.']

+ abhi, —1. pour upon, sprinkle; —2. sprinkle in token of consecration, and so (like Eng. anoint) consecrate.

+ a va, pour upon.

+ ā, pour into.

+ ni, pour down or in; semen infundere feminae.

sic, *f.* hem of a garment or robe.

siddha, *a.* perfected; *as m. pl.* the Siddhas, a class of demi-gods, with supernatural powers, *esp.* that of flying through the air. [see √2sidh, 'succeed.']

siddhi, *f.* —1. success, 36¹⁰; accomplishment (of a wish), 24²¹; successful performance, 57¹⁴; attainment of an object, 52¹¹; —2. (perfection, i.e.) magic power. [prop. 'the reaching an aim,' √2sidh, 'hit the mark,' 1157.1a.]

siddhimant, *a.* possessing magic power. [1235.]

√1sidh (sédhati; siśédha; setsyāti; siddhá; séddhum; -sídhyā). drive off; scare away.

√2sidh (sídhyati, -te; siśédha; setsyāti, -te; siddhá). —1. reach an aim, hit the mark; —2. succeed, 18¹⁷; be accomplished, 18²²; become realized, 18¹⁹; be of advantage, boot, avail, 71⁴; —siddha, having reached one's (highest) aim, having attained perfection; *esp.* perfect in the sense of having attained supernatural or magic powers; *as m.* a Siddha, *q.v.* [cf. √sādh.]

+ pra, succeed; prasiddha, known, cf. prasiddhi; aham prasiddho mūsakā-khyayā, I go by the name of M., 47²¹.

sindhū, —1. in V, *m.* stream; —2. in V. and later, *f.* The Stream, i.e. the Indus (incolis Sindus appellatus — Pliny); —3.

the land on the Indus and its inhabitants (*pl.*). [cf. the Old Persian form *hindu* (in an inscription of Darius Hystaspis at Persepolis), as name of the land on the Indus: hence, w. loss of aspiration, the classical form *Ἰνδός*; and hence also Persian *Hind*, 'India,' and *Hind-u-stan* (*stan* = *sthāna*, 'abode, land').]

sisṛkṣu, *a.* desirous to create. [fr. desid. of *√srj*, 1038, 1178f: euphony, 184c².]

√siv (*sīvyati*; *syūtá*; -*sīvyā*). *sew*. [prop. *sīū* (765): cf. *√sā*, *si*, 'bind,' *sūtra*, 'thread,' *sūcī*, 'needle': cf. *κατ-σύνω*, **kata-súnō*, 'sew down, stitch together, cobble'; Lat. *su-ere*, 'sew,' *sū-tor*, 'shoemaker'; AS. *siw-ian*, *seowian*, Eng. *sew*; AS. *seām*, Eng. *seam*, Ger. *Saum*, 'hem, border'.]

√1su (*sunóti*, *sunuté*; *suśāva*; *saviṣyāti*, *soṣyāti*; *sutá*; -*sútya*). *press out, extract, esp. the Soma or éxtract*; *sunvánt*, *as m.* the Soma-presser; -*sutá*, *extracted*; *as m.* the *extract, i.e. Soma-juice*, 70⁵; *draught of Soma*, 73¹⁰.

√2su or *sū* (*suvāti*; *suṣuvé*; *ásāvīt*; *sutá*, *sūtá*; -*sútya*). *impel, set in motion*; *bring about*; *occasion*; *give authorization to*; *w. loc., perhaps set, at RV. x.125.7*. [cf. *ἔδω*, **seF-dō*, 'let go, permit'; *αἷμα σπύρο*, 'the blood shot or spurted'.]

+ *ud*, *impel upwards*; *set a-going, begin, in utsava*.

+ *parā*, *drive away*.

√3su, *generate, bear, see √sū*.

sú, -1. *adv.* [1121d], *well*; *with sthā*, *stand well, i.e. firmly*, 87⁶; *asseverative or emphatic, and to be rendered variously*: *we pray*, 79⁴; *ni su svapa*, *sleep in peace*; *with u*, 'now,' *just now, right soon*, 80¹, 74¹¹; -2. *inseparable prefix* [1304b, 1288b], *with force of either adv. or adj.*, *well or good*; *sometimes intensive, as, su-dustara*, 'very bad-to-cross.' [no prob. connection w. *ẽṽ*, 'well'; see *áyú*.]

sukumāra, *a.* very delicate. [cf. *ku-māra*.]

sukumārāṅga, *f. -ī, a.* having very delicate limbs. [*āṅga*.]

su-kṛt, *a.* well-doing, righteous; *as m. pl.* the righteous ones *κατ' ἐξοχήν, i.e. the departed fathers* (85¹⁹), *who enjoy the reward of their works in the world of the pious*—*sukṛtām u loké*, 84¹¹.

su-kṛtá, *n.* a good deed, good works, 63¹⁶; *sukṛtāśya loká*, *world of righteousness*, 80⁸, *modernized substitute for the old phrase sukṛtām u loká*. [1288 and b: acct, 1284a.]

su-keṣānta, *a.* fair-locked. [1304b.]

su-kṣatrá, *a.* having a good or kind rule; *as m.* kind or gracious ruler. [*kṣa-trá*, 1304b.]

su-kṣétra, *n.* fair field. [*kṣétra*, 1288b.]

√sukṣetriya (**sukṣetriyāti*). *to desire fair fields—denom., found only in the following word*. [*sukṣetra*, 1059c and c².]

sukṣetriyā, *f.* desire for fair fields. [*√sukṣetriya*, 1149⁶.]

sukhá, *a.* pleasant; comfortable; *as n.* pleasure; comfort; joy; bliss, 58¹⁷, 60¹; *sukham*, -*ena*, *adverbially*, *pleasantly, with pleasure, in comfort, happily, well or easily*, 24⁹, etc. [cf. *duḥkha*.]

sukha-duḥkha, *n.* weal or woe. [1253b.]

sukhin, *a.* having comfort, being in comfort. [*sukha*.]

sukhocita, *a.* accustomed to ease. [*ucita*, *√uc*.]

sukhodya, *a.* easily pronounceable. [*udya*.]

sukhopaviṣṭa, *a.* comfortably seated. [*upaviṣṭa*, *√viç*.]

su-gá, *a.* having the going or approach easy; easy to attain; *as n.* good path.

su-gata, *a.* well-conditioned, *i.e. having had a good time*.

su-gātuyā, *f.* desire for welfare. [pre-supposes a noun **su-gātu*, 'well-fare' (see *gātu*), whence the denom. verb-stem **sugātuya*, 'desire welfare' (1061), whence this noun—1149⁶.]

su-cira, *a.* very long; -*am*, *adv.* very long.

su-jāniman, *a.* having good productions or creations; skillfully fashioning.

1 sutá, *ppl.* extracted; *as m.* éxtract; see *√1su*, 'extract.'

2 suta, *m.* son; sutā, *f.* daughter. [prop. 'generated, born,' ppl. of √su, see √sū: for mg, cf. sūnū, and Eng. *bairn* (under √bhr).]

su-tīp, *a.* easily satisfied. [vbl. fr. √1 tṛp.]

su-darçana, *a.* having a beautiful appearance, handsome, *εὐ-φάνης*; as *m.* Sudarçana, name of a king, *Εὐφάνης*.

su-dāman, *a.* having good gifts, bestowing blessings; as *m.* cloud, as source of rain and therewith connected blessings, blessed rain-cloud.

su-dīna, *a.* very bright or clear; as *n.* (like *Lat.* *serenum*) clear weather.

sudinatvá, *n.* (like *Lat.* *serenitas*) clear weather; *fig.* auspicious or blessed time, always in the phrase -tvé áhnām, in der Glückszeit der Tage, in the happy days. [1239.]

su-dití, *f.* beautiful flaming or flame.

su-dustara, *a.* very hard-to-cross, hard to get over; (of a promise) hard to perform.

1 sudhā, *f.* (good place or position, *i.e.*) well-being. [sú + 1 dhā.]

2 sudhā, *f.* (good drink, *i.e.*) drink of the gods, nectar. [sú + 2 dhā.]

su-nāsākṣibhruva, *a.* having beautiful noses-and-eyes-and-brows. [for nāsākṣibhrū (1315c), *i.e.* nāsā + akṣi + bhrū, 1253.]

su-niçcaya, *a.* having a very firm resolve, very resolute.

sundara, *f.* -ī, *a.* beautiful.

sunva, *a.* Soma-pressing. [√1 su, 'press': see 1148.3b and 716.]

supátñī, *a. f.* having a good husband. [su + pati, but in the fem. form, since the masc. would not be used: 1304b: cf. sapatñī.]

su-parṇá, *a.* with good wings; as *m.* bird of prey; eagle, vulture; mythical bird. [parṇá, 1304b.]

su-putrá, *a.* having good sons. [putrá, 1304b.]

sú-pratiṣṭhita, *a.* properly set up.

su-prāví [355b], *a.* very zealous. [1288b.]

sú-prīta, *a.* well pleased. [1288b and 1284.]

su-baddhá, *a.* well or fast bound. [1288b and 1284a.]

su-buddhi, *a.* having good wits; as *m.* Bright-wits, Good-wits, name of a crow.

su-bhága, *a.* having a goodly portion, fortunate, happy; *esp.* loved (by one's husband), 89¹⁰; charming; amiable, 61¹². [bhága, 1304b.]

súmakha, *a.* jocund. [perhaps sú + makhá.]

su-mañgála, *f.* -galí [355b], *a.* having or bringing good luck. [mañgalá: acct irregular, cf. 1304b² end.]

su-madhyama, *a.* fair-waisted.

su-mánas, *a.* —1. good-hearted, well-disposed, 90²; kind; —2. (having good, *i.e.* happy feelings, *i.e.*) cheerful; glad, 78¹³; —3. as *f. pl.* (the cheerful ones, *i.e.*) the flowers; in *cpd.* 19²⁰. [cf. the second part of *εὐ-μενής*, stem *εὐ-μενēs*, 'well-disposed.']

√ sumanasya, only in ppl. sumanasyámāna, being cheerful; joyous. [sumanas, 1063.]

sú-mahant [450b], *a.* very great or important. [1288b.]

sumahākakṣa, *a.* having very-great (enclosures, *i.e.*) halls or rooms. [sumahā + kakṣā, 1298a, 334².]

su-méka, *a.* (having a good setting-up, *i.e.*) firmly established.

su-medhás, *a.* having good insight or wisdom, wise.

sumná, *n.* favor, grace; welfare. [perhaps neuter of an adj. su-mna, 'kindly minded'—see mna: but cf. 1224c.]

súra, *m.* a god. [a pendant to asura, formed by popular etymology from asu-ra, as if this were a-sura, 'non-god'—see asura.]

su-rakṣita, *a.* well-guarded.

su-rátna, *a.* having goodly treasures. [rátna, 1304b.]

surabhí, *a.* sweet-smelling, fragrant.

surabhisrag-dhara, *a.* wearing fragrant garlands. [surabhi-sraj.]

sura-sattama, *m. pl.* the best of the gods.

súrā, *f.* spirituous, and *esp.* distilled, liquor; brandy; liquor. [√1 su, 'express': cf. 1 suta and soma.]

su-rādhas, *a.* having goodly blessings, bounteous.

surottama, *a. subst.* chief of gods. [ut-tama.]

su-lalita, *a.* very lovely; (of meat) delicious.

su-locana, *a.* fair-eyed.

su-vārcas, *a.* having good varcas, *i.e.*: full of life, 83¹⁴; blooming, 90²; fiery, 2²; glorious, 1¹⁶.

su-vārṇa, *a.* having a beautiful color; *as n.* gold.

suvarṇa-kaṅkaṇa, *n.* gold-bracelet. [1280b.]

su-vidātra, *a.* kindly noticing, *i.e.* taking kind notice, kindly. [1288b.]

suvidatriya, *a.* kindly. [suvidatra, 1214a.]

su-vīra, *a.* having good heroes; rich in retainers, 87¹; heroic, 78⁴, 88¹⁴. [vīra: acct, 1304b² end.]

suvr̥ktī, *f.* excellent praise, goodly hymn. [su + r̥kti, with euphonic v.]

su-ṣva, *a.* very kindly. [ṣva, 1288b.]

su-ḷakṣṇa, *a.* very smooth.

su-saṁcita, *a.* well-gathered; -am, *adv.* susaṁcitam saṁcītya, having gathered (in a well-gathered way, *i.e.*) carefully.

sū-samāhita, *a.* very intent, entirely concentrated upon one thing. [vīdhā, 'put': acct, 1284².]

su-stha, *a.* (well situated, *i.e.*) safe and well.

su-hṛd, *m.* friend. [prop. adj., 'having a good heart, kindly disposed.']

suhṛd-bheda, *m.* a creating of divisions among friends, separation of friends.

suhṛd-vākya, *n.* (speech, *i.e.*) words of a friend.

√ **sū** or **su** (sūte [628]; suṣāva, suṣuvé; āsoṣṭa; saṁśyāti, -te; soṣyāti, -te; sūtā, sutā; sūtvā; -sūya). generate; bring forth; bear; *so perhaps at RV.x. 125. 7.* [cf. 2suta, 'bairn'; vīds, *svu-īo-s, 'son'; for pronunciation as trisyllable, ī-ī-ōs, cf. Boeotian oīōds: see also under sū and sūnū.]

+ **pra**, bring forth; prasūta, born of (*gen.*).

sū [351], *vbl.* bearing, in vīrasū; *as f.* mother. [√sū, q.v.: with sū-s, cf. sū-s, ī-s, Lat. sū-s, AS. sū, Eng. sow (qua pecude nihil genuit natura fecundius — Cicero, cf. verres under √vṛs); also AS. swīn, *su-īna, Eng. swine, prop. a diminutive of sū.]

sūkarā, *m.* swine, boar. [origin uncertain.]

sūkṣma, *a.* fine, small; subtile, intangible, atomic, 56¹⁹.

√ **sūcaya** (sūcayāti). indicate; sūcita, made recognizable. [sūci, mg 3: 1061².]

sūcī and **sūci**, *f.* — 1. needle; — 2. generalized, a pointed object; and so — 3. (like Eng. pointer) indicator; index. [prob. fr. √siv, sūi, q.v.]

sūtra, *n.* — 1. thread; cord; — 2. brief rule or book of such rules (so called, perhaps, because each rule was a short 'line' or because the collection was a 'string' of rules), cf. Whitney xvii. [√siv, q.v.]

√ **sūd** (sūdāyati). — 1. lead straight on, keep a-going; — 2. bring about, finish; — 3. finish (in its colloquial sense), put an end to, destroy.

+ **ni**, destroy, see simple verb.

sūnāra, *f.* -ī, *a.* gladsome, joyous. [cf. sūnftā.]

sūnū, *m.* son; once (at 57⁵), *as f.* daughter. [√sū: cf. Church Slavonic synū, AS. sunu, Eng. son: for mg, cf. 2suta.]

sūnfta, *a.* joyous, gladsome, kind; -ā, *as f.* joy. [sūnāra: see 1237³.]

sūnṛtāvan, *f.* -varī, *a.* joyous. [sūnftā, 1234 and 3: for fem., 1169. 2².]

sūpa, *m.* soup. [despite the identity of mg, no etymological connection has as yet been discovered.]

sūpa-kāra, *m.* soup-maker, cook.

sūpavañcana, *a.* (having an easy faltering-approach, *i.e.*) to which one easily or gladly totters (of the grave), *i.e.* easy of approach or not repulsive. [upa-vañcana, 1304b².]

sūpāyana, *a.* (of easy approach, *i.e.*) easy of access. [upāyana, 1304b².]

sūra, *m.* the sun. [cf. svār, gen. sūr-as, 'sun': perhaps a transfer to the a-declension, 399.]

sūri, *m.* (*prop.* impeller, inciter, *i.e.*) he who engages priests to perform a sacrifice for his own benefit and pays them for it, a sacrifice-master; the same as *maghavan* (*q.v.*) and the later *yajamāna*. [√2 *su*, 'impel,' 1191.]

sūrya, *m.* the sun, *selection xl*; the Sun, *personified, selection xxxiii*; **sūryā**, *f.* —1. the Sun, *personified as a female*; —2. the hymn of Sūryā's wedding, *RV. x. 85, selection lviii*. [fr. *svār* (*sūr*), 1212a.]

sūryā-vid, *a.* knowing the Sūryā-hymn, *RV. x. 85*.

√ **sr̥** (*śisarti*; *sasāra*, *sasré*; *śasarat*; *sarisyāti*; *śrtá*; *sártum*; *śrtvā*; *-śr̥tya*; *sārāyati*, *-te*). run swiftly, glide, flow; *caus. act.* set in motion. [cf. *ῥ-μῆ*, 'rush, onset, spring,' whence *ῥμῶα*, 'rush on'; *ἄλ-μα*, 'spring'; *ἄλλομαι*, 'spring'; *ἄλ-το*, 'leaped'; *Lat. salire*, 'spring'; cf. *saras*, 'pool,' *sarit*, 'stream,' and, for the root with *l*, *sal-ila*, 'flowing' and 'fluid, *i.e.* water.']

+ **anu**, run or go after.

+ **apa**, go off; *caus.* remove; take out.

+ **ava**, go down, *in avasara*.

+ **ā**, run unto; run.

+ **upa**, go unto, approach.

+ **nis**, go out; *caus.* drive out or away.

+ **pra**, go forth; *caus.* stretch forth or out.

+ **sam**, —1. flow together; —2. go about, wander, *sam intensive*, 1077b end; *esp.* wander from one existence to another (of the soul).

śrká, *m.* *perhaps* missile, lance.

śrgālá, *m.* jackal.

√ **sr̥j** (*sr̥jāti*, *-te*; *sasārja*, *sasr̥jé*; *śsrāk-ṣit*; *śraksyāti*, *-te*; *śr̥ṣtá*; *śrāṣtūm*; *śr̥ṣtvā*; *-śr̥jya*; *śisr̥ksati*). —1. let loose (from the hand), dart, hurl; throw; —2. let go, pour out (streams, rain), discharge; —3. let loose (herds); —4. spin or twist (cord or garland); —5. (discharge from one's self, cf. 57¹, and so) procreate, engender; create.

+ **ava**, —1. shoot off (arrows); throw or put in, 57²; —2. let loose (streams); loose (from a bond), 78¹⁹; deliver over, 84¹²; —3. (*like Eng. colloq. let slide*) let pass unnoticed, forgive, 78¹⁸.

+ **ud**, —1. cast; hurl (a bolt); —2. pour out, 103¹⁸; —3. cast off; lay down (a corpse); —4. let go, 3⁵.

+ **sam-ud**, let go, discharge.

+ **upa**, (hurl at, and so) plague, distress, vex; *āditya upasr̥ṣtas*, *sc. rāhuṇā*, the sun vexed by Rāhu, *i.e.* eclipsed.

+ **vi**, —1. throw away, 105¹⁷; —2. discharge; (let go from the hand, *i.e.*) lay down, 103²³; *mid.*, *w. vācam*, let go the voice, *i.e.* break silence by saying ' ', 100⁸; —3. create, 57⁸, cf. *simple verb.*

+ **sam**, (let go together) mix, unite.

śf̥j, *vbl.* creating. [√**sr̥j**.]

√ **sr̥p** (*sárpati*, *-te*; *sasárpa*; *śsrpat*; *sarpsyāti*, *srapstyāti*; *sr̥ptá*; *sárpitum*; *sr̥ptvā*; *-śr̥pya*; *śisr̥psati*). creep, crawl; glide; *used of gentle and cautious motion*. [cf. *ῥῥῥῥῥ*, 'creep, go'; *Lat. serpere*, 'creep'; *ῥῥῥῥῥ*, **srepere*, 'creep,' *rep-ti-lis*, 'creeping'; *AS. sealf*, *Eng. salve*, so named from its slipperiness, like *sarpis* and *sr̥pra*, see these; cf. also *ῥῥῥῥῥῥῥ* and *Lat. serpens*, 'snake': no connection *w. Eng. slip*.]

+ **ud**, creep out or up; rise; *desid.* wish to rise.

+ **upa**, go gently unto, approach gently.

+ **vi**, —1. move asunder, disperse; —2. move about.

śr̥prá, *a.* slippery, fatty; smooth. [√**sr̥p**, 1188a.]

1 **sénā**, *f.* a missile; weapon. [√2 *si*, 'hurl,' 1177a.]

2 **sénā**, *f.* line of battle; acies; army. [akin with *sītā*, 'furrow,' *sīmán*, 'parting of the hair': from these a root **sī*, 'draw a straight line,' may perhaps be inferred.]

ser̥ṣya, *a.* with jealousy; **-am**, *adv.* with jealousy. [**sa** + *īr̥ṣyá*.]

√ **sev** (*sévate*; *siśéva*, *siśevé*; *sevisyāti*; *sevitá*; *sévitum*; *sevitvā*; *-sévyā*). —1. stay by (*loc.*), the opp. of *tyaj*; —2. stay by, and so (*like Eng. wait upon*) serve or reverence, 30¹⁷; —3. devote one's self to; practice, 21⁸, 66², 68⁹. [no connection *w. ῥῥῥῥῥῥῥ*, 'reverence,' see √*tyaj*.]

+ **upa**, reverence; be devoted to.

+ **ni**, be devoted to, *i.e.* cohabit with.

+ **sam**, practice.

- sevana**, *n.* practice. [√sev.]
- sevā**, *f.* a serving or reverencing. [√sev, 1149.]
- sāinika**, *a.* belonging to an army; *as m.* soldier; champion or fighter. [2 senā, 1222e 2.]
- sōdaka**, *a.* with water, containing water. [udakā, 1304c.]
- sōma**, *m.* —1. extract, *esp.* of certain species of the *Asclepias* family, see 70⁵ N.; Soma, both literally, and also personified as a god; *as pl.* Soma-draughts; —2. the moon, see 70⁵ N. [√1su, 'extract', 1166.]
- soma-pā** [352], *a.* Soma-drinking; *as m.* Soma-drinker.
- soma-pēya**, *n.* a drinking of Soma; *dat.* in order to drink the Soma, see 1213c, 982. [acct, 1272a.]
- somyā**, *a.* having to do with Soma, *i.e.*, *as m.*: Soma-offerer; *pl.* the Manes, 84¹³. [sōma, 1212c.]
- sāudāmanī**, *f.* lightning; *prop.*, *f.* of an *adj.* *saudāmana, 'of the rain-cloud, cloud-born,' and to be taken in its *adj.* sense, *as epithet* of vidyut, at 2⁹. [see sudāman and 1208a.]
- sāūbhaga**, *n.* happiness. [subhāga, 1208f.]
- sāūbhagatvá**, *n.* condition of happiness; weal and blessing. [sāūbhaga, 1239.]
- sāūbhāgya**, *n.* happiness, *esp.* conjugal felicity, 89¹⁶; charmingness, 2⁶. [subhāga (1211, 1204c) — see its mgs.]
- sāumyā**, *a.* —1. of or relating to Soma; Soma, 96⁶; —2. (moon-like, *i.e.*) having a mild and kindly influence on senses and feelings, and so mild, gentle; —3. *voc. sing.* sāumya, O gentle sir, 61³. [sōma, 1211.]
- sāuryā**, *a.* pertaining to the sun; *neut. pl.*, *sc.* sūktāni, hymns to Sūrya. [sūrya, 1211.]
- sāuvarṇa**, *a.* golden. [suvarṇa, 1208f.]
- √ **skand** (skāndati; cakānda; āskāntsīt; skantsyāti; skannā; -skāndya, -skādya). *intrans.* dart, spring, spurt; drop, be spilled; fall. [cf. σκάνδ-αλον, 'trap-stick' (cf. Ger. *Falle*, 'trap, pit-fall,' w. *fallen*, 'fall'), and 'stumbling-block'; Lat. *scand-ere*, 'climb,' *de-scend-ere*, 'climb down'; *scāla*, **scad-la*, 'ladder'.]
- skandhā**, *m.* shoulder.
- skandha-dega**, *m.* region of the shoulder, *i.e.* shoulder.
- skāndhas**, *n.* ramification; branches of a tree, tree-top.
- stāna**, *m.* the breast of a woman.
- stabdha**, *a.* immovable, rigid, stiff. [√stabh, 954, 160.]
- stabdha-locana**, *a.* having immovable, *i.e.* unwinking eyes.
- stabdhī-kṛ**, make rigid or stiff (as if dead). [stabdha, 1094.]
- √ **stabh** or **stambh** (stabhnāti; tastāmbha, tastambhé; āstambhīt; stabdhā; stābdhum; stabdhvā; -stābhya). —1. make firm or steady, prop or uphold (heaven or earth); —2. *mid.* become firm or immovable or rigid; —stabdha, immovable, rigid. [cf. στέμφ-υλον, 'olives pressed hard, oil-cake'; στέμφ-ειν, 'maltreat,' collateral form of στείβ-ειν, 'stamp on, tread'; Eng. *stamp*: for connection of mgs, cf. ἐπεῖδω, 'make steady or firm, fix firm, plant.']]
- + **ud**, prop up.
- + **vi**, —1. prop asunder, 78¹⁰; —2. (make immovable, *i.e.*) bring to a standstill, stop, 6²¹.
- stambha**, *m.* prop, post, column. [√stabbh.]
- √ **stā** (stāyánt). be stealthy. [see stenā, stāyú.]
- stāyú**, *m.* thief. [√stā, 1165: cf. tāyú.]
- √ **stigh** (stiñnōti). proceed, stride; *esp.* proceed against, attack. [cf. στείχω, 'proceed, march, go in line,' rarely 'mount up'; Church Slavonic *stignati*, 'hasten': the root is wide-spread in Germanic, but often shows a specialization of mg, 'proceed upward, ascend, climb'; cf. AS. *stīg-an*, which often means 'simply 'proceed, go,' but also 'ascendere,' and even 'descendere'; Ger. *steig-en*, 'mount up'; AS. *stīg-g-er*, 'a step to climb by,' Eng. *stair*; AS. *stigel*, 'step or steps for climbing over a fence,' Eng. *stile*; AS. *stig-rāp*, *stī-rāp*, 'mounting-rope,' Eng. *stirrup*; Ger. *Steg-reif*, 'stirrup'; AS.

stigend, 'rising or sty,' Eng. *sty*, 'swelling (on eye-lid)': for change of gh to ñ in present, cf. 161¹ and 4.]

+ *pra*, get ahead in attacking, succeed in one's attacks, 93^{5, 10, 11}.

√ *stu* (stāūti [626], *stutē*; *tuṣṭhāva*, *tuṣṭhuvē*; *āstāuṣīt*, *āstoṣṭa*; *āstāvīt*; *staviṣyāti*, -te; *stoṣyāti*, -te; *stutā*; *stótum*; *stutvā*; -*stútya*, -*stūya*; *stūyáte*). praise; extol (a god); *stuvánt*, (praising, as *subst.*) worshipper.

+ *pra*, -1. praise; -2. bring forward as object of mention or subject of conversation (cf. *Lat.* *laudare*, *prop.* 'praise,' but also 'mention'), and so -3. generalized, introduce, begin.

stúkā, *f.* lock or tuft (of wool or hair). [see *stokā*.]

√ *str* (*strñāti*, *strñité*, in *mg* 1 in *Veda*; *strñóti*, *strñuté*, in *mg* 2; *tastāra*, *tastarē*; *āstarīt* [900]; *starisṣyáte*; *str̥tā*, *stir̥nā* [957b]; *str̥tvā*, *stirtvā*; -*st̥tya*, -*st̥rya*). -1. strew, esp. the sacrificial straw, 88¹⁷; spread out; -2. (like *Lat.* *sternere*) overthrow (an enemy).

[cf. *σρόρ-νν-μ*, *Lat.* *ster-n-ere*, 'strew, spread out'; *σρῶ-μα*, (like Eng. *spread*) 'bedding,' *σρῶ-μνή*, 'bed,' *Lat.* *strā-men*, 'straw,' *storea*, 'straw mat,' *torus*, **stor-u-s*, 'bed'; AS. *strea-w*, *streo-w-ian*, Eng. *straw*, *strew*; *σρῶ-ρός*, *Lat.* *strā-tus*, 'bespread'; (*vīa*) *strata*, 'way' bespread' with stones, i.e. 'paved,' whence borrowed AS. *stræt*, Eng. *street*; Old *Lat.* *stlā-tus*, *Lat.* *lātus*, 'spread out, spreading, and so broad, wide'; see also under noun *st̥f*.]

+ *anu*, cover over.

+ *ā*, spread out.

+ *upa*, spread upon, spread as a cover; as technical term of the ritual, with or without *ājya*, pour the sacrificial butter over (e.g. the hand) so as to make a coating, 99⁹.

+ *pra*, spread out.

st̥f [371¹², *tāras*, *st̥fbhis*], *m.*, plural only. the stars. [if fr. √*str*, we may interpret the name as meaning either (a) 'the light-strewers,' or (b) 'the scattered' ones, those that are 'spread out' over the vault of heaven; but the connection w. √*str* is

very uncertain: cf. *ἀσθήρ*, stem *ἀσ-σρερ*, Avestan *star*, *Lat.* *stella*, **ster-la*, Ger. *Stern*, AS. *steorra*, Eng. *star*: see also *tārā*.]

stenā, *m.* thief. [√*stā*.]

stokā, -1. *m.* drop; -2. as *adj.* small, insignificant. [akin with *stūkā*, 'tuft': from these, a root **stu*, 'drop, dribble, run together, be compacted into a round mass,' may perhaps be inferred: for *mg* 2, cf. Eng. *dribble w. driblet*.]

stotf, *m.* praiser (of a god), worshipper, singer. [√*stu*, 1182a.]

stóma, *m.* praise, song of praise. [√*stu*, 1166a.]

stoma-vārdhana, *a.* delighting in praise. [acot, 1271.]

strī [366], *f.* woman, female individual, wife, opp. of *pumāns*, e.g. 104⁹. [prob. for **sūtrī*, 'generatrix,' √*sū*, 1182².]

strī-kāma, *a.* having desire for female (children). [1296.]

sthā, -1. *vbl* in *cpds.* standing; and so, generalized (like Eng. *stand*, 'be situated'), situated, staying, being; -2. sometimes, perhaps, substantively, place (like Eng. noun *stand*, 'place'), in *go-ṣṭha*, *sadha-stha*. [√*sthā*, 333: sometimes -*ṣṭha*, 186.]

sthāla, *n.* dry land (as opp. to water), terra firma, Fest-land; *sthālī*, *f.* place. [prob. akin w. √*sthā*, 'that which stands firm'.]

sthāvira, *a.* -1. firm, thick, massy, sturdy; -2. full-grown, old; as *m.* old man. [from *sthū*, collateral form of √*sthā*, 1188e: for *mg* 1, cf. Eng. *steady*, cognate w. *stand*, and cf. *sthira*; for 2, cf. Eng. *of long standing*.]

√ *sthā* (*tīṣṭhati*, -te [671, 740a]; *tasthāu*, *tasthē*; *āsthāt*, *āsthita* [884]; *sthāsyāti*, -te; *sthītā*; *sthātum*; *sthitvā*; -*sthāya*; *sthīyáte*; *sthāpáyati*, -te [1042d]).

-1. stand, 13¹⁸, 25¹⁶, 47⁶, 80⁷, 87⁶, 98¹⁸; stand still, 70^{19, 21}; remain standing; -2. stand by (a friend); hold out faithfully, 25⁵, 63^{13, 14}; -3. remain, 64¹⁰; wait, 54⁶; abide, 39¹⁰, 46⁶; *pass.*, *impers.*: *sarvāñi sthīyatām*, let all remain, 24¹⁰; *atra sthīyatām*, stay here, 39²¹; -4. remain or be in a condition, continue in

an action [1075c]: *w. adj. or ppl.*, 28³, 30³; *vyāpāditaḥ tiṣṭhati*, lies dead, 44¹⁶; *w. gerund*, 26¹⁰; *w. instr.*, 41⁶;

—5. exist; be present, 10³, 45¹³; —6. be situated, be, 1⁵, 26¹³, 33⁴; —7. (remain standing, *i.e.* unmoved or untouched, and so, like *Ger. dahingestellt bleiben*) remain unconsidered or unmentioned, *thus, dūre tiṣṭhatu tadvyddhis*, (let the interest of it stand afar off, *i.e.*) to say nothing of the interest of it, 46²¹; —8. *sthita*, *see s.v.*; —9. *caus.* cause to stand, set; put, 41¹⁹.

[for **stā*: cf. Doric inf. *στᾶ-μεν*, *Epic στᾶναι*, Church Slavonic *sta-ti*, Lat. *stā-re*, Old High Ger. *stā-n*, Ger. *steh-en*, 'stand': this old form of the root appears also in *Ger. Statt*, AS. *stede*, Eng. *stead*, 'place': the prevailing form of the root in Germanic is *stand*; cf. AS. *stond-an*, Eng. *stand*; Ger. preterit *stand*, 'stood': —with *ā-sthā-t*, cf. *ἔστη*, 'stood'; *w. ti-ṣṭhā-mi*, cf. *ἵστημι*, 'set,' Lat. *si-sti-t*, 'sets': —for mgs of *√sthā*, cf. in general those of Eng. *stand*.]

+ *adhi*, stand upon.

+ *anu*, —1. (stand along by, *i.e.*) take one's place along by, and so support, help; —2. devote one's self to a thing, *e.g.* virtue, 58¹⁸; devote one's self to (an undertaking), and so carry out (a plan), 33¹⁴; accomplish; *pass. impers.*: *evam anuṣṭheyam*, it must be done so, 37⁸; so 38¹⁶; *tathā anuṣṭhite*, it having been thus accomplished, this being done, 33¹⁴; *see* 303b⁴ and cf. 35¹⁸, 37¹⁸, 39^{16, 22}.

+ *abhi*, set the foot upon, vanquish; withstand.

+ *ava*, —1. stand off, 105²⁰; —2. stand; —3. remain, abide; —*avasthita*: standing; posted, 43¹²; situated; abiding, dwelling; —*caus.* (cause to stand apart, *i.e.*) leave behind, 44^{2, 9}.

+ *ā*, take one's place at; resort to, 10¹.

+ *ud*, stand up; rise up (from sleep or inactivity), 30²¹; spring up, 26¹⁷; get out of (*abl.*), 36¹⁸; *caus.* cause or bid to rise, 102⁷; pull out (of a mire, a vat), 22⁹, 36¹⁴. [*s* lost, 233a.]

+ *praty-ud*, rise up to meet (in token of respect).

+ *sam-ud*, rise up, spring up.

+ *upa*, —1. stand by, 94⁹; set one's self near; stand opposite, 59²³; —2. approach, *esp.* with reverence or supplication; —*upasthita*: (having) approached or appeared; near at hand, 41⁸.

+ *anu-upa*, *mid.* approach one after another; *w. mā* (the pronoun), come to my side, 94⁴.

+ *sam-upa*, approach; fall to one's lot; *samupasthita*, on hand.

+ *ni*, stand in, rest on.

+ *pari*, stand round about, encompass; restrain.

+ *pra*, *mid.* arise, and so set out to go; go off; *prasthito 'bhavat*, profectus est; *caus.* send away, dismiss, 36⁹.

+ *prati*, stand; be established; get a place or foot-hold, 84⁹; *pratiṣṭhita*: established, resting upon; set up; —*caus.* set.

+ *vi*, *mid.* (stand asunder, *i.e.*) spread itself.

+ *anu-vi*, spread one's self over, pervade (*acc.*), RV.x.125.7.

+ *sam*, *mid.* —1. remain with; —2. in the ritual, come to a stand-still (*sam, intensive*), *i.e.* get through, finish; *samsthite*, *loc. absolute*, if he (end, *i.e.*) die, 101⁶.

sthātra, *n.* station, place. [*√sthā*, 1185: for mg. cf. Eng. *stead w. root sta* under *√sthā*.]

sthāna, *n.* —1. a standing; —2. a remaining, abiding; —3. standing, *i.e.*, as in Eng., rank; —4. an abode (*see bhavana*); place, 35⁵, etc.; —5. *pregnantly* (cf. *pātra*), a proper place; —6. a proper occasion; *concrete*, a proper object for giving occasion to anything; *tatkāvya-sya arpaṇa-sthānam ekaḥ s.*, of this poem S. is the sole consignment-occasioner, *i.e.* the only one worthy of having this poem entrusted to him, 54¹. [*√sthā*, 1150.1.]

sthāna-bhraṇṇa, *m.* abode-ruin, loss of abode.

sthāvarā, *a.* standing; not endowed with the power of locomotion, and so, as collective *n. sing.*, the plants, 63²²; as *m. pl.* plants, 67¹. [*√sthā*, 1171a.]

sthāvaratā, *f.* condition of being a plant. [1237.]

sthītā, *a.* —1. standing (*as opp. to* going, lying), 14¹³; —2. (of animate and inanimate beings) standing in a place; abiding; sthītas (*supply, as is often necessary, some form of* √as, 'be'), was abiding, *i.e.* abode, 29¹³; situated; bhūtale sthītam, being on the earth, *i.e., simply*, on the earth, 6¹⁷; *impers.*: sthītam, it was waited by (*instr.*), *i.e.* (he) waited, 34¹⁸; —3. existing; present, 6¹⁸;

—4. being or remaining in a situation or condition (*cf.* √sthā 4), which is expressed: *by an adj. in the same case*, 13¹⁰; *by an adv.*; tathā, 26¹⁸; kaḥ sthīto 'tra, who (is) being here, *i.e.* who is here, 49⁷; *by a gerund*; ātmānam āchādya sthītas, after concealing himself (was) remaining, *i.e.* kept hidden, 25¹⁰; so 36¹⁴, 38¹⁹, 41⁴; upaviṣya sthītās, waited sitting, 48⁹; yāir vyāpya bhāvān sarvān sthīto mahān, with which the intellect, pervading all beings, stands, *i.e.* with which it constantly pervades all beings, 66⁹.

[*ppl. of* √sthā, 954c: *cf.* στα-ρό-ς, Lat. sta-tu-s, 'standing, set': for mgs above, *cf.* √sthā.]

sthīti, *f.* —1. a standing; —2. a remaining by a thing; *and so* —3. devotion to (*loc.*), 15¹⁷; —4. (*like* Lat. status) condition; *and so* —5. way, method of procedure, 26⁷. [√sthā, 1157.1a, *cf.* 954c.]

sthīn, *vbl.* standing, in *cpds.* [√sthā, 1183³.]

sthīrā, *a.* steady; steadfast, 81⁹; firm; *also of persons*, 90⁷; enduring (of might), 78⁶. [√sthā, 1183¹, *cf.* 954c: for mg, *cf.* sthāvira.]

√sthū, *assumed as collateral form of* sthā, *cf.* sthāvira, *and see under* √snā.

sthūpā, *f.* post, pillar. [for *stul-na, fr. √stul or *stal, an extended form of √sta, Skt. sthā: *cf.* Ger. Stolle(n), Old High Ger. stollo, *stol-no, 'prop, post'; στῦλον, 'post, pillar'; these words, like στήλη, Doric στάλα, 'prop, post,' presuppose the root in causal mgs, 'cause to stand,' *i.e.* (a) 'keep from falling, prop up,' and (b) 'set up,' as a pillar: the root

appears also in Ger. Stall, Eng. stall, 'stand, *i.e.* standing-place,' and in Ger. still, Eng. still, 'standing, not moving.']

√snā (snāti; sasnāu; snāsyāti, -te; snātā; snātum; snātvā; -snāya). bathe; perform a religious ablution, *esp.* at the end of religious studentship (62⁶) or of a vow. [orig. snā or snū (so sthā, sthū): *cf.* √svu in ἔσνυον, *ἐ-σνε-φον, 'swam'; Lat. nā-re, 'swim': see also under nād.]

snātaka, *a.* who has performed the ablution customary at the end of religious pupilage. [snātā, 1222.]

snāna, *n.* a bathing, religious ablution. [√snā, 1150.]

snāna-gīla, *a.* (having bathing as a habit, *i.e.*) practicing religious ablutions. [1302.]

snāyin, *a.* performing religious ablutions. [√snā, 1183³, 258.]

snāyu, *f. n.* —1. sinew, 25⁷. [perhaps 'ligament,' from √sā or si, 'bind, ligāre,' *q.v.*: if so, it is formed from the present-stem sinā (see 1148.3b and *cf.* sunva), abbreviated to snā, with suffix u (1178b) and interposed y (258): *cf.* Old High Ger. sēnawa, Ger. Sehne, AS. sinu, Eng. sinew, which point to a Goth. *sinawa: that snā-yu and its older equiv. snā-van are abbreviated forms (for sinā-) would appear from the Germanic cognates.]

snāyu-bandha, *m.* sinew-band, *i.e.* bow-string.

√snih (snihyati; snigdha). —1. be supple, greasy, moist; *and so* —2. stick to, *i.e., as in* Eng., be attached to, be fond of.

snū, *n.* collateral form of sānu. surface.

sneha, *m.* —1. stickiness; —2. viscid and smooth stuff; oil; fat; —3. attachment, love, friendship. [√snih: for connection of 1 and 3, see snih.]

√spaç, *older form of* √1 paç, *q.v.*

√sprdh (spārdhate; pasprdhé; spārdhitā; spārdhitum). contest the precedence among one another; emulate; strive.

spfdh, *f.* rival; opponent; foe. [√sprdh.]

√sprç (sprçāti, -te; paspārça, pasprçé;

ásprākṣīt, ásprkṣat; sprakṣyāti; sprṣtá; spráṣtum; sprṣtvá; -spṛgya). touch.

+upa, -1. touch, 103²²; reach to, RV. x. 125.7; -2. w. apás, touch water, technical term for symbolical purification, by dipping the hand in a dish, by rinsing the mouth, or by washing, 104^{17, 22}; word for water to be understood, 65⁶.

spraṣṭavya, grdv. to be touched. [√sprṣ, 241.]

√ sphur or sphr (sphurāti, -te; ásparhīt; sphuritá). make a quick or jerky motion: -1. dart, trans.; with the foot, kick; -2. dart, intrans.; twitch (of the eye, arm); -3. (of the lightning) flash.

[for *spr, 'quiver, jerk, kick, flutter': cf. ἀσπαλῶ, 'struggle convulsively' (as a fish just out of water); Lat. *spernere*, 'kick away, reject'; Eng. *spur*, 'goad with the heel'; *spurn*, 'kick away': see also under parṇa.]

+pra, shake, tremble.

sphyá, m. wooden splinter, shaped like a knife and as long as the arm, for use at the sacrifice.

sma, enclitic and slightly asseverative particle, 79¹⁷, 6⁸; accompanying a verb which is in the present tense but has the value of a past, 2⁸, 8¹⁹, 12²¹; explained at 778b and b².

√ smi (smáyate; siṣmiyé; ásmayīṣṭa; smitá; smitvá; -smitya). smile; smile bashfully; blush. [cf. φιλο-μειδής, 'fond of smiles,' stem σμειδес, as in Hesychian μείδος, 'smile'; μειδῶ, 'smile'; Lat. *mīru-s*, 'wonderful,' *mīrāri*, 'wonder' (for mg, cf. smaya, 'wonder'); Middle High Ger. *smie-r-en*, *smie-l-en*, 'smile'; Eng. *smile*, *smirk*.]

+vi, be astonished.

smita, a. smiling; as n. [1176a], a smile. [ppl. of √smi.]

smita-pūrva, a. previously smiling, with a smile. [for irreg. order, see 1291.]

√ smr (smáratī; sasmára; smarīsyāti; smrtá; smártum; smrtvá; -smṛtya). -1. remember, both keep in mind and call to mind; -2. call to mind, i.e. hand down by memory, hand down by tradi-

tion, hand down—see the important word smṛti;

-smṛta: -1. remembered; -2. handed down by smṛti or taught by tradition; and so -3. declared to be ··; 61²; passing for ··; regarded by tradition as ··, 63⁶; to be variously paraphrased; mārgo 'yam smṛtas, this is, we are taught, the path, 21⁷; called, 22⁵, 57⁶.

[cf. μέρ-μερ-α ἔργα, 'memorable works'; μέριμνα, 'anxious thought, care'; μάρ-τυρ, 'rememberer, witness'; μέλειν, 'care for'; μέλλειν, 'hesitate, delay, be going to do'; Lat. *memor*, 'mindful'; *memoria*, 'memory'; *mor-a*, 'hesitation, delay.']+vi, forget.

smṛti, f. -1. remembrance; -2. tradition (see √smṛ 2); tradition which is handed down and accepted as authoritative (except gruti, q.v.); defined, 58¹⁸, see note; a work based on such tradition; a law-book. [√smṛ.]

smṛti-ḥila, dual n. tradition and habits (habits in collective sense, i.e. usage). [1263a.]

syá [499a], pron. that; cf. tyá.

√ syand or syad (syándate; sasyandé; ásyān [890²]; syantsyāti; syanná; syánttum; syattvá; -syádyā). run (of animate beings and of fluids); flow.

+abhi, flow unto.

+pra, flow forth or away.

syoná, a. soft; mild; tender.

srákva, m. corner of the mouth; mouth, jaws.

sragvín, a. wearing a wreath. [sráj, 1232.]

sráj, f. wreath, garland. [√srj, mg 4, 'twist,' just as AS. *wrið*, Eng. *wreath*, fr. AS. *wriðan*, Eng. *writhe*, 'twist' (under √vr̥t).]

srávanti, f. flowing (water), stream. [ppl. of √sru.]

√ sru (srávati; susráva; ásrāvīt; sraviṣyāti; srutá). -1. flow, stream; -2. flow or trickle away, waste away, become lost, 60⁹. [cf. *béw*, *σπεF-ω, Lithuanian *srav-j-ū*, 'flow,' Irish *sruth*, 'stream'; cf. also Church Slavonic *stru-ja*, 'stream,'

Ger. *Strom*, Eng. *stream*, with *t* between *s* and *r* (see under *usra* and *svasr*): further *ῥέω-μα*, 'stream'; Lat. *Rū-mo*, 'The River,' old name of the Tiber: w. *á-srav-a-t*, cf. *ῥῥεε*, **ῥεφε-ε-τ*.]

srúç, *f.* one of the large sacrificial ladles (as long as the arm), of which there are three, *juhū*, *upabhr̥t*, and *dhruvā*, see 102¹¹ N.; used for pouring ghee in the fire. [akin w. *√sru*.]

sruvā, *m.* a small sacrificial ladle (a cubit long), used for dipping from the pot and pouring into the *sruc*. [akin w. *√sru*.]

srótas, *n.* stream. [*√sru*, 1152a.]

svá [525⁴], —1. *pron. adj.* own; my own, 73¹³, 73^{12.20}; thy own, 69¹⁶, 86⁴; his own or his, 4¹⁷, 45³, etc.; her, 8¹⁰; their own or (each) his own, 14⁸; *indef.* one's own, 58²², 66⁶; *very often at the beginning of cpds*: my, 10²³, 21¹⁰; his, 31⁹, etc.; their, 27⁹; our, etc., see following words;

—2. *m.* kinsman, friend; —3. (*like ātman*) one's self, see 513²; one's natural self or condition; —4. *n.* (*like Goth. sves*) possessions, property. [cf. *ῥός*, **σφεδ-s*, and *ῥs*, *ῥj*, *ῥv*, and *σφός*, 'own'; Old Lat. *sovo-s*, Lat. *suu-s*, 'own'; Goth. *sve-s*, AS. *swēs*, 'own'; also *ῥ*, *σφέ*, Lat. *sē*, Goth. *si-k*, Ger. *si-ch*, 'self.']

svaka, *a.* own; his own, etc.; *equiv. to sva*. [sva, 1222a.]

svá-kṣatra, *a.* (having self-rule, *i.e.*) free.

sva-cchanda, *m.* own will. [chanda, 227.]

svacchanda-vanajāta, *a.* (by its own will, *i.e.*) spontaneously wood-grown, *i.e.* growing wild in the wood.

√ **svaj** (*svájate*; *sasvajé*; *svajīṣyáte*; *svaktá*; *sváktum*; *svajitvā*; *-svájya*). embrace.

+ *pari*, embrace.

√ **svad** (*svádati*, *-te*; *sasvadé*; *svāttá*; *svadáyati*, *svádáyati*). —1. *act.* make savory, season; *fig.* make agreeable; —2. *mid.* be savory, relish, *intrans.*; —3. *mid.* relish, *trans.*; take pleasure in. [cf. *ᾠδ-δω*, 'please,' aorist *ῥῥάδε*, **ῥε-σFαδ-ε*, 'pleased'; *ῥῥδομαι*, 'rejoice'; see also under *svādu*.]

sva-dharma, *m.* own duty.

1 **svadhā**, *f.* —1. wont, habit, custom, 76⁷; rule; *ῥῥos*; —2. accustomed place, home, *ῥῥos*; —3. (wonted condition, *i.e.*) comfort; joy; bliss, 83¹²; pleasure, 73¹⁴; *svadhām ānu nas*, according to our pleasure, *i.e.* exactly to our wish, 73¹³; *svadhāyā and svadhābhis*: in wonted wise; with pleasure, gladly; (gladly, *i.e.*) willingly, freely, 84¹². [cf. *ῥῥos*, 'custom,' *ῥῥos*, 'wonted place, haunt,' *ῥε-ωθ-a*, 'am accustomed'; AS. *sidu*, Ger. *Sitte*, 'custom.']

2 **svadhā**, *f.* sweet drink; *esp.* a libation of ghee to the Manes. [perhaps for 2 *sudhā*: for the etymology, cf. *svadhā adhayat*, 'he drank the sweet drinks,' RV.]

svadhāvant, *a.* —1. (having his wont, *i.e.*) keeping to his custom, faithful, constant; —2. (having bliss, *i.e.*) blessed, 78¹⁷, 79^{4.15}. [1 *svadhā*, 1233: see mgs 1 and 3.]

svádhitī, *m. f.* axe.

√ **svan** (*svánati*, *-te*; *sasvána*; *ásvanīt*, *ásvānīt*; *svanítá*). sound, resound, roar. [cf. Lat. *sonus*, 'sound'; Old Lat. *son-it*, 'sounds'; AS. *swinsian*, 'sound'; Eng. *swan*, so named from its song; similarly in Ger. the cock is called *Hahn*, a name akin w. Lat. *can-ere*, 'sing' — cf. Hamlet i.1.100, 'the bird of dawning singeth.']

svaná, *m.* sound; roar (of wind). [*√svan*.]

svanas, *n.* roar. [do.]

√ **svap** (*svápiti* [631]; *suṣvāpa* [785³]; *ásvāpsīt*; *svapsyāti*; *suptá* [954b]; *sváptum*; *suptvā*; *svāpáyati*). sleep; fall asleep; *suptá*, sleeping; *caus.* put to sleep. [cf. Lat. *sop-or*, 'sleep'; w. *caus.*, cf. Lat. *sōpire*, 'put to sleep'; see also under *svapna*.]

+ *ni*, go to sleep; *caus.* put to sleep.

+ *pra*, fall asleep; *prasupta*, fallen asleep, asleep, sunk in sleep.

svápas, *a.* having good works, *i.e.* wonder-working. [*sú + ápas*, 1304b.]

svapú [352], *f.* perhaps besom. [perhaps for *su-pú*, 'cleaning well': for *va* in place of *u*, cf. 2 *svadhā*: for *mg*, cf. *pavana*.]

svápna, *m.* —1. sleep; —2. dream. [√svap, q.v.: cf. *ṣp-vo-s*, Lat. *som-nu-s*, 'sleep'; AS. *swef-n*, 'sleep, dream'; Chaucerian *swefn*, 'dream'; Lat. *somnium*, 'dream': for connection of 1 and 2, cf. 51⁸, where either sense fits.]

svapna-māṇavaka, *m.* the Dream-manikin, name of a certain magic whose performance brings dreams that become realized, 51⁸.

sva-bhāva, *m.* own way of being, inherent nature, ingenium, as distinguished from acquired qualities, see *guṇa* 2, and 22²¹; **svabhāvāt**, by nature [291²], naturally.

svabhāva-dveṣa, *m.* natural hatred. [1280b.]

svayam-vara, *m.* self-choice; esp. free choice of a husband, which was allowed to girls of the warrior (*kṣatriya*) caste, a *Swayamvara*.

svayām [513], *pron.* own self, self; himself, etc.; referring to subject, 43³, etc., all by itself, of its own accord, 93⁹; referring to predicate, 1¹⁰. [from *sva* with nom. case ending -am (cf. *tv-am*, *a-y-am*), and interposed *y*, cf. 258.]

svayam-bhū [352], *a.* self-existent; as *m.* epithet of *Brahma*.

svayam-mṛta, *a.* dead of himself.

svā-yukti, *f. pl.* own team [acot, 1274: for *mg*, cf. the Dutch and the American Eng. *span* (of horses) w. AS. *spannan*, 'join.']

√ **svar** (*svāra*ti; *śvārṣūt*; *śvārīt*). sound. [cf. *śūp-ryṣ*, 'pipe, flute'; Lat. *su-sur-rus*, 'a humming'; Eng *swar-m*.]

svār [388d], pronounced *sūar* in the *Veda*, *n.* —1. the sun, 71¹⁹; —2. sunlight, sun-shine; light, 79⁹, —3. (the place of the light, cf. *rajas*) heaven, 91⁶, 92⁸; —4. one of the three "utterances," see *vyāhṛti*.

[cf. *Ξελ-ιος*, *Ξελ*, 'sun, dog-star'; *σελ-ας*, 'light'; *σελ-ηνη*, 'moon'; Lat. *ser-ēnus*, 'bright'; *sōl*, AS. *sōl*, 'sun'; AS *swel-an*, Eng. *swéal*, 'burn, glow, waste away by heat'; and the kindred *sweller*, 'be overcome by heat,' whence *sweltry* or *sultry*: if the forms with *r* and *l* are fr.

extended forms of a root **su*, 'to light,' and if *svār* is a direct deriv. of the same √**su* (*sū-ar*), we may compare Ger. *Sonne*, AS. *su-nne*, Eng. *sun*, AS. *sunnan dæg*, Eng. *Sun-day*.]

sva-rūpa, *n.* own form or shape; true nature, 40¹⁹.

svarūpa-bhāva, *m.* the becoming or being the true form (of names), i.e. the use of the true form (of a person's name). [1280b: *svarūpa* is used predicatively.]

svar-gá, —1. *a.* going or leading to the light or to heaven; situate in the heavenly light, heavenly; esp. *w. loka*, *svargo lokas*, the heavenly world, heaven, 103^{5, 14, 16} — also as one word, see *svargaloka*; —2. *m.* without *loka*, heaven, 64⁹, 66¹.

svarga-gāmin, *a.* going to or attaining heaven.

svarga-loka, *m.* the heavenly world, heaven, 103⁷.

svār-bhānu, *m.* *Suarbhānu*, name of a demon causing the eclipse of the sun, cf. the later *rāhu*. [poss. 'having, i.e. withholding the sun's rays.']

svaryā, pronounced *svaría*, *a.* sounding; of a thunderbolt, whizzing. [√*svar*, 1213.]

śvalam̐kṛta, *a.* well adorned. [*su* + *alam̐kṛta*: see *alam*.]

śvāḡva, *a.* with goodly horses. [*sú* + *āḡva*, 1304b.]

śvāsṛ [373], *f.* sister. [cf. Lat. *sŕor*, AS. *swēoster*, *swuster*, Eng. *sister*: cf. 369² and 1182f: for *t* between *s* and *r*, cf. *Easter*, under *usra*, and *stream* under √*sru*.]

svastī, pronounced *suasti* in *Veda*, —1. *f.* (like the Eng. well-being, i.e.) welfare; blessing; —2. *svastī*, *instr.* [336³ end], with luck, happily; hence —3. the indeclinable nom.-acc. neut. *svastī*, luck, happiness, 84¹; *svasty astu te*, a blessing on thee. [*sú* + an unused *asti*, 'be-ing,' fr. √*las*, 'be,' 1157 la. acot, 1288b.]

svasti-dā [352], *a.* bestowing welfare.

svastyáyana, *n. sing. and pl.* (luck-progress, i.e.) well-fare, prosperity; blessing; and so benediction, 101², 106⁴; *pl.* the blessings, i.e. Vedic hymns con-

- taining the word *svasti*, 106³. [*svastí* + *áyana*: acct, 1271: with *-ayana*, cf. *fare* in *wel-fare*.]
- sva-stha**, *a.* being in one's natural condition, self-contained, healthy, well.
- svādas**, *n.* agreeableness, in *prá-svādas*. [*√svad*, 1151.1b: cf. ἡδός (sic), Doric ἄδος, 'pleasure'.]
- svādú**, *a.* tasting good, savory; sweet. [*√svad*, q.v., 1178a: cf. ἡδύς, Doric ἄδύς, *σφάδύ-s, Lat. *svāris*, **svadv*-i-s, AS. *swēte*, Eng. *sweet*.]
- svādhyāyá**, *m.* the reading or repeating to one's self, study (of the Veda). [*adhyāya*.]
- svāmi-kārya**, *n.* master's business.
- svāmi-kumāra**, *m.* the Lord Kumāra, name of Skanda, god of war, see *kārttikeya* and *kumāra*.
- svāmi-guṇa**, *m.* ruler-virtue.
- svāmin**, *m.* owner, proprietor, master, lord; *opp.* of servant, subject, wife. [*sva*, 'own', 1231.]
- svāmi-sevā**, *f.* the serving one's master.
- svāmi-hita**, *n.* master's welfare.
- svārtha**, *m.* own affair or cause. [*artha*.]
- svāhā**, *excl.* used when making oblations, hail, *w. dat.*, 103³; at the end of an invocation, like *Amen*, 99¹³.
- √ svid** (*svédate*; *svidyati*, -te; *siṣvidé*; *svinná*). sweat. [*svidyāmi*=*idw*, 'sweat'; cf. ἰδός, ἰδ-ρός, 'sweat', ἰδρώ, 'sweat'; Lat. *sūdā-re*, 'sweat', denom. of *sūdu-s*, 'sweat'; *sūd-or*, 'sweat'; Lettish *swidrs*, 'sweat'; AS. noun *swūt*, Eng. *sweat*: observe that though there is a word for 'sweat' common to most Indo-European tongues, there is no such common word for 'be chilly'.]
- svecchā**, *f.* own will; *svecchayā*, according to one's inclination, at will. [*icchā*.]
- svéda**, *m.* sweat. [*√svid*.]
- ha**, *enclitic and slightly asseverative particle*, 64⁴; in the *Veda*, 78¹⁵, 79¹², 92¹²; in the *Brāhmanas*, 94⁸, and very often (so pages 95-8), 103¹⁵ (quotation from a *Brāhmaṇa*); in the *Sūtras*, to be sure, of course, designating that the author agrees with the view or method mentioned, 99¹⁹, 101⁶, 103^{14, 16}; — very common at end of half-*śloka*, 7¹⁵; esp. after a 3d sing. perf. (○ ○ ○), 9⁴, 10²; so *iti ha*, 12⁸; — combinations: . . . *iti hovāca*, " . . .," he said, 61¹⁸; so *hovāca*, *hocus*, 95¹⁸, 96¹⁸. [this word appears also as *gha* in the *Veda*: cf. γε, Doric γα, enclitic asseveratives.]
- haṁsá**, *m.* goose, gander; perhaps applied also to the swan and like water-fowl. [prob. a consonantal stem, transferred (399) to the *a*-declension, and so orig. **ghaṁs*: cf. χήν, Lat. *anser*, Lithuanian *žasi-s*, Irish *goss*, Ger. *Gans*, AS. *gūs*, Eng. *goose*: even the *s* of **ghaṁs* may be derivational; cf. AS. *gan-d-ra*, **gan-ra*, Eng. *gander*; Old High Ger. *gan-azzo*, 'gander'; AS. *gun-et*, Eng. *gannet*, 'sea-fowl'.]
- hatá**, see 954d.
- hatya**, *n.* slaying. [*√han*, 1218c and a (middle), cf. 954d.]
- √ han** (*hánti* [637]; *jaghāna* [794d]; *hanisṛyáti*; *hatá* [954d]; *hántum*; *hatvá*; -*hátya*; *hanyáte*; *jíghāṁsati* [1028f]). — 1. strike; strike down; smite or slay, 70², etc.; kill, 28⁶, 35¹⁴, etc.; overcome; — 2. destroy, 37¹⁹; bring to nought; (of darkness) dispel, 18³; — *desid.* wish to smite or afflict, 78¹⁹; — *hatá*, — 1. smitten, slain, 98⁴; killed, 23²¹; — 2. destroyed, ruined; lost, 27¹³, 42¹; — 3. pounded. [with *hán-mi*, cf. θείτω, *θεν-τω, 'smite'; w. *ja-ghn-ús*, cf. ἔπειπε-ον, 'slew'; w. *hatá*, **ghata*, cf. φάρός, 'slain'; w. *ghaná*, q.v., 'a slaying', cf. φόνος, 'slaughter'; w. *ha-ti*, 'a smiting, slaying,' cf. Old High Ger. *gun-d*, AS. *gūð*, **gun-ð*, 'battle'; AS. *gūð-fana*, Old High Ger. *gund-fano*, 'battle-flag'; fr. the last form (not fr. the AS.), through the French, comes Eng. *gonfunon*, *gonfalon*; for mg of *gūð*, cf. Ger. *schlagen*, 'smite, slay,' with *Schlacht*, 'battle': for senses under 1, observe that AS. *sleān* (whence Eng. *slay*) means 'smite' and then also 'slay'.]
- + **ava**, strike down; bring to nought.
- + **ā**, strike upon; hurl (a bolt) upon (*loc.*

- v. adhi*; *mid.* strike (one's thigh with one's hand).
 + *ud*, force up; *uddhata* [163], raised.
 + *ni*, strike down; slay.
 + *pari*, strike around; encompass.
 + *prati*, strike back at (*acc.*); strike against so as to transfix, to broach (on a lance, *loc.*).
 + *sam*, strike together; (of the eyes) close; unite, combine.
hán [402], *vbl.* slaying, slayer, in *cpds.* [*√han*].
hánta, *interjection.* come! go to!
hantavya, *grdv.* to be slain, occidendus. [*√han*, 964].
hantī, *m.* slayer, destroyer. [*√han*].
 √ *har* (*hāryati*, -*te*). be gratified, take pleasure; take pleasure in (*acc.*), and so, desire, long for. [perhaps a transfer (see 701a and b) from the *yá*-class, with change of accent, and so properly an irregular pass. to √1hr, 'take' (reg. *hriyāte*); for the *mg.* cf. Eng. *be taken*, i.e. 'be charmed,' and *hara* 2: some take √har as representing Indo-European *ghel* (*ghwel*), and connect it w. *θέλω*, 'will,' Eng. *will*; cf. also √2vr.]
 + *prati*, long for, entice.
hara, *a.* —1. taking, receiving; —2. (like the Eng. carrying away, taking) charming; —3. carrying off, removing, destroying; as *m.* Hara, the Destroyer, a name of Śiva, 55²¹. [√1hr, see its mgs.]
hāraṇa, *a.* holding. [√1hr, 'hold.']
hāras, *n.* grip; *esp.* the seizing or devouring power of fire. [√1hr, 'hold.']
hāri, *a.* fallow, pale yellow, yellowish; greenish; as *m. du.* (cf. Eng. pair of bays, i.e. bay horses) the fallow steeds, *esp.* of Indra, his coursers. [√*ghr, *hr, 'be yellow,' is inferrible, but not quotable: cf. *χλωρός*, 'greenish-yellow'; *χλόη*, 'verdure'; Lat. *helus* or *holus* or *olus*, 'greens, vegetables'; *helvus*, 'grayish-yellow'; AS. *geolo*, Eng. *yellow*; also *gol-d* (cf. *hiraṇya*).]
harit, *a.* fallow, yellowish; as *f.* fallow mare, *esp.* of the Sun-god. [√*ghr *hr under *hari*: 383d3.]
hārivant, *a.* having fallow steeds; as *m.* lord of the coursers, i.e. Indra, see *hari*. [*hāri*, 1233.]
harmyā, *n.* a strong building; dwelling.
harṣa, *m.* joy. [√hrṣ.]
halāhala, *m. n.* a certain deadly poison.
hāva, *m.* call. [√hū.]
havanī, *f.* sacrificial ladle. [prop. fem. of a substantival nomen agentis, *havana*, √hu, 1150d, 'the sacrificing' instrument.]
haviṣmant, *a.* having an oblation; as *m.* offerer. [*havis*, 1235.]
havis, *n.* oblation, which, as gift for the gods, is offered wholly or partly in the fire; generally, grain (parched, boiled, as porridge, or as baked cake), milk in divers forms, fat, and — best of all — Soma. [√hu, 1153.]
havyā, *n.* oblation. [prop. *grdv.*, 'offerendum,' √hu, 1213.]
hāvya, *grdv.* invocandus. [√hū, 1213a.]
havya-váh [403], *a.* carrying the offering (to the gods); as *m.* oblation-bearer (used of Agni), *selections* lvi, lxvi.
 √ *has* (*hāsati*, -*te*; *jahāsa*, *jahasé*; *hasisyāti*; *hasitá*; *hásitum*; *hasitvá*; -*hāsyā*). laugh.
 + *pra*, laugh out, laugh.
 + *vi*, laugh out.
hāsa, *m.* laughter. [√has.]
hāsta, *m.* hand; (of an elephant) trunk; (of a tiger) paw; at end of *cpds* [1303² end], having . . in the hand.
hasta-gṛhya, *grd.* taking by the hand.
hasta-grābhá, *a.* grasping the hand. [*acct*, 1270.]
hastin, *a.* having hands; *w.* mrgá, the beast with the hand, i.e. trunk, Vedic designation of the elephant; as *m.* elephant; Hastin, name of an ancient king. [*hasta*, q.v.]
hastināpura, *n.* Hastināpura, a town on the Ganges, home of the Kurus, said to have been founded by king Hastin. [cf. *pura*.]
hasti-rāja, *m.* elephant-king, leader of a herd of elephants.
hasti-snāna, *n.* ablution of an elephant.
 √ 1 hā (*jīhīte* [664]; *jahé*; *áhasta*; *hās-yāte*; *hāná*; *hātum*). move, *intrans.*, run away, yield.

√ 2 hā (jāhāti [665]; jāhā́; āhāsīt [913]; hāsyāti; hīnā [957a]; hātum; hitvá; -hāya; hīyáte, hīyate). —1. leave, i.e.: quit; leave in the lurch, 82¹; desert, 86¹³; leave behind, 85¹⁵; abandon, cast off; lay aside, 83¹⁴; relinquish; —2. hīyate, be forsaken or left behind; fall short or be deficient; become deficient, decrease; deteriorate, be lowered, 19⁹; —hīnā: —1. forsaken; —2. (like Eng. abandoned) vicious, low, low-lived, 19⁹; —3. at end of cpds, abandoned by . . ., i.e. destitute of . . ., free from . . . [cf. χῆ-po-s, '(forsaken) destitute,' χῆ-pa, 'widow'; Lat. fu-mes, 'lack, hunger.']+ pari, —1. forsake; —2. pass. be lacking, decrease; come to an end, see simple verb.

+ vi, leave; vihāya, passing over.

hā, excl. of pain or astonishment. [1185a.]

hārya, grdv. to be taken away or stolen. [√1hr, 'seize,' 963^b.]

hāsin, a. laughing. [√has, 1183^c.]

hāsyā, grdv. to be laughed at; as n. laughter; ridicule. [√has, 963^c.]

√ hi (hīnóti, hinuté; jighāya; āhāisīt; hegyāti; hitá). set in motion, drive, impel.

+ pra, send off or away; deliver over.

hí, particle. —1. asseverative: surely, verily, indeed, 18^{22, 23}, 22², 23²¹, 28¹⁵, 35²¹, 83¹, etc.; —2. giving a reason: because; for, 3¹⁹, etc., 53², 70¹¹; —3. w. interrogatives, pray, 11¹, 13¹⁴; —finite verb accented w. hí [595d], 72¹⁸; hí never at beg. of sentence.

√ hiñs (hinásti [696]; jihín̄sa; áhinsīt; hīnsiyāti; hīnsitá; hīnsitum; hīnsitvá; -hīnsya). hurt, harm, slay. [perhaps, orig., desid. of √han, see 696.]

hīnsā, f. a harming, injuring. [√hiñs, 1149.]

hīnsrá, a. harming; as m. a savage or cruel man. [√hiñs, 1188a.]

hitá, ppl., adj. —1. put, set; placed; and so —2. pregnantly (like Eng. in place, i.e. 'in the right place,' and Ger. gelegen, 'lying aright, i.e. convenient'), fit, convenient, agreeable; yadi tatra te hitam, if it suits thee there; advantageous, salu-

tary; —3. as n. welfare, safety. [√idhā, 'put,' 954c: -dhita in Veda: cf. θerós, 'set.']

hita-kāma, a. wishing one's welfare, well-wishing. [see kāma.]

hitecchā, f. desire for the welfare (of another). [icchā.]

hitopadeṣa, m. salutary instruction; Hitopadeṣa, name of a collection of fables. [upadeṣa.]

himá, m. the cold; winter. [the stem *χίμα, 'winter,' appears in χίμα-po-s, lit. 'winter-ling, i.e. a one-winter-old or yearling goat,' named χίμαpos precisely as is the dialectic Ger. Ein-winter, 'a one-winter-old goat'; cf. χίμαipa, 'she-goat, chimera'; see similar names under vatsa: cf. further -χίμο- in δόσ-χίμο-s, 'very wintry'; Lat. himu- in himus, *bi-himu-s, 'of two winters or years'; also χιών, 'snow,' χεμών, 'winter'; Lat. hiems, 'winter.']

híraṇya, n. gold. [akin w. hari, q.v.]

hiranya-garbhá, m. fruit or scion or child of the gold (i.e. of the golden egg, 57³), Hiranyagarbha or Gold-scion, name of a cosmogonic power, the personal Brahman, 91¹⁶.

√ hīḍ (Vedic forms [Whitney 54, 240³]: hēlant, hēlamāna; jihīla, jihīlē; hīlitá; Epic, hēlamāna). be angry; be inconsiderate or careless.

hīnā, see √2 hā.

√ hu (juhóti, juhuté; juháva, juhvé; āhānsīt; hoṣyāti; hutá; hótum; hutvá). pour into the fire, cast into the fire; and so offer; make oblation even of things not cast into the fire; hutá: offered; as n. oblation.

[orig. *ghu: cf. χέω, *χεF-ω, 'pour'; χυ-λό-s, 'liquid, juice'; w. hu-tá, cf. χυ-τό-s, 'poured'; w. ā-hu-ti, cf. χύ-σι-s, 'a pouring,' Lat. fū-ti-s, 'water-pot'; further, fons, stem font, *fōv-ont, 'pouring,' i.e. 'fountain':

with the extended form *ghud, cf. Lat. √fud in fund-ere, 'pour,' AS. geōt-an, Ger. giessen, 'pour'; provincial Eng. gut, 'water-course'; and Eng. gut, w. like sense, in Gut of Cusco.]

+ ā, offer in (loc.); āhuta: offered; laid

in the fire (of a corpse), 84¹²; *as n.* oblation.

huta-homa, *a.* having offered oblation.

hutāṇa, *m.* fire; the fire-god, Agni. [prop. 'having the oblation as his food,' āṇa: 1302.]

hutāṇana, *m.* fire; the fire-god, Agni. [prop. 'having the oblation as his food,' āṇana: 1302.]

√ hū or hvā (hāvate and huvāte, *Vedic*; classical, hvāyati, -te [761d 2]; juhāva, juhuvē; āhvāsīt [912]; hvayisṛyāti, -te [935c]; hūta; hvātum, hvāyitum; hūtvā; -hūya). call; call upon; invoke, *esp.* a god [orig. *ghū: w. hū-tā, 'called upon, invoked,' some identify the Goth stem *gu-þa*, *gu-ða*, 'God,' *AS.* and *Eng. God.*]

+ ā, -1. call to or hither; summon, invite; -2. *mid.* challenge.

+ upa, *mid.* -1. call or summon to one's self; -2. call encouragingly unto.

hūti, *f.* invocation. [Vhū.]

√ 1hr̥ (hāratī, -te; jahāra, jahré; āhārsīt, āhr̥ṣta; hariṣyāti, -te; hr̥tā; hārtum; hr̥tvā; -hr̥tya; hriyāte; jh̥r̥ṣati). -1. carry, 102⁸, 104²¹; hold; -2. carry unto, bring; offer, 105⁹; -3. carry away; remove, 85³; -4. *esp.* take away by violence or unlawfully, 46⁴, 53⁷; steal, 30², 67²³, 68⁴, 97^{6,9}; seize; -5. take lawfully, receive (a gift); come into possession of (as heir), 45^{8,15}; -6. get hold of, 96²²; become master of; -7. (*like Eng.* take) charm, captivate; -8. (carry off, *i.e.* remove, and so) destroy. [cf. *χελ*, dialectic *χέφ-s*, 'hand'; *εὐ-χέφ-s*, 'easy to handle'; Lat. *hīr*, 'hand'; *hērēs*, 'heir,' see root, mg 5.]

+ ava, (carry down, *i.e.*) move down.

+ vy-ava, move hither and thither, go to work, proceed, act.

+ ā, -1. bring hither, 34⁸; fetch; fetch or get back, 97^{10,11}; -2. receive, 47¹²; accept; -3. *used (like Eng. take) esp.* of food, take, eat; -*desid.* be willing to get back, 97¹⁰.

+ ud-ā, bring out, and so utter, say, tell.

+ praty-ā, get back again; at 11⁶, *incorrect reading for pra-vy-ā.*

+ vy-ā, bring out, and so utter;

with vācam, speak words to a person (*acc.*), 3¹; *similarly*, 8¹⁹.

+ pra-vy-ā, utter; speak.

+ ud, take out.

+ pari, carry around.

+ pra, -1. (bring forward, *i.e.* reach out, *e.g.* feet, fists, and so) strike, attack, deal blows; -2. throw, *esp.* into the fire.

+ anu-pra, throw into the fire or on a fuel-pile.

+ vi, -1. take apart, divide; -2. pass (part of one's life), 64²²; -3. pass one's time, *esp.* pleasantly; wander about for pleasure, enjoy one's self, 16^{9,12}, 49¹⁸; -4. wander about.

+ sam, bring or draw together, contract; withdraw.

+ upa-sam, bring or draw together to one's self, *mid.*; withdraw.

√ 2hr̥ (hr̥ṇitē). be angry.

hr̥ccchayā, *a.* lying or abiding in the heart [1265]; *as m.* love, 2¹⁹. [hr̥d + çaya, 159, 203: *act.*, 1270.]

hr̥ccchaya-pīḍita, *a.* love-pained, love-sick.

hr̥ccchaya-vardhana, *a.* increasing or arousing love.

hr̥ccchayāviṣṭa, *a.* entered by or filled with love. [āviṣṭa, √viç, 1085a: *act.* of cpd, 1273.]

hr̥ccchayāviṣṭacetana, *a.* possessing a love-filled mind. [hr̥ccchayāviṣṭa + cétanā, 1298a, 334².]

h̥rd [397], *n.* heart; *esp.* as seat of the emotions and of mental activity in general; also, properly, region of the heart. [see under çrad.]

h̥rdaya, *n.* heart; -1. *prop.* heart, as an organ of the body, 100²⁰; -2. *fig.* heart, as seat of the feelings. [see hr̥d and 397.]

√ hr̥ṣ (hr̥ṣyati, -te [761a]; jahārsa, jahrsé; hr̥ṣitā, hr̥ṣtā; -hr̥ṣya; harṣáyati, -te). be excited, *esp.* with pleasure or fear; (of the hair) bristle or stand on end by reason of fright or pleasure; be impatient; -hr̥ṣta, delighted; -hr̥ṣitā: (of the hair) standing on end; (of flowers) not drooping, unwithered, fresh; -*intens.* be very impatient, 84¹⁷; -*caus.* excite pleas-

antly, gladden. [for ghr̥ṣ: cf. Lat. *horre*, **hors-ere*, 'bristle, shudder'; *hursūtus*, 'bristly, rough'; *hor-deum*, Ger. *Gers-te*, 'barley,' so called from its bristly ears.]
+ pra, give one's self up to joy, exult;
prahr̥ṣṭā, delighted, glad.

hr̥ṣitasragrajohīna, *a.* having unwithered garlands and free from dust. [hr̥ṣita-sraj + rajo-hīna, 1257.]

hetú, *m.* —1. *prop.* an impeller, and so occasioner, causer, occasion, cause; *hetos*, (like Lat. *causā*) on account of; *trāsa-hetos*, from fear; —2. reason, argument, proof; —3. means, 41¹⁸. [vhi, 1161a.]

hetu-gāstra, *n.* reason-book, rationalistic work; dialectics.

hema or heman, *n.* gold.

hemantā, *m.* winter. [cf. *hima*: 1172⁴.]

helā, *f.* carelessness; levity. [for helā, from vhiḍ, q.v.]

hāima, *a.* golden. [hema, 1208f.]

hóṭṛ, *m.* —1. priest, chief priest, whose assistant in oldest times was the *adhvar-yu*; Agni, as the chiefest *hotṛ*, 69², 88⁶; —2. in the highly developed ritual, the first of the four chief priests, see *ṛtvij*. [*prop.* 'offerer,' from vhu, 'offer': but the sense of 'invoker,' naturally suggested by his function in the ritual, was popularly associated with it and the word thus connected with vhu, 'invoke.']

hotrá, *n.* offering, sacrifice, both the action and the thing offered. [vhu, 1185a.]

hóma, *m.* a pouring into the fire; oblation;

sacrifice; observe that the older word is *āhuti*. [vhu, 1166.]

hradā, *m.* pool, lake. [cf. vhlād.]

v hras (hrásati, -te; hrasitá, hrasatá; hrāsáyati). become less; *caus.* diminish. [w. hrás-iyāns, 'less,' cf. *χέλων*, **χέρσων*, 'worse,' and for the mg, cf. Lat. *dētero*, 'lessen,' w. *dēterior*, 'worse.']

v hrād (hrādate; hrāditá; hrādáyati). sound (of drums); rattle (of stones or dry bones). [for *ghrad: cf. *καχλάζω*, **κα-χλάδ-ζω*, 'sound' (of liquids, breakers, rain), *κε-χλάδ-ός*, 'resounding' (song of victory); AS. *grēat-an*, obsolete Eng. *greet*, 'cry, lament'; *χαράδ-ρα*, 'noisy mountain torrent': see hrāduni.]

+ sam, strike (*intrans.*) together so as to rattle; *caus.* cause to rattle.

hrādúni, *f.* hail-stones, hail. [so called from its rattling sound, vhrād: cf. *χάλαζα*, **χαλαδ-ζα*, Church Slavonic *gradŭ*, Lat. *grando*, stem *grand-in*, 'hail.']

v hlād (hlādate; hlādáyati, -te). cool off, *intrans.*, refresh one's self; *caus.* cool or refresh, *trans.*

hlādaka, *f.* -ikā, *a.* cooling, refreshing. [vhlād, 1181 and a.³.]

hlādikāvant, *a.* rich in cooling. [from fem. of hlādaka, substantively?]

v hvṛ (hvāratī, -te; áhvāṛṣit; hvṛtá; hvāráyati). go crookedly; bend over, fall.

+ vi, fall; *caus.* overturn.

EXPLANATIONS AND ABBREVIATIONS.

CITATIONS.

All numbers below 107 refer to the text of this Reader, which is cited by page and line; thus, 79² means page 79, line 2. When still more precise reference is needed, the first half of a line is designated by ^a and the second by ^b.

All numbers above 107 refer to the sections of Whitney's Grammar. Observe, however, that reference is occasionally made to grammar-sections preceding § 107, and that the word "Whitney" is then prefixed to the number to show that the Grammar is meant. The grammar-sections sometimes have subdivisions unmarked by letters or numbers. In referring to these, a small superior number is used, and designates the (typographical) paragraph as counted from the last lettered or numbered subsection. Thus 330⁶ refers to the paragraph beginning "Pl.: nom.-voc. masc."; 371¹² begins with "From stf come"; 1222³, with "The accent of derivatives"; 1222c2², with "In the Brāhmaṇas."

SIGNS.

The root-sign (√) is prefixed to roots and quasi-roots to catch the eye or as an abbreviation. It is also set before denominative verb-stems, although these are of course in no sense roots.

The plus-sign (+) is set before prepositions with which verbs appear in composition and before certain other elements used as prefixes.

A star (*) signifies that the word or stem or root to which it is prefixed does not actually occur in that form.

A half-parenthesis on its side (⌋) is used to show that two vowels, which, for the sake of clearness, are printed with hiatus in violation of the rules of euphonic combination, should be combined according to those rules.

A hyphen is sometimes used to avoid the repetition of an element of a compound; thus in the article *loka*, p. 235, *para-* stands for *para-loka*.

In Greek words, the old palatal spirant *yod* is represented by *j*, pronounced of course as English *y*. A very few Slavic and Lithuanian words occur, in which the actual or original nasalization of a vowel is denoted by an inverted comma, thus, *ę*, *ą*. Anglo-Saxon *æ* has the sound of *a* in *man*.

ABBREVIATIONS.

It is hoped that most of these, if not all, will be found self-explaining. To preclude any misunderstanding, however, a complete list of the abbreviations is given below, p. 293.

But certain abbreviations and words are used in an arbitrary way and require more explanation than is given in the list.

When both the letters, *m*, and *n*., follow a stem, they mean that it shows both masculine and neuter case-forms.

An "etc." following a reference that stands after a certain definition signifies that the word is of common occurrence in that meaning.

The abbreviation [do.] is used to avoid repetition of identical items in the square brackets at the end of articles; for examples, see the three words following *abhivāda*, p. 119.

The etymological cognates are usually introduced by the conventional "cf."; this implies that the words which the reader is bidden to "compare" are akin. The fact that two related words are compared implies as a rule only that they are radically akin, and not that their formative suffixes are identical. Thus with *anta* is compared English *end*, although this corresponds strictly only to the Sanskrit secondary derivative *antya*. So *asthan*, *δοτέον*, and *os* are radically identical, though not of entirely parallel formation.

On the other hand, where it is desired to call attention, not to radically kindred words, but to words analogous only in metaphor or in transfer of meaning, the brief phrase, "for mg, cf.," is used; and this is to be understood as standing for the phrase, "for a parallelism in the development of meaning, compare," or, "for an analogous instance of transition of meaning, compare."

Specially important references to the Grammar are marked by the word "see": thus under *nārāyaṇā* (p. 181), special attention is called to § 1219, which shows that this word is a simple patronymic of *nāra*, and is not what the text (at 57^e) says it is, a compound of *nārā* + *āyana*.

GENERAL ARRANGEMENT OF THE VOCABULARY.

The order of the articles is strictly and solely alphabetical (see below). Respecting words whose alphabetic place changes with their inflection, the following remarks may be made for beginners.

All nouns, whether they be substantives or adjectives, are given under the stem. In order to know the stem, a preliminary study of the more important paradigms and rules of euphonic combination is necessary. Thus the nom. sing. *rājā* must be looked for under *rājan*, and the acc. sing. *nāma* under *nāman* (Whitney, 424); but *nalo*, as standing for *nala-s* (175a, 330), must be looked for under *nala*. The stems in *ṛ* or *ar* are entered in the form *ṛ*. The stems of the perf. act. ppl. and of the primary comparatives are given as ending in *vāns* and *yāns*. The stems in *at* or *ant* are given in the fuller form, *ant*, and similarly those in *mant* and *vant*; and the feminines of these and of the *in*-stems are not given, since they are always made in *anti* or *ati*, *matī*, *vatī*, *inī*.

All verb-forms must be sought under the root. Thus *āsīt* will be defined only under the root *las* (636), and not in the alphabetic place which the augment gives it, under long *ā*. Likewise prepositional compounds of verbs will be found under the roots (see 1076), and not in the alphabetic place under the preposition. The beginner is advised to make himself thoroughly familiar with the list of prepositions (1077) at the outset.

Of the verbal adjectives and nouns (Whitney, chapter xiii., p. 307 ff.), only the gerundives (in *ya*, *tavya*, and *anīya*) have been given regularly in alphabetic place. The participles in *ta* and *na* are usually given under the roots; but in some cases, where they have assumed a distinctly adjectival or substantival coloring or have an inconveniently large variety of meanings and uses, they are treated at length in alphabetic place; such, for example, are *ṛta*, *kṛta*, *gata*, *jāta*, *nivṛtta*, *bhūta*, *sthita*, *hita*, etc. Gerunds with *a-* or *su-* (e.g. *a-citvā*) are of course treated in alphabetic place.

Such adverbs as are merely case-forms of substantive or adjective stems, are generally to be sought for under those stems. Those from pronominal stems (e.g. *kim*, *taḥ*, *yad*) receive separate treatment.

The pronouns of the first and second person would require a dozen different articles apiece if all their forms were given alphabetically. The same is true to a greater or less extent of the other pronouns. The student should therefore learn, as early as possible, the forms given at 491, 495, 499b, 501 (especially *ayam*: *asāu* is less important), 504, and 509. The uses of *sa-s*, etc., *eṣa-s*, etc., and *ayam*, etc., are given under *ta*, *etad*, and *idam* respectively.

As for compounds, they are given with completeness for the Vedic selections, and with great freedom for the remaining texts, especially for the Nala. The meaning of such as are lacking can be easily learned by looking out their component parts.

THE ALPHABETIC ORDER.

The order of the letters is given by Whitney at § 5 (compare § 7); but several matters which are frequent occasions of stumbling, may be noticed here.

The *visarga* has the first place after the vowels. Thus *antah-pura* (for *antar + pura*) stands next after *anta*, p. 116, and not after *antardhāna*. But the *visarga* which is regarded as equivalent to a sibilant and exchangeable with it (Whitney, 7²), stands in the alphabetic place of the sibilant. Thus the *visarga* of *adhaḥ-çāyin*, as equivalent to ç (172), brings this word just before *adhas* (p. 115, top), and not between *adha* and *adhanya*.

The sign *ṇ*, as representing "the *anuvāra* of more independent origin" (Whitney, 73³), has its place before all the mutes etc. (Whitney, 5). Thus in *aṇḥ-a*, the *ṇ* represents a nasalization of the radical vowel, and the word comes immediately after *a*. So *haṇsa* comes just after *ha*, p. 284; *daṇḥ* and *daṇṣṭrin*, at the beginning of the letter *d*.

The sign *ṁ*, as representing an assimilated *m*, is differently placed, according to its phonetic value. On the one hand, if *ṁ*, as product of a *m* assimilated to a semivowel, sibilant, or *h* (see 213c, d), represent a nasal semivowel or *anuvāra*, then its place is like that of *ṇ*. Thus *saṁyatendriya* follows *sa*, and *saṁhita* comes just before *sakacchapa* (p. 263), and *pṁṁs* before *puṇṭa* (p. 191).

On the other hand, if, for instance, as product of a *m* assimilated to a guttural, the sign *ṁ* represent guttural *ṇ*, then its place is that of *ṇ*; and a similar rule applies to all the other cases under 213b. Thus *saṁkaṭa* and *saṁkalpa* follow *sagara*, and *saṁgama* follows *saṅga*, p. 264; so *saṁcaya* (whose *ṁ* = *ṇ*) follows *sajya*; and *saṁtati* (whose *ṁ* = *n*) follows *sant*, p. 266.

Vedic *ḷ* is placed after *ḍ*, and *ḷh* after *ḍh*.

THE CONTENTS OF THE SEPARATE ARTICLES.

Homonyms, unless differentiated by accent, are distinguished by a prefixed number (cf. *āṅga*, *vayas*); similarly homonymous roots (cf. *kr*).

References to the Grammar in square brackets *immediately after* a declinable stem refer to some peculiarity of declension. Occasionally, typical cases of stems are given. Thus under *dṛḡ* are given the nom. and acc. sing. and instr. dual; from these, the other cases (*dṛk-ṣu*, *dṛḡ-ā*, etc., *dṛḡ-bhis*, etc.) are easily known.

Each root is followed by a synopsis of its conjugational forms, so far as they actually occur in the literature. The finite forms are given in the third person singular of the indicative, and in the order in which they are treated in the Grammar, namely, present, perfect, aorist, and future; then follow the past participle, the infinitive, and the two gerunds (e.g. *āptā*, *āptum*; *āptvā*, *-āpya*: observe the alternation of the accents); then follow in order the third sing. present indicative of the passive, intensive, desiderative, and causative, so far as they seemed of importance for the users of this Reader.

Meanings which are synonymous or nearly so, are separated by commas; those which differ considerably from each other, are separated by semicolons or by full-faced dashes and figures (—1., etc.). The colon is often used to show that several meanings which follow it and are separated by semicolons are co-ordinate with each other. Thus on p. 268, under *saṁīpa* — 2b., the meanings “before,” “near,” “hard by,” and “by” are co-ordinate, and are equivalent to “in the presence or neighborhood of”; cf. *suvarcas*.

The arrangement for matter in heavy brackets at the end of articles is: in the case of primary derivatives, first, the root from which the word comes, with reference, if necessary, to the section giving the suffix of derivation; second, cognate words from allied languages; and third, words showing a development of meaning analogous to that shown by the Sanskrit word or illustrative of it. If the derivation of a simple word is not given, it is because it is unknown or too uncertain to be worth mentioning. In the case of secondary derivatives, the primary is given, with a reference to the section showing its treatment. The analysis of compounds is often indicated by a hyphen; but if one member ends and the next begins with a vowel or diphthong, the latter member is given in square brackets at the end of the article; cf. *nalopākhyāna*.

Where words of different languages are given together, separated only by commas, the definition given after the last applies to them all; or, if no definition is given, the English word in italics at the end is both a cognate and a definition of all at the same time; for examples, see *ākṣa* (‘axle’), *aṣṭa*, *ūrṇa*.

The references to the Grammar may seem too numerous; but they are really a device for avoiding the frequent repetition of explanations which would otherwise have to be given in full. It would take half a dozen lines to explain the etymology of *manmatha*, for instance; but the references to 1148.4 and 1002b make this needless; cf. the references under *daridra*, *ḡḡu*, *sunva*.

It often happens that the statement in the section referred to does not directly cover the point aimed at in citing it; but a moment’s thought will show what is meant. Thus under *saṁkrānti*, the two references to be compared mean that the derivative suffix is *ti*, and that before it the root-vowel suffers the same peculiar change that is seen in the past participle. Under *saṁyatendriya* reference is made to 1298, which states that possessive descriptives “are very much more common than [simple] descriptives of the same form.” The real point of the reference is plainly, not to bring out this fact, but to show the beginner in what category of compounds this word belongs. So 1290 states that “other compounds with adverbial prior members are quite irregularly accented”; but the section is cited, e.g., under *sadha-māda*, to indicate that this is a descriptive compound (see the heading of the preceding right-hand page, 441) in which the first member is an adverbial element with the function (cf. 1289) of an adjective. Many roots form verb-stems in *aya*, but without causative signification; this is briefly indicated by the reference 1041². In the case of secondary derivatives in *vant*, *mant*, *tā*, and *tva*, a simple reference to one of the sections treating of these endings (1233, 1235, 1237, 1239) is put instead of a repetition of the primitive.

LIST OF ABBREVIATIONS.

a.	adjective.	inf	infinitive.
abl.	ablative.	instr.	instrumental.
acc.	accusative.	intens.	intensive.
acct	accent.	interr.	interrogative.
act.	active, actively.	intrans.	intransitive, intransitively.
adj.	adjective, adjectively.	irreg.	irregularly, irregular.
adv.	adverb, adverbial.	Lat.	Latin.
advly	adverbially.	lit.	literally, literal.
aor.	aorist.	loc.	locative.
AS.	Anglo-Saxon.	m., masc.	masculine.
assev.	asseverative.	MBh.*	Mahābhārata.
B.	Brāhmaṇa.	met.	metaphorically, metaphor.
beg.	beginning.	mg, mgs	meaning, meanings.
caus.	causative.	mid.	middle.
cf.	compare.	x.	note.
colloq.	colloquial.	n., neut.	neuter.
comp.	comparative.	nom.	nominative.
conj.	conjunction.	num.	numeral.
correl.	correlative.	opp.	opposed, opposite.
cpd, cpds	compound, compounds.	opt.	optative
dat.	dative.	orig.	originally, original.
denom.	denominative.	pass.	passive, passively.
deriv., derivs . .	derivative, derivatives.	pcl.	particle.
desid.	desiderative.	perf.	perfect.
e-g.	for example.	pers.	person, personal.
encl.	enclitic.	pl.	plural.
Eng.	English.	poss.	possibly.
equiv.	equivalent.	ppl.	participle.
esp.	especially, especial.	prep.	preposition.
etc.	and so forth.	pres.	present.
excl.	exclamation.	prob.	probably, probable.
f., fem.	feminine.	pron.	pronoun, pronominal.
ff.	and the following.	prop.	properly.
fig.	figuratively, figurative.	q.v.	which see.
fr.	from.	reg.	regularly, regular.
fut.	future.	RV.	Rigveda.
gen.	genitive.	S.	Sūtra.
Ger.	German.	s.	singular.
Goth.	Gothic.	sc.	scilicet.
grd.	gerund.	sing.	singular.
grdvr.	gerundive.	Skt.	Sanskrit.
Hdt.	Herodotus.	subst.	substantive, substantively.
ident.	identical.	superl.	superlative.
i.e.	that is.	s.v.	sub voce.
imf.	imperfect.	trans.	transitive, transitively.
impers.	impersonally, impersonal.	U.f.	uncombined form or forms.
inv.	imperative.	vbl.	verbal.
ind.	indicative.	V.	Vedic, Veda.
indecl.	indeclinable.	voc.	vocative.
indef.	indefinite.	w.	with.

For abbreviations of titles, see next page.

ABBREVIATIONS OF TITLES.

See also pages 315-16, 332, 340, 359, 398, 402.

RV.	Rigveda Samhitā.	AB.	Āitareya Brāhmaṇa.
SV.	Sāmaveda “	CB.	Çatapatha “
AV.	Atharvaveda “	PB.	Pañcaviṅça or Tāndya Br.
MS.	Māitrāyaṇi “	TA.	Tāittiriya Aranyaka.
TS.	Tāittiriya “	AGS.	Açvalāyana Gṛhya-sūtra.
VS.	Vājasaneyi “	ÇGS.	Çāṅkhāyana “
K.	Kāṭhaka.	PGS.	Pāraskara “

JASB. Journal of the Asiatic Society of Bengal.
 JA. Journal Asiatique.
 JRAS. Journal of the Royal Asiatic Society.
 JAOS. Journal of the American Oriental Society.
 PAOS. Proceedings “ “ “
 ZDMG. Zeitschrift der Deutschen Morgenländischen Gesellschaft.

AJP. American Journal of Philology — ed. B. L. Gildersleeve.
 Ind. Ant. Indian Antiquary — ed. James Burgess.
 Ist. Indische Studien — ed. Albrecht Weber.
 KZ. Zeitschrift für vergleichende Sprachforschung — ed. A. Kuhn.

ASL. History of Ancient Sanskrit Literature, by Max Müller.
 BI. Bibliotheca Indica — publ. by the Asiatic Society of Bengal.
 BR. Bohtlingk and Roth's Sanskrit-Wörterbuch — see *Brief List*, p. xviii, no. 5.
 GKR. Geldner, Kaegi, and Roth's Siebenzig Lieder — see p. xix, no. 15.
 IIL. History of Indian Literature, Weber — see p. xx, no. 21.
 IA. Indische Alterthumskunde, by Christian Lassen.
 ILuC. Indiens Literatur und Cultur, Schroeder — see p. 359, § 100.
 OLSt. Oriental and Linguistic Studies, Whitney — see p. 359, § 100.
 VP. Viṣṇu Purāṇa — Bombay text; or Wilson's translation, ed. 1 or ed. 2 (F. Hall).

SBE. Sacred Books of the East — transl. by various scholars and ed. F. Max Müller.

Vol. i. Upaniṣads. 1.	Vol. xv. Upaniṣads. 2.
ii. Laws. 1. Āpastamba, Gāutama.	xxiii. Avesta. 2. Yashts, etc.
iv. Avesta. 1. Vendidad.	xxv. Manu.
vii. Laws. Viṣṇu.	xxvi. Çatapatha Brāhmaṇa. 2.
x. Dhammapāda, etc.	xxix. Gṛhya-sūtras. 1. ÇGS., AGS., PGS.
xii. Çatapatha Brāhmaṇa. 1. See p. 356, n.9.	xxx. Gṛhya-sūtras. 2.
xiv. Laws. 2. Vasiṣṭha, Baudhāyana.	xxxi. Avesta. 3. Yasna, etc.

Bergaigne La religion védique — see p. 359, § 100.
 Kaegi Der Rigveda — see p. 352, § 70.
 Ludwig Der Rigveda — see p. 359, § 100.
 Muir Original Sanskrit Texts — see p. xx, no. 26.
 Si-yu-ki Buddhist Records of the Western World. Transl. by S. Beal, London, 1884.
 Zimmer Altindisches Leben — see p. xx, no. 22.

PART III.
NOTES.

SELECTION I.

THE STORY OF NALA AND DAMAYANTĪ.

§ 1. The trend of Aryan migration in India has been from the extreme north-west to the south-east, across the region drained by the Indus and its affluents, and called the Panjāb or Land of the Five Rivers; and again south-east, down the valleys of the Jumna and Ganges. One prominent group of Aryan immigrant tribes was that of the Kosalas, Videhas, and Magadhas, who settled in the *lower* valley of the Ganges, *east* of its confluence with the Jumna, in the districts now named Oudh and Behar, the Palestine of Buddhism.

§ 2. Another group of tribes had their home on the upper Indus, in the north-west of the Panjāb. Theirs was the religion and civilization of which the Vedas are the monument. Later we find them advancing south-eastward, and establishing themselves on the *upper* course of the Jumna and Ganges, in Madhya-deśa, The Mid-Land. Foremost among them are the tribes of the Bhāratas, the Kurus, and the Panchālas. Here arose the system of Brahmanism; here the simple nature-religion of the Vedas developed into a religion of priests and sacrifices; here the Bhāratas attained a kind of religious primacy and the lustre of a great name, although gradually merging their tribal individuality with that of kindred tribes; here were fought the battles of the Bhāratas; and here, to ever-ready listeners, in school or forest-hermitage, at a sacrifice or a burial, were told the tales of these battles and their heroes. These are the tales that form the nucleus of the Great-Bhārata-Story (*mahā-bhārata-ākhyāna*, or, more briefly), the Mahā-bhārata.

§ 3. These tales were probably first circulated in prose, until some more clever teller put them into simple and easily-remembered metrical form. The date of these first simple epics we do not know. They may well have existed several centuries before our era; but neither their language nor the notices of the Greeks afford any satisfactorily direct evidence upon the subject. Around this nucleus have been grouped additions,—historical, mythological, and didactic,—until the Great-Bhārata, as we now have it, contains over one hundred thousand distichs, or about eight times as much as the Iliad and Odyssey together.

§ 4. Only about one-fifth of the whole poem is occupied with the principal story. This, in the briefest possible summary, is as follows. The two brothers, Dhritarāshtra and Pāndu (*dhṛta-rāṣṭra*, *pāṇdu*), were brought up in their royal home of Hastinā-pura, about sixty miles north-east of modern Delhi. Dhritarāshtra, the elder, was blind, and so Pāndu became king, and had a glorious reign. He had five sons, chief of whom were Yudhishtira, Bhīma, and Arjuna. They are called Pāndavas, and are the types of honor and heroism. Dhritarāshtra's hundred sons, Duryodhana and the rest, are usually called the Kuru princes, and are represented as in every way bad. After Pāndu's death, his sons are brought up with their

cousins. The kingdom devolved on Dhritarāshtra, who in turn made his nephew Yudhishtira the heir apparent.

§ 5. Yudhishtira's exploits aroused the ill-will of his cousins, and, to escape their plots, the Pāṇḍu princes went away to the king of Panchāla, whose daughter, Draupadi, became their common wife. In view of this strong alliance with the Panchālas, Dhritarāshtra thought it best to conciliate the Pāṇḍus. So he divided the kingdom, and gave Hastinā-pura to his sons, and to his nephews a district to the south-west, where they built Indra-prastha, the modern Delhi. Here the Pāṇḍavas and their people lived happily under king Yudhishtira.

§ 6. On one occasion Dhritarāshtra held a great assembly of princes at his capital. The Pāṇḍavas were invited and came. Yudhishtira was challenged to play with Duryodhana, and accepted. The dice were thrown for Duryodhana by his uncle Śakuni. Yudhishtira loses everything — wealth, kingdom, brothers, wife. A compromise, however, is made, by which the Pāṇḍavas give up their part of the kingdom for twelve years, and agree to remain incognito for a thirteenth. With Draupadi, they retire to the Kāmyaka forest, on the Saraswati.

§ 7. For twelve years the Pāṇḍu princes dwell in the wood. Many legends are told to divert and console them in their exile; and these stories, with the description of the forest-life of the princes, combine to make up the third or 'Forest-book,' the *vana-parvan*, which is one of the longest in the whole poem.

§ 8. The thirteenth year arrived and passed. "Then in the fourteenth the Pāṇḍavas demanded back their possessions, but received them not. From this arose the conflict. They overthrew the ruling house, slew prince Duryodhana, and then, although losing most of their warriors, they got back again their kingdom." MBh. i.61.51=2280. Thus ended the Bhārata, doubtless, in its oldest and simplest form.

§ 9. The poem, as we now have it, spins out the story of the combat through several books and through thousands of distichs. At length Yudhishtira is crowned in Hastinā-pura, and Bhishma, the leader of the Kurus, although mortally wounded, instructs him, for about twenty thousand distichs, on the duties of kings and on other topics, and then dies. In the seventeenth book, the Pāṇḍus renounce the kingdom, and in the next, the last, they ascend to heaven with Draupadi.

§ 10. The Nala-episode illustrates very well how loose is the connection of the episodes in general with the main thread of the Bhārata. The story of Nala is one of those inserted in the third book (above, § 7), and its setting is as follows. Arjuna had gone to the heaven of Indra to get from him divine weapons. The other Pāṇḍavas, remaining in the forest with Draupadi, lament their brother's absence and the loss of their kingdom. Meantime the fierce and stout-armed Bhīma addresses his brother Yudhishtira, and offers to go out and slay their deceitful cousins. Yudhishtira counsels Bhīma to wait till after the thirteenth year, and is trying to calm his impetuous brother, when suddenly there arrives a mighty sage, Brihadāçwa. The holy man is received with honor and with the customary guest's-dish of milk and honey. When he is seated, Yudhishtira sits by him, bewails his sad lot, and asks, "Hast thou ever seen or heard of a man more luckless than I am? I believe there never was one more unhappy." "On this point," replies the sage, "I will tell thee a story of a king who was even more luckless than thou. King Nala was once cheated out of his kingdom by a false dice-player, and dwelt in the forest, and

neither slaves, chariot, brother, nor friend was left him ; but thou art surrounded by heroes, brothers, and friends, and oughtest not to grieve." Thereupon Yudhishtira begs him to relate the story at length. Accordingly, to console the king, and to show him that there is hope of regaining his kingdom, just as Nala regained his, Brihadaçwa begins as in the extract given in the Reader (1⁸).

§ 11. CHAPTER 1. Nala was a prince of Nishadha. Damayanti was the lovely daughter of Bhima, the king of Vidarbha. By the miraculous interposition of swans, the prince and princess become mutually enamored.

§ 12. CHAP. 2. Bhima accordingly holds a swayamvara ('self-choice') for her. The neighboring kings are invited, and she is permitted to choose for herself her husband from them. The chief gods hear of it and determine to go also. On their way, they meet Nala, who is bound on the same errand.

§ 13. CHAP. 3. The gods request Nala to sue for them. Reluctantly consenting, he enters the chamber of the princess and tells how the gods desire her hand.

§ 14. CHAP. 4. Damayanti refuses to listen to the arguments in favor of the gods. She desires that the swayamvara be held in the usual form, and that the gods be present, and informs Nala that she intends to show openly her preference for him. All this Nala reports to the gods.

§ 15. CHAP. 5. The gods and kings assemble. The four chief gods assume the appearance of Nala. Unable to distinguish the real Nala, the princess, distressed, prays to the gods, and they, in answer, resume their proper forms and peculiar attributes (see 14¹² N.). Thereupon she chooses Nala. The kings express their sorrow, and the gods their delight. The gods give Nala the magic power of having fire and water whenever he wishes, and a wonderful skill in cookery. The wedding-feast is celebrated. Nala returns to Nishadha with his bride. They live happily, and have a son and daughter. — Here the extract in the Reader ends.*

§ 16. CHAPTERS 6-26. These tell of Nala's misfortunes, and their final happy issue. He loses everything, even his kingdom, by gambling, and wanders, hungry and half naked, in the forest. He is transformed into a dwarf, and becomes charioteer of Rituparna, king of Oudh. Damayanti, at her father's in Kundina, is led by certain tidings to suspect that Nala is at Oudh. By way of stratagem, she holds out hopes of her hand to Rituparna, if he will drive from Oudh to Kundina, some five hundred miles, in a single day, knowing well that only Nala's skill in horsemanship (see 1⁴) is equal to this task. Rituparna gets Nala to drive him thither through the air. Nala receives as reward perfect skill in dicing. His wife recognizes him by his magical command of fire and water, and by his cooking. He resumes his true form, plays again, and wins back all he had lost, and lives happy ever after.*

§ 17. When Brihadaçwa had finished the story of Nala, Yudhishtira, pleased, asked him for perfect skill in dicing ; and the hermit, granting him his prayer, departed.

§ 18. This story is unquestionably one of the oldest and most beautiful episodes of the Mahā-bhārata. It was extremely popular in India ; and to this is due the fact that it escaped the bad influence of Vishnuism, whose adherents have worked over the vast epic, changing and interpolating, and always for the worse.

* The student may read the entire story in any of the numerous translations — by Milman, Bopp, Rückert, and others. The most easily obtained is the very spirited English rendering of Edwin Arnold, in his *Indian Idylls*, Boston, Roberts Brothers, 1883, \$1.00.

§ 19. Even the Nala, especially in the first chapter, has suffered much from later hands; but on the whole it is one of the least corrupted episodes. Its antiquity is shown by the simplicity of manners implied in its incidents — the prince, for example, cooks his own food, — by the character of Indra (cf. 14²² N.), and in other ways. See Holtzmann's *Indische Sagen*, Stuttgart, 1854, p. xiv. Bruce has attempted to reject definite passages throughout the poem, and has published, at St. Petersburg in 1862, a text of the Nala, reduced from 983 to 522 distichs.

§ 20. The story begins at iii.53.1 (folio 58 b) of the Bombay edition of 1877, and at iii.2072 of the Calcutta edition of 1834.

§ 21. THE METRE. The stanza (çloka) or distich consists of four octosyllabic verses (pāda). The first and second pādas form together a half-çloka or a line, divided at the middle by the caesura: likewise the third and fourth. The more important rules follow.

a. Odd pādas end usually with a first epitrite, ◡ _ _ _ , or antispast, ◡ _ _ ◡.

b. Even pādas end in a diiambus, ◡ _ ◡ _ , or second paeon, ◡ _ ◡ ◡.

So the type of the half-çloka is ◡ ◡ ◡ ◡ | ◡ _ ◡ _ || ◡ ◡ ◡ ◡ | ◡ _ ◡ ◡. But

c. In no pāda may the syllables 2, 3, 4 form a tribrach, ◡ ◡ ◡, or anapaest, ◡ ◡ _ ;

d. Nor, in the even pādas, an amphimacer, _ ◡ _ .

NOTES TO PAGE 1.

LINE 1. *atha*, see p. 114, s.v. *atha* 3. — *nalopākhyāna-m*, nom.s.n. (see 330) of *nalopākhyāna*: this last is a compound stem, see s.v., p. 180: its analysis is indicated in the manner mentioned at p. 292, paragraph 2, end: the second member is *upākhyāna*, as given in the square brackets, p. 180: its initial, u, has evidently combined with the final vowel of the first member to o: according to the important rule 127, that final must have been an *a*-vowel (*a* or *ā*), and, since there is no stem *nalā*, the first member must be *nala*: since this logically determines the second member, i.e. distinguishes the 'Nala-episode' from all other episodes, the compound is to be classed as a determinative, see 1262.

2. *brhadagva*, u.f. *brhadagva-s* (175b), nom.s.m. of *brhād-agva*, see s.v., p. 202: as shown in the square brackets, the first member of the cpd is *brhánt*, which, by 1249a, enters into composition in its weak form *brhát*: by the law of regressive assimilation (159, the most important rule of Sanskrit phonetics), the *t* becomes *d*. The combination *brhād-agvā*, with the accent on the ultima, means 'a great horse'; the same

combination, with the acct of the prior member, is a secondary adjective cpd, and means 'having great horses': here the secondary adjective is used as a substantive, '(man) having great horses, i.e. Great-horse': see 1293² and cf. the difference between a *great heart* and Bunyan's *Mr. Great-heart*. For the ligature *gv*, see Whitney 13^a. — *uvāca*, √*vac*, p. 236, perf. act. 3d sing., see 800e. — For the connection of this line with the story, see p. 298, § 10.

3^a. *āsīd*, u.f. *āsīt*, by the law of regressive assimilation, just mentioned: as was said at p. 290, paragraph 8, the meaning must be sought under √*las*, p. 122: the form is imf. 3d sing., 636. — *rājā*, see p. 290, paragraph 7, and for declension, 424. — *nalo*, u.f. *nala-s*, 175a: declension, 330. Nominatives in *as* are extremely common, and so of course is the change of *as* to *o*. — *nāma*, acc.s.n. (424) of *nāman*, see s.v. 3.

3^b. *vīrasena-suto*, u.f. *-suta-s*, 175a: the word is a dependent noun-cpd and = *vīrasenasya sutas*, see 1264: the stem *vīrasena* (see s.v.) is itself also a cpd, and of the same kind as *brhād-agva*. — *balī*, see 440.

4^a. upapanno, u.f. upa-panna-s (175a), √pad+upa, p. 186. As a prepositional cpd, this must be sought under the root, not under the preposition—read p. 290, paragraph 8. For the form panna, see 957d: lit, it has only an indefinite past sense, not a passive sense, see 952². —guṇāir, u.f. guṇāis, 174: declension, 330. —iṣṭāi, u.f. iṣṭāis, which becomes iṣṭāir (174 again) before the following sonant initial; and since this is r, the final r is dropped—see 179: iṣ-ṭā is ppl. of √iṣ, 953: the t of ta becomes ṭ by progressive assimilation (197), which is far less common than regressive assimilation. —The half-line means, ‘endowed with (desired, i.e. desirable or) excellent virtues.’ For the use of the instr., see 278.

4^b. rūpavān, see 452 and 453, and cf. 447. For rū, cf. Whitney 10d. —aḡvakovidāḥ, u.f. aḡvakovidās, 170a, an extremely common change. Nala’s skill in the manege is a point of prime importance in the story—see p. 209, § 16.

5^a. atiṣṭhan, u.f. atiṣṭhat (161) is 3d s. inf. act. of √sthā, 742. [The a is augment, 585: ti is reduplication (for t, see 590c; for i, 660): the i alters s to ṣ (180 and 184c), and this ṣ involves the conversion of th to ṭh (197—cf. iṣṭa). Orig. sthā belonged to the reduplicating class (671—cf. ἵστημι, ἵστης, ἵστη-σι), but has been transferred (749) to the commonest of all classes, the a-class, and is inflected as if the stem were tiṣṭha, i.e. as if we had in Greek ἵστω, ἵστες, ἵσται.] —manujendrāṇām, gen.pl. of manujendra: after the lingual r, the n of the ending is changed to lingual ṇ—see 189 and 190a: for the combination of manuja+indra, see 127; for dr, Whitney 14.

5^b. mūrdhni, loc.s. of mūrdhan, 424: for rdh, see Whitney 14. —devapatir, u.f. devapatīs, 174: declension, 339. —yathā, see s.v. 4. —‘He (stood, i.e.) was at the head of princes, as Indra (sc. is at the head of gods)’ i.e. ‘He was as much superior to other princes as Indra to other gods.’ “As handsome as Indra” was a proverbial expression.

6^a. upary, u.f. upari, 129: the word is repeated for emphasis, 1260: ‘above, above,’ i.e. ‘far above.’ —sarveṣām, gen.pl. of sarva, 522 and 524: for construction, see s.v. upari and 1130 end.

6^b. āditya, u.f. ādityas, 175b. —tejasā, 414: as referring to the sun, it means ‘splendor,’ and as referring to Nala, it has the transferred mg, ‘majesty’: the instr., prop. the ‘with’-case, is here best rendered by ‘by,’ i.e. ‘in virtue of.’ —The force of atiṣṭhat extends through the ḡloka or distich. ‘He was far above all in majesty, as the sun (is) in splendor.’

7^a. vedavic chūro, u.f. vedavit gūras: the final t is changed to the palatal c, before the palatal sibilant ç (regressive assimilation, 203), and the sibilant ç is also changed to the mute ch, 203: the same changes appear in paryupāsac chaciṃ, 2⁷, abhūc chrṇvatoḥ, 2¹⁸, hr̥chayaḥ, 2¹⁹, and tac chrutvā, 4⁶, 4¹⁰: vedavit is nom.s.m. of vedavid (391), the d being changed to t (159) before the s of the case-ending, which last, however, is dropped—see 150.

7^b. niṣadheṣu, ‘among the Nishadhans’ or ‘in Nishadha’. —mahīpatiḥ, u.f. mahīpatīs, 170a: declension, 339.

—It is not known where Nishadha was. Vidarbha, the modern Berar, is at the headwaters of the Tapti, between Nagpore and the Nizam’s Kingdom, and about five hundred miles from Oudh. The general run of the story makes it highly probable that Nishadha was between Berar and Oudh. From chapter ix, it would seem to have been north of Oujein (ujjayinī). From an allusion in the Çatapatha-brāhmana, ii.3.2, Weber thinks it is in the south (i.e. from Madhyadeça). These premises give some ground for the inference that Nishadha was in the valley of the Sind, which traverses Gwalior State, Central India. On the Sind is Narwār; and local tradition connects this place with “King Nala” in a story whose leading features bear a striking resemblance to those of our poem. Finally, Nala is said, chap. xv., to have reached Oudh on the tenth day after quitting Damayanti, and this time suits the

distance—some two hundred miles—very well.

8^a. *akṣapriyaḥ*, u.f. *akṣapriyas*, 172: for *kṣ*, cf. Whitney 13 end. —*satyavādī*, nom.s., 440. —As a dependent cpd (1265), *akṣapriya* may mean, 1. 'dice-beloved, lucky at gaming,' or, 2. 'dice-loving, friend of dice, fond of gaming': on the whole, mg 2 is perhaps to be preferred.

8^b. *mahān*, nom.s., 450b.

9. See *īpsita*, which is ppl. (1037) of the desid. —*nara-nārī*, declension, 364: for *n*, cf. 15^a x. end: *nārī*, see under *nāra*: for use of case, 296b. —*udāraḥ*, 172 again, like *akṣapriyaḥ*, 1⁸, and *greṣṭhaḥ* and *manuḥ*, next line, etc. etc. —*saṁyatendriyaḥ*, read p. 291, paragraph 6: *saṁyata*, *vyam*, 954d.

10. *rakṣitā*, 373. —*dhanvin-ām*, 440. —*sākṣād*, u.f. *sākṣāt*, 159. —*manu-ḥ*, 341. —Render 'as it were, Manu himself, in visible presence.'

11. *tathāivāsīd*, u.f. *tathā eva āsīt*, 127, 126, 159: see *tathā*, mg 3. —*bhīmā-parākrama*, possessive form of the descriptive cpd *bhīma-parākramā*: see references in vocab.

12. *sarva-guṇair*, u.f. *sarva-guṇāis*, 174, cf. 1^{4a} n.: for mg, see *sarva* 2b: a descriptive cpd, 1279. —*yuktaḥ*, u.f. *yukta-s* (170d), ppl. (953, 219 and 217) of *vyuj*: see *vyuj* 4, 'yoked with' (hence instr., 278), and so 'possessed of'. —*prajākāmāḥ*, observe accent and references in vocab. —*sa cāprajāḥ*, u.f. *sas ca aprajas*, 176a (as exception to 170c): for *sa-s*, 495: *ca*, though coalescing with *aprajas* in euphony (126) and in print, is really an enclitic and so belongs w. *sa*: 'and yet he (sc. was) childless.'

13. *akarot*, 3d s. inf. of *√lkr*, 714. —'He (in the matter of, i.e.) for the sake of children made the greatest effort,' i.e. he performed pious rites, etc.; or else, 'He had the matter of children greatly at heart, all intent (upon it).'

14. *tam*, 495, 274a. —*abhy-agacchad*, *√gam+abhi*, see references after pres. form *gacchati* in vocab.: this is 3d s. inf., 742. Respecting the spelling *cch*, see Preface, p. v. note 6. —*brahmaṁṣi-r*: for *r*, 174: de-

clension, 339: formation, see references in vocab. There were three kinds of Rishis (see *ṛṣi*): the *rājarsī*, or prince who adopted a life of devotion; the *devarṣi*, or sage who was also a demigod, as *Nārada*; and the *brahmaṁṣi*, or priestly sage.

—*Bhārata*, like *rājendra*, *kāunteya*, *viçām pate*, *prabho*, *mahārāja*, *rājan*, *pāṇḍava*, *kāuravya*, etc., is an interjected vocative, addressed by *Brihadaçwa*, the narrator, to *Yudhishtira*, see p. 298, § 10.

15. *sa*, see p. 291, paragraph 1, and vocab., s.v. ta 4. —*toṣayām āsa*, periphrastic perf. of caus. of *√tuṣ*, 1070, 1071a: the auxiliary is the 3d s. perf. (800a) of *√as*, 'be.' —*dharma-vit*, nom.s.m., declined like *veda-vit*, 17.

16. *mahiṣyā*, instr. (364) of *mahiṣī*. —*suvarcas-am*: declension, 418: goes with *tam*. —15-16. 'Along with his queen, *Bhīma*, desiring children (and) knowing his duty, gratified him (*tam*, *Damana*), the glorious, with hospitality.'

17. *tasmāi*, 495. —*pra-sanno*, *√sad+pra*, cf. *upa-panno*, 1⁴ n. —*sabhāryāya*, dat.s.m. with *tasmāi*, 'to him having an accompanying wife, i.e. to him and his wife': observe that *bhāryā* shortens its final *ā* in composition, 334². —*dadāu*, *√dā*, 'give,' 800c.

NOTES TO PAGE 2.

1. *kumārāṅç ca*, u.f. *kumārān ca* (208), or rather, *kumārāns ca* (170c); for the so-called "inserted sibilant" is in the acc.pl. a historic survival, the original ending having been *ns*. —*trīn*, 482c. —*mahā-yaçās* (418) goes with *damanas*.

2. *damayantīm*, 364.

3. Cf. 1⁴ and 1¹¹ and notes.

4. *tejas-ā*, 414: so *yaças-ā*. —*çriy-ā*, stem *çrī*, 351.

5. *prāpa*, 3d s. perf. *√āp+pra*, 783c², 800a. —4-5. 'Fair-waisted D. won fame among men by her beauty, majesty, fame, grace, and comeliness.'—Reprehensible tautology.

6. *tām*, 495. —*vayas-i prāpte*, loc. absolute, 303b: *prāpta*, ppl. of *√āp+pra*. —*dāsīnām*, 295 end.

7. paryupāsac chacīm, u.f. pary-upa-
āsāt çacīm, see 1^{7a} n.: āsat, 3d s. inf. of
a-class (742 — augment 585) fr. √ās; this is
reg. of the root-class, 628, and mid. voice.
—6-7. Lit. 'Now, her marriageable age
having come, of slaves an adorned hundred,
and a hundred of friends sat around her
(tām), as (they do) around Çaci.'

8. rājate, vrāj, 735. —sarva-ābharāṇa-
bhūṣitā, 'adorned with all (her) jewels,' a
dependent cpd (1265), whose first member,
sarvābharāṇa, is itself a cpd, like sarva-
guṇa, see 1¹² n.

9. sakhi-madhye, see madhya 1. —ana-
vadyāṅgī, initial elided, 135: the cpd is the
possessive form of a descriptive, 1297-8.
—vidyut, 391. The Hindu epos often likens
maiden beauty to the brilliantly flashing
lightning of the rain-cloud.

10. rūpa-sampannā goes with bhāimī.
—U.f. çrī-s (174) iva āyata-locanā, 'like
long-eyed Çrī.'

11. U.f. tādṛk, nom.s.f. —rūpavatī,
nom.s.f. of rūpavant, 452.

12. U.f. mānuṣeṣu (129) api ca anyeṣu
drṣṭa-pūrvā (sc. āsit) atha vā grutā.
—api ca continues the force of the preceding
negatives, 'nor also.' —For drṣṭa-pūrvā,
see reference in vocab.: drṣṭa, ppl. of
√dṛṣ, 218. —atha vā, see atha 6. —grutā =
gruta-pūrvā, 1316³.

—Omission of copula (asi, asti, smas,
santi, āsit, 'art, is, are, was,' etc., 636) is
extremely common; esp. so w. past pples,
which thus do duty as finite verbs — cf.
3¹⁰ n., 7⁶⁻⁷ n. So also in German.

13. citta-pramāthini, fem., 438, 440 end.
—devānām, 1316, first example. —Lines
11-13 belong together: 'Neither among gods
nor Yakshas (sc. was) such a beauty seen
before or heard of, nor also among other
beings, (namely) mortals': bālā is added in
apposition to the subject.

14. nalaç, 170c. —bhuvī, 351.

15. kandarpa, 175b. —mūrtimān, 453.
—abhavat, 742. —'In beauty he was like
K. himself incarnate or having bodily form'
—w. pregnant mg, since K. is said to be
'bodiless,' an-aṅga.

16. U.f. tasyās, 495. —pra-çaçaṇsuh, 3d
pl. perf. (800a) of √çaṇs+pra, p. 254: sub-
ject indef., 'they' or 'messengers.'

17. punaḥ punaḥ, u.f. punar punar, 178.

18. taylor, 495. —'bhūc çrīvatoḥ, u.f.
abhūt çrīvatos, see 1^{7a} n.: abhūt, 829: çr-
iv-at-os, loc. du., 447, of pres. ppl., 705, of
√çrū, 710.

19. anyonyam, see vocab. —kāunteya,
see 1¹⁴ n. end. —vy-avardhata, √vr̥dh+vi,
742.

20. a-çak-nuv-an, negated pres. ppl.,
705 (cf. 697² and 1292²), of √çak. —dhār-
ayitum, inf., 1051⁶, of √dhr, whose pres.
is made from a caus. stem, 1041, 1042b.
—hrd-ā, 391.

21. antaḥpura-, read p. 291, paragraph
4. —vana, u.f. vane, 133. —ās-te, 612.
—gata-s, ppl. of √gam, 954d. —'Stays in a
wood near the harem, having gone secretly.'

22. dadarç, 3d s. perf. √dṛç, strong
stem dadarç, weak dadṛç, 792, 793c, 800.
—haṇsān, 202². —pariṣṛtān, ppl. of √1kr
+pari, 1087d, 180. —'Gold-adorned' = 'of
golden plumage'.

23. vi-caratām, gen. pl. of pres. ppl. of
√car+vi. —teṣām, 495. —jagrāha, 3d s.
perf. of √grah, 590b, 800.

NOTES TO PAGE 3.

1. vācam etc., see under vāc. —vy-ā-
jahāra, 590b, 800.

2. Lines 2-4 are the words of the bird.
—asmī, 636. —te, enclitic, and tava, are
gen.s. of 2d pers. pron., 491: use of case,
296b. —rājan, 424. —kariṣyāmi, 933. —See
priya 2a.

3. tvām, 491, object of kathayīṣyāmi,
fut. of denom. stem kathaya, 933. —Supply
tathā as correl. of yathā na, 'ut non',
next line.

4. See yathā 6. —tvad, 491, abl. w.
anya, 292b. —maṇsyati, 933, √man, mg 4.

5. ut-sa-sarj-a, √srj+ud, 800.

6. te must be from ta, 495, since the en-
clitic te (491) could not stand at beg. of
verse. —sam-ut-pat-ya, gerund of √pat+
sam-ud, 990. Note how the gerund, as
instr. of accompaniment of a verbal noun

(read 989), gets its mg: 'with a flying,' i.e. 'flying' or 'having flown.' —vidarbhān, 274a. —agamañs, u.f. agaman, 208, aor. of √gam, 846.

7. ga-tvā, gerund again, 991: the root, gam, shows the same form as in the ppl. ga-ta, 954d. —U.f. tadā antike.

8. nipetus, √pat+ni, 800d, 794e. —da-darṣa, 2²² n.

9. dṛṣ-tvā, √dṛṣ, 991, 218. —U.f. sakhi-gaṇa-āvr̥tā, 'surrounded by (her) friend-crowd,' 1265: sakhi- is demanded by the metre, instead of sakhī-, p. 300, § 21d: ā-vṛ-tā, ppl. of √1 vr̥+ā.

10. hr̥ṣ-tā, ppl. of √hr̥ṣ, 197. —grahī-tum, inf., 968, 972³: used here with verb of motion (√kram — see 981³), Latin, 'subiit captum'. —khagamāñs, u.f. -ān, 208; but the s is here a true historic survival, cf. 2¹ n. —U.f. tvaramāṇā upa-, 127: √tvar, 741. upa-ca-kram-e, √kram+upa, 590b, 800a, 3d s. mid.

11. See √srp+vi, and 800.

12. ekāikaṣas refers to both subject and object — 'singulae (puellae) singulos (anserēs).' —sam-upa-adravan, √dru, 742.

13. sam-upa-adhāvāt, √dhāv, 742. —antike, 'in the presence, i.e. near,' is superfluous with 'ran on unto.'

14. kṛ-tvā, √1 kṛ, mg 3, and 991. —a-bravīt, 3d s. inf. of √brū, w. acc. of person, 274b. —13-14. Observe that the relative clause comes first, w. incorporated antecedent, 'ad quem anserem D. accurrit, is . . . dixit': cf. 512, and vocab. ya 4.

15. With mahīpatis supply asti, 'there is a prince . . .'. cf. 2¹² n. end.

16. The first half-line goes w. line 15: supply santi in the second. —The two genitives are explained at 296b.

—The caesura, be it observed, here marks the beginning of a new clause. This is often the case. So 3² s. 18, 21, 5⁶, etc.

17. bhāryā, predicate nom. —U.f. bhavethās, 177, 738. —var-, voc.s., 304, fem., 440 end.

18. bhavej, u.f. bhavet, 202, 738. —janma, 424. —U.f. rūpam ca idam, 'pulcritudine haec'. —'Fruitful (of good)

would be thy birth, and this beauty (of thine),' i.e. it would then prove a fortunate thing that thou wast born and art so beautiful.

19. For the long cpd, see 1247 I²: divide mānuṣa-uraga-, 127: the whole is object of dṛṣṭa-vant-as (supply smas, 'sumus' — 2¹² n. end), which is exactly like the Eng. '(are) having seen' = 'have seen': read 959 and 960. —In the later mythology, the serpents are divine beings with human face, whose beauty is often praised: cf. 13¹.

20. U.f. na ca asmābhis (491), 'neque a nobis.' —dṛṣṭapūrvas, supply āsit and see n. to 2¹². —tathāvidhas, substantively, of course: '(a man) of such sort'.

21. U.f. tvam ca api, supply asi, as in 2¹² n. —nārīṇām, 364, in vocab. under nāra. —nalo, supply asti, as in 2¹² n.

22. U.f. viṣṭāyās, 177, gen s.f., ppl. of √ṣi+vi. —For use of instr., 284. —'Eximiae cum eximio congressus.' —For sam-gama, read p. 291 ¶ 7.

23. For viṣām pate, 'O prince', s.v. viṣ, 2, see 1¹⁴ n. end.

NOTES TO PAGE 4.

1. abravīt, see 3¹⁴ n. —nale, 304a. —'Do thou speak so to Nala also' (sc. as thou hast to me). The api ought to follow nale.

2. See iti, mg 2, and tathā, mg 2. —uktvā, √vac, 991: the root shows same weak form as in ppl., 954b — cf. 217.

3. ā-gam-ya, 990. —nale, as in line 1. —See √1 vid+ni: inf. 3d s. of caus., 1042a, cf. 1043. —2-3. 'The bird, saying "Yes" to the maid (274b) of Vidarbha, . . ., communicated all to Nala.'

4. See iti, mg 2e. —In this poem, adhyāya (not sarga) is the proper word for 'chapter.'

6. For tac chrutvā, see n. to 1^{7a}: tat, 495: gru-tvā, 991. —bhārata, see n. to 1¹⁴ end.

7. prati, here used as a true "preposition", or rather postposition, connecting nalam with svasthā — see 1123. —babhūva, √bhū, 789a.

8. U.f. tatas, 170c. —For an explanation of the nature of these and the following long cpds, look up the references under them in vocab.

9. *niḥgvāsa*, read p. 291 ¶ 4.

10. *unmatta-darṣanā*, 1299; for *un*, 161.

11. U.f. *ksaṇena atha*. —The complete analysis of the long word is indicated by references in vocab.

12. First cpd, see 1253a. —*vindati*, √2 vid.

13. *ṣete*, √1 ṣī, 629. —U.f. “*hā hā*” iti. —See √rud and 619. —See *punar* 2.

15. *asvasthām*: observe the use, common in Skt., of a predicate adj. or subst. instead of subordinate clause: thus, ‘announced D. as ill’, where we should say, ‘announced that she was ill’: so 4¹⁹ *kāryam*. —*nareḡvare* (like *nale*, 4¹³) is loc. w. *nyavedayat* and in logical apposition w. the dat. *vidarbhapataye*, despite the difference of case.

16. See *n.* to 4⁶. —Observe how the idea of 4^{14b} is here put in one cpd.

17. *cint*-, see *n.* to 1¹⁵. —‘Considered this important matter (in respect to, i.e.) concerning his daughter.’

18. See *viks* and 992. —*prāp*-, see 1308. —‘Considering his daughter who had reached nubility,’ i.e. taking fully into account the fact of her marriageability (though he knew it well enough before).

19. *apaḡyad*, 759, 760.6. —See *ātman* 3, and 514. ‘Saw D’s *swayamvara* requiring to be instituted by himself, saw that he must hold D’s *sw.*’: cf. *n.* to 4¹⁵.

20. Periphrastic perf. of denom. *mantraya+saṁ-ni*, 1070, 1071a.

21. *anubh*- is 3d s. pres. inv. pass., √bhū +*anu*, 771.4. —*ayam*, read p. 291 ¶ 1, and see 501. —*iti* marks the four preceding words as the precise words of Bhīma’s invitation: ‘Let this *swayamvara* be heard or taken notice of, O heroes, i.e. Understand ye that one will take place here.’ —*prabho*, 341, see 1¹⁴ *n.* end. —Observe that we have ◡◡◡◡ as the first half of the first *pāda*, a not infrequent irregularity.

NOTES TO PAGE 5.

1. *sarve*, 524, cf. 495.

2. *abhijagmus*, √gam+*abhi*, 590b, 794d. —For *abl.*, see 291².

3. The aggregative cpd *hasty-aḡva-ratha* (1252) makes w. *ghoṣa* a genitively dependent cpd (1264): *hasti* for *hastin*, 1240a². —*pūrayantas* (√1pr), agrees w. subject of preceding clause.

4. Divide, *vicitramālya+ābharana*, as descriptive, 1280b. —*balāis*, 279. —‘(They came) . . . with troops, splendid (and) well adorned with variegated-garland-ornaments.’

5. *teṣām* (495) *pārth*-, objective gen. w. *pūjām*.

6. *akarot*, 1¹⁸ *n.* —*te* begins new clause —see 3¹⁶ *n.* —U.f. *avasan*, 135, 208, √3 vas.

7. U.f. *etasmin*, 210, 499b: see vocab. under *etad*. —‘The two best of the Rishis (1204) of the gods’: the verb is in line 10.

8. See √aṭ and 741. —U.f. *mahātmān-āu*, 134. —*gatāu*, 954d.

9. U.f. *ca eva*, 127, see *eva*, end. —*mahā*-stands in adverbial relation to *-prājña* (‘greatly, i.e. very, wise’), since the whole is a descriptive *adjective* cpd —see 1279.

10. Third pers. dual, perf. mid., √vig, 800a. —See sū 2, inseparable prefix.

11–12. U.f. *tāu*, 495. —*arc*, gerund from caus. stem of √ṛc, 1051⁷. —*papraccha*, 590, 794c. —U.f. *anāmayaṁ ca api*. —*-gata* (like *-bhūta*, see 6⁷ *n.*, and 1273c) is a mere means of turning *sarva*- [= *sarvatra*] into attributive form: so also in *sarvatragatam*, line 14, which should be printed as a cpd, and means, like *sarvagatam*, ‘under all circumstances, i.e. in all their goings and doings.’ Amend vocab. accordingly.

—‘Saluting them, Maghavan then asked after the welfare unbroken and also diseaseless of them two under all circumstances — he, the mighty one’: i.e. (cf. the principle explained 4¹⁵ *n.*) ‘asked if it had gone constantly well with them and if they had been entirely free from sickness.’

14–15. *āvayos*, 491. —Copulas omitted —2¹² *n.* —‘Of us two (there is) welfare O god, under all circumstances, O lord: and

in the whole (kr̥tsne) world, O Maghavan, the princes (are) prosperous, O mighty one.'

18-20 are prefatory to the question proper in line 21^a: 'The princes (proleptic nom. independent) . . . , who (509) go to death by the sword (280) . . . , — this (501) imperishable world, i.e. heaven, (is — cf. 2¹² n. end) granting every wish of them, just as (yathā_eva) of me (it grants every wish).' The idea is, Since the brave warriors can here obtain their every wish, why do they not come up?

21. 'Where now (are) those princes, heroes?' —Observe caesura: cf. 3¹³ n.

22. āgacchatas, √gam+ā, 741, 447, agrees w. tān.

NOTES TO PAGE 6.

2. gr̥u, 710, 703. —me, 491, 297b. —dr̥gyante, 768, 771.

3. Supply asti, 'there is' (a daughter) . . . —See iti, mg 2 f. —√gru+vi.

4. Ppl. of √kram+sam+ati (955a) 'having excelled = excelling.'

5. tasyās, 495. —bhavitā, 944.

7. See bhūta 2, and reference, 1273c, and cf. 5¹² n. —Pres. ppl. of denom. stem arhaya+pra, 1068.

8. kāṅkṣanti governs tām.

9. 'While this (499b) is being told' (pres. ppl. pass. of kathaya, 1068, cf. 1052a), loc. absolute, 303b. —Study references under *sāgnika*, an important kind of cpd: lit. 'having an accompanying (sa-) Agni', where sa- is equiv. to an adj. Others in line 13.

10. √gam+ā, cf. 5² n.

11. √gru, 3d pl. perf., 800b.

12. U.f. gr̥utvā eva ca abruvan (632) hr̥ṣṭās. —gacchāmas: for tense, 777a.

13. mahārāja, see 1¹⁴ n. end.

14. yatas, supply āsan, 'were.'

15. kāunteya, see 1¹⁴ n. end.

17. path-i, loc.s., 433. —dadṛṣus, 2²² n. —sthitam, superfluous, see sthita 2.

18. 'In reality almost, the god of love, present (see sthita 3) with definite shape, (by reason of beauty =) so handsome was he.' Cf. 2¹⁵ n.

20. tasthus, 590c, 794f, 800c. —√smi+vi.

21. viṣṭabhya, √stabh+vi, 185, 992.

22. rājann, 210: see 1¹⁴ n. end. —√tr+ava, 992², 242.

23. U.f. bhos, see 176a. —bhavān, see bhavant and 456, and supply asti, 514.

'NOTES TO PAGE 7.

1. 'Do thou (714) assistance of us' (491). Observe caesura.

4. √jñā, 989. —U.f. kariṣye, 133, 933. —'Nala, promising them "I will do (the assistance)", . . . '

5. etān, 490b. —√sthā+upa, 954c.

6-7. Now review declension of pronouns —very frequent hereabouts: interrogatives, ke, kas, kim, 504; demonstratives, tad, 495, ayam and asau, 501; personal, aham, mayā, asmān, and vas, tvam, tvām, 491.

Note frequent omission (2¹² n.) of copula: u.f. ke bhavantas (santi, 514)? kas ca asāu (asti), yasya aham īpsitas (asmi) dūtas? kim ca (asti) tad vas mayā kār-yam ('mihi faciendum')? —yasya dūtas, 'as messenger to whom.' —kath-, 1068, 10434.

8^a. See 303b⁴.

9. √budh+ni, 739. —'Know us as gods, i.e. know that we are gods' —cf. 4¹⁵ n. —See artha.

10. U.f. aham indras (asmi), ayam agnis ca (asti), tathā eva ayam apām patis (asti). —ayam, 'this one here', with a gesture of introduction. —apām, see ap. 'Lord of waters' is Varuṇa.

11. nṛñān, gen.pl. of nṛ, 371⁵. —U.f. yamas ayam (asti).

12. 'Announce us as assembled' —cf. 4¹⁵ n.

The last three lines (13-15) of Indra's speech contain in oratio recta the message which he wishes Nala to deliver.

13. Lit. 'The world-protectors, having Great-Indra as first, i.e. Great-Indra and the other world-protectors': for this important kind of cpd, study 1302c 1, and ādi in vocab. —√yā+sam+ā, 611. —See reference under didṛkṣu.

14. 'The gods seek (√1 iṣ, 608) to win (√āp, 968) thee.'

15. 'Choose thou', √2 वृ, 1043.4.
17. 'Me, come hither (sam-upa-itam, vi) for one and the same purpose.' —Inf. of √2 iṣ+pra, 1051.
18-19. 'Pray how can (√sah+ud) a man who is in love say (√vac, 968) such a thing to a woman (striyam 366, 274b) for another?'
20. ūcus, √vac, perf, see references.
21. sam-ṣru-tya, 992. —For loc., 304a.

NOTES TO PAGE 8.

1. kar, 933. —Observe caesura.
4. veḡ, object of praveṣṭum, which is inf. of √viḡ+pra, 218.
5. U.f. pra-vekṣyasi (√viḡ, fut, 932, 218) iti . . . eva abhy-
6. √gam. —See iti, mg 2.
7. Third word is vāidarbhīm. —See √1 वृ+sam-ā.
8. √dīp, intens. 1000, 1002a, 1016. —vapuṣ-ā, 414.
10. √kṣip+ā, 752.5.
11. Join tasya w. kāmas, and tām w. drṣṭvā. —√vrdh, 800.
12. See satya 3. —cik, √1 कृ, desid., 1027, 1028b. —√dhr, 1070, 1071a.
13. √bhram+sam, 955a.
14. √pat+sam-ud, 794e. —√dhrṣ.
16. U.f. na ca enam, see ena and 500.
18. U.f. kas ayam (asti)? —For rest of line, see atha 6 and 948² end.
19. √çak, 697^{1,2}. —See √hr+vy-ā: inf. —See I ka 2c and 507.
20. Nom.pl.fem. of lajjāvant, 452³.
21-22. 'Then to him smiling, Damayanti—with a smile addressing—unto the hero Nala spake, amazed.'

NOTES TO PAGE 9.

1. U.f. prāptas (vāp) asi, 636. —'Thou art having come like a god, i.e. thou camest invisibly.' Observe caesura. —√jñā, w. gen. te, 'get acquainted with thee.'
2. U.f. ca iha (āsit). Caesura. —U.f. asi na laksitas (ppl. of lakṣaya), 'wast thou not noticed.'
3. Caesura. —U.f. ca eva ugra-
5. viddhi = १०४१: see √1 vid 2 and 617.
6-7. Cf. 7^{14, 15}. —çobh-, voc.s.fem.

8. U.f. praviṣṭas aham (asmi), √viḡ.
9. √viḡ, 752.5. —See I ka 2d and 507.
—U.f. apaçyat, na api avār- (√1 वृ caus.).
10. preṣitas (asmi), √2 iṣ.
11. √1 कृ+pra, 2d s. inv. mid. 714.
14. From here on, the use of virāma with a final consonant to prevent its combining in print with a following initial is given up. Thus in nalamabravīt, we allow the a, which — if unannulled by virāma — is inherent in the nāgarī sign for ma, to serve as the first letter of abravīt. Cf. 9⁴ with the identical 10².
See 992 for the two cpd gerunds.
15. √nī+pra, 739: for n, 102a. —See √1 कृ 2, 714, 578.
16. U.f. yat (202) ca anyat (161) mama asti: see √1 as 2. —'For both I and what other good soever I have —'
17. 'That all (is) thine.' —kuru, 714. —Iḡvara = Nala.
18. Explained at 512a, q.v.
19. √pat+sam-ni, pass. ppl. of causative, hence long ā, 1051.
20. √khyā+praty-ā, 932: 948² examples.

NOTES TO PAGE 10.

1. āsthāsyē, √sthā+ā, 932. —Suicide by hanging etc. is referred to: so also Pañchatantra iv. fable 2.
2. Identical with 9⁴.
3. √sthā 5: loc. (741), absolute, 303b. —'The gods being present, how seekest thou a man (as husband, in preference)?'
4-5. As at 3^{13, 14} (see n.), the relative clause comes first, with incorporated antecedent: lit. 'Of what world-creating noble lords I (am) not equal to the foot-dust (instr., see 281a), let thy mind on those be busied' (√vrt 4, 739). More natural to us would seem teṣu lokakṛtsu iḡvaresu mahātmasu. 'He's not as good as the dust on my feet' was prob. a proverbial expression of reproach: so Mālavikā, act i.
6. U.f. hi ācāran, pres. ppl. —devānām limits vipriyam, 296 b. —rcchati, see √r.
7. √trā, 617. —Cf. 2⁹ n. and 7¹⁵ n.
8. See tathā 3. Nala tells her (lines 8-9) what she may enjoy if she chooses a god.

9. devān prāpya, √āp, 992, 'by obtaining gods (in wedlock).' —bhuñkṣva, √2 bhuj, 689.

10. U.f. yas: its antecedent is tam. —imām, 501. —√kṣip, 992. —See punar 3.

12-13. Explained 291². —yasya limits only daṇḍa-, not the whole cpd, 1316. Yama is meant here.

16-17. kriyatām (770c) varaṇam, 'let a choice be made'. —yadi manyase, √man 3. —suhṛdvākyam. —ḡṇu, 6² n.

19. √plu+sam-ā, past ppl., instr. dual. —See atha 4. —See vāri and 339.

21. √2 vr̥, 718. —Declension of bhartr̥, 373. —satyam etad bravīmi, see satya 3.

22. √vip, 741. —kṛtāñjalim, here fem., 346, 344.

23. āgatya, √gam, 992. —U.f. iha ut-sahe: see √sah+ud 2.

NOTES TO PAGE 11.

1. U.f. hi aham. —For gen., 297a.

2. See √rabh+ā 2. —katham, epanalepsis.

3. U.f. eṣas (176a) dharmas (sc. asti), forms a clause. —bhavitā, 944. See 949² near end.

4. See √1 dhā+vi 5 and 770b.

5. See √1 hr̥+praty-ā.

7. 'Here is a safe means (seen — in the mind, i.e.) thought out by me.'

8. bhavitā = bhaviṣyati, line 12.

9-10. U.f. tvam ca ēva... devās ca... āyāntu (√yā, 611): verb agrees w. nearest subject. Observe caesura in 10. With yatra supply asti.

11. For saṁnidhi (m=n), read p. 291 ¶ 7.

12. var- governs tvām. —U.f. na evam.

14. U.f. punar, 178. —End, supply āsan.

15. U.f. tam apagyan (208) tathā āyāntam (619).

16. U.f. ca enam, 500.

17. For kaccid (kat cid, 202), see kad.

18^a. 'And what did she say to us all?'

20. U.f. bhavadbhis, 456. —See √dig+ā. —niv-, with praviṣtas.

21. 'Guarded (vr̥-tam) by warders' (daṇḍibhis).

22. U.f. na kas cid (1 ka 2d) dr̥ṣṭavān (sc. asti) naras, see 959, 960, this example.

NOTES TO PAGE 12.

1. U.f. sakhyas (304) ca asyās (501)... tābhis ca api... —Copula twice omitted.

2. U.f. sarvās, nom.fem. —vib-, voc.

3. 'While ye are being described by me,' 303b.

4. √2 vr̥, 718. —sur-, voc. —Cf. 10²¹.

5. In the words āyāntu to bhavitā, line 8, Nala repeats substantially D's plan (119-12), but in oratio recta. Hiatus (113) is allowed at the caesura; otherwise bālā (unless it had lost a final s, 177) would coalesce with the following initial. Cf. 16¹¹ n.

8. mah-, voc. —bhavitā, 11⁸ n. —See iti 5.

9-10. U.f. etāvad (nonf.n., 453) udāhṛtam (√hr̥, sc. asti) mayā, full stop. —'For the rest, ye (are) an authority, O gods': i.e. it's your affair alone now.

13. The three substantives are locatives absolute with prāpte, 303b³.

14. √hū+ā: w. 782 cf. 643b. —For loc., 304.

16. √gam+sam-upa-ā, 1080. —For acc., dam-, 271a.

18. U.f. vivigus (cf. 5¹⁰ n.) te nṛpās... acalam.

19. U.f. āsanegū... āsīnās, 619³.

20^b. The cpd is a possessive form (1301) of a descriptive cpd, 1280b.

NOTES TO PAGE 13.

1. Second word is suḷakṣṇāḥ. —'Like the five-headed serpents' —because the hand is quinquepartite. Cf. 3¹⁹ n.

5. √muṣ, 724: fem. irreg., 449c³: 'beguiling' — cf. κλέπτειν νόον. —prabhayā, 364. —caksūṅsi, 414 end.

6-7. U.f. teṣām dr̥ṣṭis, ... patitā, ... saktā (√sañj) abhūt (829) — caesura: na ca (dr̥ṣṭis teṣām) paçyatām cacāla.

8. 'While the names are being announced' — loc. absolute, 303b, pres. ppl. of pass. of denom. kīrtaya+sam.

9. See atha 4. —See p. 299, § 15.

10. √kṣ+sam, 992. —See sthita 4.

11. U.f. samdehāt (m=n, p. 291 ¶ 7) .. na abhy-ajānāt, √jñā, 730², 725.

12. See ya 5. —See √man, 794e. —‘For whichever she saw of them, him she thought (to be) king N.’

13. U.f. buddhyā, 339. —tark-, cf. 1¹⁵ N.

14. Optatives (577) of √jñā, 721, and √1 vid, 616.

17-18. ‘What marks of the gods [(are) my heard ones (296b)=] I have heard of from old men, these I do not notice as (being of, i.e.) belonging to even one (ekasya api) of those standing here (iha) on the ground (bhūmāu).’

19. √3 ci+vi-nis, 992. —√car+vi, 1051.

20. ‘Thought (it) an arrived-time, i.e. thought that the time had arrived (cf. note to 4¹⁵) for refuge (of the) to the gods.’

22. prā- is predicate adj. w. bhū+tvā, 991. See √bhū. —U.f. vepamānā idam.

23. ‘As surely as N. (was) chosen by me on hearing . . .’ see yathā 4.

NOTES TO PAGE 14.

1. patitve, ‘in marriage,’ goes with vṛtas. —See satya 2 and 280 end. —U.f. tam = Nala.

2. U.f. na abhicarāmi.

4. ‘Ordained (as my, i.e.) to be my husband’ —√1 dhā+vi 3, and 954c.

6. ‘As this ceremony (vrata) was undertaken by me (in the =) for the winning of Nala . . .’ —√rabh+ā: rabh+ta = rabdha, 160.

8. √1 kṛ 3, 714: should be mid. See p. 299, § 15.

9. See yathā 6. —√jñā+abhi, 721.

10. √4 çam, 992. —U.f. tad.

11. √1 kṛ, 800f.

12-13. ‘She saw (apaçyat) all the gods, free from sweat (asvedān), unwinking, having unwithered garlands and free from dust, standing (see sthita 1) without touching (asprçatas) the ground.’ The “unwinking eyes” are a survival of the old Vedic conception of the gods that “neither slumber nor sleep.” The other marks of anthropomorphic divinity are natural enough. The opposites of all five attributes are ascribed to Nala, besides a shadow.

14. U.f. mlānasrak, nom.s.m., 391. —rajaç-sveda- (1252), in instr. relation, forms a cpd (1265) w. sam-anv-itas, vi

15. ‘And (ca eva) the Nishadhan, . . line 14 . . . (was) made recognizable, (by) standing on the ground, and (ca) by winking.’

17. √2 vṛ, 1070. —pāṇḍava, see 1¹⁴ N. end.

18. See √grah 1. —Cf. 2¹⁰.

21. ‘The cry “Ah, ah” (hā hā iti — cf. 4¹³) was uttered (√muc).’

22-23. Same construction. ‘The cry “Bravo” was uttered (īritas, vīr) by . . . praising (√çams) N.’ —Note the generous magnanimity of the gods.

NOTES TO PAGE 15.

1. kauravya, see 1¹⁴ N. end.

2. √çvas+ā, caus. inf. —U.f. antar-ātmanā.

3. See yad 3: correl. in line 4.

4^a. Cf. 9⁵ and N.

4^b. ‘Delighted (√ram 3) with such (see evam, end) words of thine’ (as thou hast spoken in choosing me). Loc., 303.

5. See yāvant 2. —See √dhr 6.

6^a. √bhū, construed prop. w. loc. of thing (e.g. dāne), means ‘be in or on’ (e.g. giving), i.e. ‘devoted to’ (charity): here the construction seems extended in like mg to a person. ‘So long will I be devoted to thee’ —tvayi. —Line 6^b = 10^{21b}.

7-8. See vāc (391) and nand+abhi. A line, containing the principal verb with Nala as subject, seems lacking.

9-10. √prī 3. —U.f. tu agni-: see puro-gama. —See √gam 5. —‘But the two, mutually pleased, beholding Agni and the others, perceived those very gods as their refuge, i.e. perceived that the gods had been good to them.’

11-12. vṛte, 303b. —U.f. nalāya aṣṭāu (483³) . . dadus (800c). —The four gods give each two gifts, and, besides, one gift in common, a couple of children (mithunam, 19). It is by his exercise of the supernatural powers now given to Nala that Damayanti in the sequel (chap. 23) recognizes her lost and transformed husband. In passing through a low door-way, he does not stoop — the lintel rises; when he wants fire and water for cooking, they come at his wish; and he seasons the food exquisitely.

13-14. U.f. *gatiṃ ca an-*, 'and a most excellent gait': this includes the ability to pass through the low door-way, as above. —√pri 2, 760.5.

15. The god of fire and the god of the waters (18) give N. magic power over their respective elements — see above and p. 299, § 15. —U.f. *pra-adāt* (√1 dā, 829) *yatra*.

16. U.f. *lokān ātmaprabhān* (208) *ca eva*: 'places-in-heaven, having his (the Fire-god's) splendor, or a splendor of their own' (heaven has 'no need of the sun, neither of the moon, to shine in it'): this amounts, perhaps, to 'hopes of future blessedness'; but the Hindus make a deal of loose talk about 'worlds' (*lokās*).

17. U.f. *yamas tu*. —*anna-rasam*, 'subtle taste for food' — as the sequel shows — see above: vocab. wrong.

18. With *apām patir* supply *prādāt* and see 7¹² n.

19. U.f. *srajas ca ut-*.

20. U.f. *evam pra-dāya* (992) *asya* (501), explained 297a.

21-22. Construe, *anu-bhūya vivāham asya damayantyāç ca*: 'learning of the wedding, i.e. that it would take place duly' — they went back home.

NOTES TO PAGE 16.

1. √1 kṛ, caus., 1070, 1045.

2. *uṣya*, √3 *vas*, irreg. (990²) for *uṣitvā*.

4. U.f. *bhrājamānas aṅgman*: after

elision (*bhrājamāno 'aṅgman*), the *an-* *swāra* belongs to the *o*, and so — in *nāgarī* — has to be put over the *o* and to the left of the *avagraha*.

6. U.f. *īje (vyaj) ca api*. —*Yayāti* was an ancient king, whose piety is celebrated even in the *Rigveda*, where the gods are besought to bless the sacrificer with their presence, as in old time they did for *Yayāti*. His story is told MBh. i., chap. 75.

7. U.f. *anyāis ca bahubhis, dhīmān, kratubhis ca āptadakṣiṇāis*: the second *ca* seems superfluous.

8. U.f. *punar* (178) *ca . . . upavaneṣu* (126).

9. √hr+vi, cf. 3¹ n. and 16¹².

10. *vjan*, 1070, 1045: w. loc., 'begat upon (the body of) D.'

11. Observe hiatus at the caesura — cf. 12⁵ n. — By penance the great ascetics could become as gods and thrust even *Indra* from his throne. The anxious god's most effectual means to defend himself from the power of their austerities was to seduce them by sending a nymph so lovely that they could not resist her charms. 'Indra's weapon' (*indrāsena*, see vocab.) is therefore a very complimentary name for *Nala's* daughter. To name her brother, a corresponding masculine was formed, which has, of course, no other than grammatical appropriateness.

12. U.f. *viharan ca*, 208.

SELECTIONS II.-XXI.

FROM THE HITOPADEṢA, THE 'BOOK OF GOOD COUNSEL.'

§ 22. The first book ever printed in Sanskrit was *Kālidāsa's* 'Seasons' (*ṛtu-saṃhāra*), edited by Sir Wm. Jones, and printed in Bengali letters in 1792. The first Sanskrit book ever printed in *Nāgarī* letters was the *Hitopadeṣa*. It was edited by Carey, and printed at Serampore in 1803. The publication was undertaken, said Henry T. Colebrooke, "to promote and facilitate the study of the ancient and learned language of India in the College of Fort William." It was chosen as the first for this purpose because of its easy style and intrinsic interest and because two English translations of it existed, one by Wilkins (*Bath*, 1787), and the other by Jones (*London*, 1799). To pedagogical reasons, accordingly, may be assigned in great part, the importance of this work: it has become important in the West,

because the text is so well suited for tyros in Sanskrit; and in the Orient, because of the intrinsic value of its contents.

§ 23. The book belongs to the ethico-didactic class of literature, and is what the Hindus call a *nīti-śāstra* or 'conduct-work.' The term *nīti* (see this in the vocabulary) came to have special reference to the conduct of kings in their domestic life and in their foreign relations; a *nīti-śāstra* is, accordingly, a 'Prince's hand-book of political and social ethics,' a kind of 'Mirror for Magistrates.' The *Hitopadeṣa* consists of mingled verse and prose. The verses are mostly proverbs and maxims—often of the choicest practical wisdom; and their validity is proved, illustrated, and enforced by the fables, which are in prose.

§ 24. The frame in which the work is set is simple and meagre. The sons of King Sudarṣana of Pāṭaliputra¹ (Patnā) are ignorant and vicious. He therefore convokes the wise men and asks if any one is able to reform the princes. Viṣṇuçarman offers to do so, and accordingly takes them in charge, and relates to them the stories which make up the body of the collection.

§ 25. The *Hitopadeṣa* is not an original work, but, rather, an excellent compilation of ancient material. The time of its composition has not been even approximately determined. The palm-leaf MS. brought by Mr. Cecil Bendall from Nepāl was written in the year 493 of the Nepāl era or A.D. 1373. And Professor Peterson's² old paper MS. from Jeypore is of about the same age. At present we can hardly say more than that the work is at least 500 years old. In the working over of the material, the metrical portions would naturally be changed less, on the whole, than the prose; and in fact, many of the proverbs can be traced back in their identical form to works of antiquity. And travellers report that just such proverbs are current to-day in the talk of the lower classes of India.

The author or editor of this collection of fables, according to the colophon³ of the Jeypore MS., was named Nārāyaṇa, and his patron and publisher was the prince Dhavalacandra.

§ 26. The sources of this compilation are expressly said (end of the preface, 17⁸) to be "the *Pañcatantra* and another work." The first part of this statement is borne out by the fact that, out of forty-three fables in the *Hitopadeṣa*, twenty-five are found also in the *Pañcatantra*. The latter work, as its name implies, consists of five books; while the *Hitopadeṣa* is divided into four, whose titles are given in the preface, 17⁷. The correspondence is as follows. The first book of the *Pañcatantra* answers in its frame-work to the second of the *Hitopadeṣa* and the second of the *Pañcatantra* to the first of the *Hitopadeṣa*. Five stories from the third book of the *Pañcatantra*, along with seven from the first, are scattered through the last two books of the *Hitopadeṣa*. From the fourth book of the *Pañcatantra* only one story, "The ass in the tiger-skin," appears in the *Hitopadeṣa*; and from the fifth book, only three. It thus appears that, in the main, only the first three books of the *Pañcatantra* were drawn upon by the author of the *Hitopadeṣa*; and Somadeva, in his *Kathā-sarit-sāgara* (chapters 60–64, much of whose substance is from the *Pañcatantra*, i.–iii.), has followed a similar course.

§ 27. What the "other work" is we can hardly say with entire certainty. In it ought to be found together—if the statement of the preface is accurate—at least

¹ From this point the spelling of proper names will no longer be Anglicized.

² See Preface to his *Hitopadeṣa*, p. i, ii, v.

³ Peterson's ed., p. 161: cf. p. iv, v.

the eighteen fables of the Hitopadeśa which do not occur in the Pañcatantra. Had the preface said "other works," the problem would be easier. Thus the story of the two giants, iv. 9, may be traced to the Mahā-bhārata, and the prototypes of other single stories are doubtless to be found in one and another ancient collection. Professor Peterson¹ thinks that the "other work" is the Nitisāra of Kāmandaka. The identification deserves further study.

§ 28. The contents of the Pañcatantra have been made the subject of one of the most important contributions to the literary history of the world by the late Professor Benfey. His principal results were published in his *Pantschatantra* (1859, see above, p. xviii, no. 8), and in his introduction to Bickell's edition of the *Kalilag und Damag* (1876). The latter contains, pages VI-X, a brief résumé of these results. The summary given by Keith-Falconer (1885, see p. 315) is a systematic and lucid account of the history of the fables, and is the one most to be commended to English-speaking students. Some of the most important items follow.

A. The Indian original. In the sixth century of our era, there existed in India a Buddhist Sanskrit work, in thirteen chapters, treating of the conduct of princes.² Its doctrines were inculcated in the form of beast-fables, or stories in which animals play the part of human beings.

B. This Indian original was translated by a Persian physician named Barzōi, into the Pehlevi, the literary language of Persia, by command of the Sassanian king, Khosru Anūshīrvān, called The Just (531-579 A.D.).

§ 29. C1. Both the Indian original and its Pehlevi version are irrecoverably lost; but from the latter were made two very notable translations. The first was into Syriac, made about 570 A.D., and called *Kalilag and Damag* after the two jackals, Karaṭaka and Damanaka, who figured prominently in the introduction of the Sanskrit original. A single notice of this version had been preserved in a catalogue of Syriac writings made by Ebed-jesus (died 1318), and published by Assemani at Rome in 1725. A Chaldean bishop, Georgius Ebed-jesus Khayyāth, on his way to the ecumenical council in 1870, stumbled upon a manuscript of this Syriac version in the episcopal library at Mardin. Through the mediation of Ignazio Guidi in Rome, and by a wonderful combination of lucky accidents and persistent efforts, the existence of "the lost manuscript" was made known to the eager inquirers in Europe,³ and at last published in text and German translation by Bickell.

§ 30. C2. The second translation from the Pehlevi was the *Kalilah and Dimnah* or *Fables of Pūlpay* in Arabic, made by Abd-allah ibn al-Moqaffa, a Persian convert to Islam, who lived under the caliph al-Mansur and died about 760. This version was published, though not in the best recension, by Silvestre de Sacy at Paris in 1816, and an English translation of it was given by the Rev. Wyndham Knatchbull, Oxford, 1819.

According to the Arabic introduction, Dabshelim (deva-ḡarman) was the first king of the Indian Restoration after the fall of the governor appointed by Alexander

¹ See his Introduction, p. 29, 43, Notes, p. 3. The Nitisāra was edited by Rājendraśāla Mitra, in the Bibliotheca Indica, vol. iv.

² Such was Benfey's conclusion. It was questioned by Weber, *Indische Streifen*, iii. 437. Barzōi's Pehlevi version (B.) may have been based on several different works—among them a Pañcatantra. Indeed, from the second chapter of the Arabic Kalilah

and Dimnah, 'The mission of Barzōi' (Knatchbull, pages 40-41; cf. Keith-Falconer, p. xxi), and from other evidence (Keith-Falconer, p. liv f), this is the much more probable view.

³ The story of the discovery is told by Benfey, in Bickell's book, pages XII-XXIII, as also in various periodicals there cited, p. XXII note, e.g. *London Academy* for Aug. 1, 1871.

at the close of his campaign in the Panjāb, B.C. 326. When firmly established, Dabshelim gave himself over to every wickedness. To reclaim the king, a Brahman philosopher takes up his parable, as did Nathan before David, and at last wins him back to virtue. The wise man is called in Arabic *bid-bah*¹ and in Syriac *bid-vag*. These words are satisfactorily traced by Benfey, through the Pehlevi, to the Sanskrit *vidyā-pati*, 'master of sciences.' Accordingly, *bidbah*, which has become Bidpai or Pilpay in our modern books, is not really a proper name, but an appellative, applied to a 'Chief Pandit' or 'Court-scholar' of an Indian prince.

The Arabic version is of prime importance, since from it have flowed other versions, which have been of the utmost influence in shaping the literature of the Middle Ages.

§ 31. **D.** These versions are: **1.** The Later Syriac, made in the tenth or eleventh century, edited by Wright, and translated by Keith-Falconer; **2.** the Greek one, made about 1080, by Symeon Seth, a Jewish physician; **3.** the Persian, made some fifty years later, by Nasr Allah of Ghazni; **4.** the Hebrew, ascribed to Rabbi Joel, and probably made before 1250, and published, with French translation, at Paris in 1881, by Joseph Derenbourg; **5.** the old Spanish, made from the Arabic in 1251, and published at Madrid in 1860 by Gayangos.

§ 32. **E.** Of the descendants in the fifth degree from the original, only two need be mentioned: **3.** The Persian *Anwār-i Suhailī* or 'Lights of Canopus,' a simplified recast of Nasr Allah's, made about 1494 by Husain Wāiz al-Kāshifi. English translations of this have been published by Eastwick and by Wollaston, see below. **4.** The *Directorium humanæ vitæ*, made from the Hebrew about 1270 by John of Capua, and printed about 1480.

§ 33. **F.** From John of Capua's version flowed the famous 'Book of examples of the ancient sages,' *Das buch der byspel der alten wysen*. It was made at the instance of Duke Eberhard im Bart, whose name and motto, EBERHART GRAF z[u] WIRTENBERG ATTEMPTO, appear as an acrostic in the initials of the first sections. It was first printed about 1481, and has since been admirably edited by W. L. Holland, Stuttgart, 1860. Holland used, besides three manuscripts, two printed editions *sine loco et anno*, and enumerates 17 dated editions that appeared between 1483 and 1592. Four dated editions appeared at Ulm between 1483 and 1485! The great number of editions of the work and their rapid succession are the best proof of its importance as a means of instruction and amusement in the fifteenth and sixteenth centuries.

Another offshoot from the *Directorium* is the Italian version of A. F. Doni, entitled *La moral filosofia*, and printed at Venice² in 1552. This is of special interest, because from it came (**G**) the English translation of Sir Thomas North, London, 1570.

It may here be added that La Fontaine, in the second edition of his *Fables* (1678), which contains eleven books, says³ that he owed the largest part of his new material (books vii-xi) to Pilpay, the Indian sage. The edition of Henri Regnier (Paris, Hachette, 1883-85, 3 vols.) gives abundant references to the sources of each fable, and is especially to be commended to those who would compare the well-known French offshoots with the Indian originals.

¹ See Benfey, in Bickell, p. XLIII f.

² With wood-cuts. Harvard College has a copy.

³ *Avertissement* prefixed to book vii, Regnier ii.

§ 34. From Benfey's investigations it appears that the truest extant representative of the Indian original is the Syriac version, *Kalilag and Damrag*. Next to the Syriac stands the *Buch der Beispiele*, which, besides, is in language remarkable for its dignity, strength, and beauty; upon this latter version, moreover, are based almost all the printed ones previous to 1644. To the German version almost exclusively, therefore, is Europe indebted for the wide-spread knowledge of this cycle of literature from the last part of the fifteenth to the middle of the seventeenth century.

§ 35. After this account of the direct descendants of the Indian original in the Occident, it remains to speak of the history of that original in India, and of its sources. Whether Barzōi translated from one work of thirteen chapters (cf. § 28) or from several independent works, the fact remains that the originals of all of his sections may be certainly identified on Indian ground save three:¹ five, namely, form the Pañcatantra; two other sections figure as a supplement to the first book of a later recension of the Pañcatantra; and yet other sections, three in number, appear in the Mahā-bhārata.

The first three books of the Pañcatantra (above, § 26) were recast by Somadeva about 1070 A.D., in his Kathā-sarit-sāgara, chapters 60-64. Somadeva's abstract of these three books shows that they had the same form then as at the time of the Pehlevi translation (570). As representatives of the Indian original, the offshoots of the Pehlevi version surpass even the Indian offshoots. These latter, as respects their truthfulness in reflecting the Indian original, are arranged by Benfey as follows: first, the recension of the Indian original used by Somadeva; second, the one on which the Southern Pañcatantra (of Dubois) is based; third, the one from which the Hitopadeśa is made; and last, the one from which proceed the common Sanskrit recensions of the Pañcatantra.

§ 36. At the time when Barzōi made his Pehlevi version, Buddhism was already on the decline in India, and Brahmanism regaining its lost supremacy. It was not to be expected on the one hand that the Brahmins would allow a work of such great artistic merit as the original *Mirror for Magistrates* to be lost and forgotten, nor, on the other, that they would preserve it without transforming its whole spirit, which was that of fanatical hatred for Brahmanism. They have, therefore, omitted or transformed such parts as showed most Buddhist animus, leaving, however, many marks uneffaced which betray its Buddhist origin.

In one other way, too, the original was modified. In most of its sections a doctrine was inculcated by means of a single fable or story, and only a sparing use was made of inserted apologues. But gradually the means became an end; into the main story were inserted others, and others still into these, until the main story became a mere frame, and the result was comparable to a set of Chinese boxes.²

§ 37. Respecting the sources of the Indian original only a general statement can be made. There were current among the Buddhists, fables and parables which they ascribed to Buddha, and whose sanctity they sought to increase by identifying the best character in any story with Buddha himself in a former birth. Hence the tales were called *Jātakas* or 'Birth-stories.' There is evidence of the existence of a collection with that name as early as the Council of Vesālī, about 380 B.C.; and in

¹ Of the remaining three, one is shown by its spirit of deadly hatred towards the Brahmins to be the work of Buddhists, and the other two are in Benfey's judgment genuinely Indian.

² Pedagogical reasons forbade the retention of this arrangement, except by way of specimen. Thus selection ix is boxed into viii, and xv and xvi into xiv.

the fifth century after Christ the Jātakas were put into the form in which they now appear in the Sutta-piṭaka. They are distinguished for quaint humor and gentle earnestness, and teach the duty of tender sympathy with animals and even of courtesy to them. With these stories may be identified many if not all of the fables of the Hitopadeśa.

§ 38. The relation of the earliest Greek and Indian fables has been the subject of much discussion. Wagener tried to show that the Greeks derived their apologues from the Hindus; Weber, that the Hindus got many from the Greeks. Correspondences there undoubtedly are; but the difficulty is that the earliest forms of the fables—which would furnish the only safe basis for comparison—are irrecoverably lost. Aesop and his fables are mentioned by Plato and others as very well known: but whether he was a Phrygian, a Jew, or an Egyptian is matter of dispute; and even the *Μυθιαυβοι Αισωπειοι* of Babrius (ca. 100 A.D.), which tradition offers us as the oldest extant collection, are removed some 700 years from the traditional date of Aesop. The collection on which the common modern fable-books are based was made by the Byzantine monk Maximus Planudes, ca. 1325.

At all events, the oldest extant documentary collections of Greeks or of Buddhists are much later than Alexander's invasion; and considering the intercourse of the Greeks with India after that event, it is quite possible that the influence and borrowing were in both directions.

§ 39. We have seen how, under the New Persian Dynasty, and afterwards under the Caliphs, with the spread of Islam, the Indian stories were carried over western Asia and all southern and western Europe. But this is not all. The pious pilgrims to India from China took home with them Buddhist apologues, which were translated into Chinese, and wandered then to Korea and Japan. They have since been translated from Chinese into French by Stanislas Julien (*Les Avadānas*, Paris, 1859). Among the Mongols, too, Benfey has discovered many of these apologues; and through the Mongols during their supremacy these stories came to the Slavic peoples, and even to the Finns and Samoyeds.

§ 40. BIBLIOGRAPHY. First the titles of some books cited often below.

[1. Pāli.] The Jātaka, together with its commentary, being tales of the anterior births of Gotama Buddha. For the first time edited in the original Pāli, by V. Fausbøll. London, Trübner & Co., 1877.

Buddhist birth stories; or Jātaka tales. Translated by T. W. Rhys Davids. London, Trübner & Co., 1880. Vol. 1 (the only one) goes to Jātaka 40. It contains very useful lists of books illustrating the history and migrations of Buddhist tales.

[2. Sanskrit.] Pāntschatantra: Fünf Bücher indischer Fabeln, Märchen und Erzählungen. Aus dem Sanskrit übersetzt mit Einleitung und Anmerkungen von Theodor Benfey. Leipzig, Brockhaus, 1859. 2 volumes. See p. xvii, no. 8. This work is cited as "Benfey."—The fables are cited by the numbers of Benfey and Kosegarten.

[3. Old Syriac version.] Kalilag und Damnag. Alte syrische Uebersetzung des indischen Fürstenpiegels. Text und deutsche Uebersetzung von Gustav Bickell. Mit einer Einleitung von Theodor Benfey. Leipzig, Brockhaus, 1876.

[4. Arabic.] Kalila and Dimna, or the fables of Bidpai. Translated from the Arabic. By the Rev. Wyndham Knatchbull. Oxford, 1819.

Calila und Dimna, oder die Fabeln Bidpai's. Verdeutsch von Ph. Wolff. Stuttgart, 1839. 2 vols.

[5. Later Syriac version.] Kalilah and Dimnah or the fables of Bidpai: being an account of their literary history, with an English translation of the later Syriac version of the same, and notes. By I. G. N. Keith-Falconer. Cambridge University Press, 1885. Price 7 shillings 6 pence.

[6. Persian.] The Anvár-i Subulī; or, the lights of Canopus; being the Persian version of the fables of Pilpay. . . : literally translated into prose and verse. By Edward B. Eastwick. Hertford, 1854. There is another translation by A. N. Wollaston, London, 1877.

[7. Latin.] Directorium humane vite alias parabole antiquorū sapientū. By John of Capua. (Sine loco et anno, gothic type, folio, 82 leaves, quaint wood-cuts.) Copy in Harvard College Library. Printed about 1480. Joseph Derenbourg is now publishing a critical edition of this work, with notes, Paris, Vieweg, 1887.

[8. German.] Das Buch der Beispiele der alten Weisen. Herausgegeben von Dr. W. L. Holland. Stuttgart, 1860.

§ 41. THE LITERARY HISTORY of the Indian apologues has often been treated. So by Silvestre de Sacy, Loiseleur Deslongchamps, H. H. Wilson (*Works*, London, 1864, iv. 1-159), Lancereau (in his *Pantchatantra*, Paris, 1871), Max Müller (On the migration of fables, *Chips*, London, 1875, iv. 145-209), Rhys Davids (Introduction to his translation of the *Jātakas*, London, 1880), J. Schoenberg (in the very readable introduction to his German translation of the *Hitopadeśa*, Vienna, 1884). Keith-Falconer's account is on the whole the best (§ 40).

The French translation of the *Hitopadeśa* by É. Lancereau (Paris, Maisonneuve, 1882) is especially useful on account of the full and convenient references to the books where the analogues of the different fables may be found. This book is intended by the citation "Lancereau."

§ 42. EDITIONS AND TRANSLATIONS. The most accessible text edition is that of Professor Peter Peterson (Bombay, Government Central Book Depot, 1887. Price 1 rupee 10 annas). It contains an introduction most helpful for reading the text in course. It forms no. xxxiii of the Bombay Sanskrit Series. The text edition used most often as a standard of reference is that of Schlegel and Lassen (Bonn, 1829).

A literal English version has been given by Fr. Pincott (London, W. H. Allen, 1880). A cheap reprint of Wilkins's translation appeared in Henry Morley's Universal Library (London and New York, Routledge, 1885).

§ 43. METRES. Aside from the common *gloka* — see p. 300, § 21 — there occur in this book several other metres requiring description. The following five are monoschematic — i.e. the stanza consists of one metrical scheme four times repeated. The first two are simple and natural iambic-choriambic rhythms and are common in the *Veda*. The name *vasanta-tilakā* means 'Grace of the spring-time'; *mālinī*, 'Garlanded'; *rathoddhatā* seems to mean 'Car-proud.'

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|----|--|--|
| a. | ⌞ ⌞ ⌞ ⌞ ⌞ ⌞ ⌞ ⌞ ⌞ ⌞ ⌞ ⌞ | jagatī, 22 ¹¹ . |
| b. | ⌞ ⌞ ⌞ ⌞ ⌞ ⌞ ⌞ ⌞ ⌞ ⌞ ⌞ ⌞ | triṣṭubh, 26 ¹ . |
| c. | — ⌞ ⌞ ⌞ ⌞ ⌞ ⌞ ⌞ ⌞ ⌞ ⌞ ⌞ ⌞ — | vasanta-tilakā, 18 ¹⁴ , 20 ⁸ . |
| d. | ⌞ ⌞ ⌞ ⌞ ⌞ ⌞ ⌞ — ⌞ ⌞ ⌞ ⌞ ⌞ ⌞ — | mālinī, 22 ²² . |
| e. | ⌞ ⌞ ⌞ ⌞ ⌞ ⌞ ⌞ ⌞ ⌞ ⌞ ⌞ | rathoddhatā, 56 ¹¹ . |

The *triṣṭubh* is simply a catalectic form of the *jagatī*; but the catalexis gives the new cadence a trochaic effect instead of iambic. The rhythm of the *vasanta-tilakā* is closely analogous to that of the *triṣṭubh*. The *rathoddhatā* is essentially similar to a *jagatī* without its anacrusis.

§ 44. THE *āryā* METRE is based on the number of morae — not on the number of syllables. See Whitney, §§ 76-79. A light syllable counts as one mora; a heavy syllable, as two. In general, the *āryā*-foot consists of four morae. These appear either as two heavy syllables, or with one heavy one at the beginning or at the middle or at the end, or as four light syllables. In each half-stanza, a caesura occurs at the end of the third foot, and the eighth or last foot of each half-stanza is catalectic. The sixth foot of the first half-stanza must be an amphibrach, ⌞ — ⌞, and that

Thus:

— —

— ⌞ ⌞

⌞ — ⌞

⌞ ⌞ —

⌞ ⌞ ⌞ ⌞

of the second must be a single light syllable. No odd foot may be an amphibrach. The metre occurs at 26³ and 56⁵ to 56¹⁰. The scheme is:

— — | — — | — — || — — | — — | ∪ — ∪ | — — | —
— — | — — | — — || — — | — — | ∪ | — — | —

Applying this scheme, for example, to 56⁵⁻⁶, we have, with the proper resolutions:

∪ ∪ — | ∪ — ∪ | — — || — — | ∪ ∪ — | ∪ — ∪ | — — | —
∪ ∪ ∪ | — ∪ ∪ | ∪ ∪ — || ∪ ∪ — | ∪ ∪ — | ∪ | ∪ ∪ ∪ ∪ | —

NOTES TO PAGE 16.

LINE 16. SELECTION II. Preface and introduction to the Hitopadeśa. U.f. *saṁskṛta* ukti, 'cultivated expression.'

17. See 11dā. —ca belongs to nītiv.

19. grh-, 956⁴. —iva, 'as if.' —Join mṛt- w. grh-.

NOTES TO PAGE 17.

1. 'Just wisdom (is) the best thing, they say' (vāh).

2. 'By reason of' the qualities denoted by the three ablatives, 291².

3. 'The knowledge (of) weapons and the knowledge (of) books (are) two kinds-of-knowledge (for acquisition=) that one may acquire.'

4. 'The first (is) for laughter — is ridiculous.' This dative is explained at 287 mid.: similar uses 17¹⁵, 20¹⁴. —vdr + ā.

5-6. U.f. yad nave . . . na anyathā . . . tad iha. — 'Since ornamentation put upon an unburned dish does not change, therefore to children (297a) nīti is communicated etc.,' i.e. as one decorates a dish *before* burning it, in order to have the result permanent, so worldly wisdom should be taught to children while they are still young. Cf. Horace, Epist. i.2.67-70. — See iha.

8. U.f. tathā anyasmāt granthāt. 7-8. 'Friend-acquisition . . . is delineated (by the author) drawing (his materials) from . . .' See page 311, § 26.

9. The Rāmāyaṇa (i.36-44 = 37-45) and MBh. (iii. chap's 106-109) tell why and how Bh. brought the Ganges down from heaven. See also M. Williams, *Indian Wisdom*, p. 363.

— 'Town having P. as name,' 1302. In

Buddhist books it is called Pāṭali-gāma, 'Trumpet-flower Village.' Wilson thinks Pāṭali-putra is a mere corruption of Pāṭali-pura, 'Trumpet-flower City.' This certainly accords well with the K'usumo-pulo (Skt. Kusuma-pura, 'Flower-City') of the Chinese Buddhist pilgrims — see Beal, *Si-yu-ki*, ii.83-85. The Kathā-sarit-sāgara (chap. iii.) gives a legend telling how the town was founded by a king Putraka and his wife Pāṭali. This is perhaps an invention suggested by the corrupted form.

— The site of P. is discussed at length in Cunningham's *Archaeological Survey of India Reports*, viii.1-34 and Note prefixed to the vol. See also Journ. As. Soc. of Bengal, xiv.1187f, with map.

10. Divide thus, sarva-svāmiguṇa; not sarvasvāmi-guṇa: upeta, vi+upa. — King S. need not be regarded as a historical person.

11. ḡṣṛāva, vḡru, 793a, 800b.

12-13. Construe yasya na asti (see 11as2) ḡṣṛam, andha eva (see this) sas (asti): ucchedi and darḡakam are attributive adjectives to ḡṣṛ, and loc- is in apposition w. ḡṣṛ.

15. 'One by itself, even (api), is harmful (17^{4x}.); but how much more (kim4) all four together!'

16-17. See iti 2 and ākarṇaya. — 'The king, distressed (udvignamanās, 418) by the shaster-neglect (-ananuṣṭhānena) of his (ātmanas) sons, who did not study books (see 1308²) . . .'

18. See lka.1. 'What profit (is there) with a son born, i.e. in the birth of a son, who . . .'

— Observe the use of the ppl. where we use a verbal noun: this is common in San-

skrit, e.g. 17²², 25¹², 38²³, and also in Latin, e.g. *post conditam urbem*.

19^b is the answer to 19^a.

20. 'Of (the three,) an unborn (i.e. no son at all), a dead one, and (1253a) a fool, ...'; see 2vara. —See ca5.

21. U.f. *duḥkhakarāu* (supply *stas*) *ādyāu*.

22. See ca3. —*jāto*, lit. '(is) born'; pregnantly, 'is born in reality or to some noble purpose.'

NOTES TO PAGE 18.

1. Respecting the metempsychosis, see 65⁹ to 68⁸ and notes. —*vā* marks the rhetorical question as a rejoinder to an objector's statement. —*jāyate*, lit. 'is born,' *vjan*, refers to the mere physical fact of issuing from the womb.

—Render the proverb: 'He (alone) is born in reality, by whose birth (see 17¹⁸.) his family attains to distinction: or (if you object to that), who, in the circling round of existence, when dead, does not come out of some womb again?' —True, every one does so issue; but the fact *by itself* has no noble significance.

—The entire point lies in the antithesis between the *mg* of *jāyate* and the pregnant sense of *jāto*. Such pregnant uses of a word are common in gnomic poetry: so 21²³, 22⁶.

2. 'The best thing is one good son; but (ca5) not with even hundreds of fools (is there any profit).' The ellipsis—though harsh and condemnable—is made clear by such phrases as that at 17¹⁸ and the others under lka1.

3^b. Supply *tamo hanyate*.

4^a. See ta3. For gen., 296b. —'Though born (of whomsoever =) of humble parentage.'

5. See 11kr6. —Note the puns in *vañca-ṣuddhas* and *nirguṇas*, which words thus stand in covert and playful contrast w. *yasya tasya prasūtas* and *guṇavān*.

6. U.f. *na adhīta* (see *vi+adhi*) ·· *etāsu*.

7. See *vidvāns*. —See go. —*ṣad2*.

8 end. Passives, 770c, 769. —U.f. *yad ca ucyate*, explained under ya2.

9. 'What is not to be, that will not be:

if it is to be, then it will not be otherwise': the do-nothing argument or *ignava ratio*. —See *ced: na*, if it belonged to the protasis, would precede *ced*.

10. 'This ·· remedy, embraced-in-the-words (= *iti*) "What ·· otherwise,"—why is it not drunk?' —*ṽlpā*, 770b.

—Lines 9–10 are in apposition w. *yad* (end of 8), and contain the "sloth-talk" condemned in line 11.

12. 'One should not give up his exertion (*udyogam*), thinking, "Fate (will do or prevent all)."'

14. *Metre, vasanta-tilakā*, p. 316, § 43. —U.f. *upa·eti lakṣmīs*.

16. *ṽhan+ni*, 902². —*kuru*, 714. —*ātma*—has the force of a possessive of the *second* person here: cf. *ātman3*.

17. The loc. absolute expresses one condition, and *yadi na* *sidhyati* a second.

20–21. The collective result of a man's words and thoughts and deeds is his *karman*: this alone exists after death and is a powerful determinant of his course in the next birth. —*kuryāt*, cf. 25²¹ *ṣ*.

23. *suptasya*, 954b.

NOTES TO PAGE 19.

1. See *tāvant2*.

2. See *tāvant2*. —U.f. *kim cid na*.

3. *kār*, made (959) from the past pass. ppl. of the *caus.* of *ṽ1kr*, 1051⁸.

4. See *ṽgru8* and 770a. —*asti kaç cid*, 'is there anyone ··?' see *yal*.

5. *putrāṇām* limits *punarjanma*. —Cf. 17¹⁶.

7. *dhatte*, 11dhā9, 668.

9. *hīyate*, cf. *piyate*, 18¹⁰ and *ṣ*.

11. See *atral*. —Long cpd is analyzed at 1248².

—*Viṣṇuçarman*, if not the name of a real person, is chosen as a reminder of the synonymous *Viṣṇugupta*, an epithet of Cāṇakya, the wise and famous minister of Candragupta = *Σανδρόκυππος* or *Σανδρόκορρος*. —See Benfey, *Pantch. i.31*, and Böhtlingk, *Indische Sprüche*, 2d ed., no. 7061. Cf. above, p. 311, § 24.

13. U.f. *tad*, 161. —Explained *ṽcakA1*.

14. U.f. *na adravye*. —*nihitā*, 954c.

15. Pass. of *caus.* of √path, 1052a.

16. U.f. asmin (208) tu . . na apatyam.

20. U.f. -saṅgāt, 'by sticking to . .', 291².

22. 'You (are) an authority for . .'

23. For gen., 297a. —sam-arpitavān, like kārītavān, 19³N.: √r+sam, 1042d.

NOTES TO PAGE 20.

2. 'By way of introduction.'

3. See √gam2.

5. 'Tale of the crow, tortoise, and so forth' (—ādi 2), not given in this Reader.

7. √stu+pra (770a) —cf. prastāva.

8. SELECTION III. The old tiger and the traveller. Hitopadeṣa, book i., fable 2. — The *motif* of this tale is feline hypocrisy (whether of tiger or of cat), and appears again in selection v., as also in Pañcatantra, iii.2, Kalilag und Damnag, p. 65f, MBh.v. 160.15–43 = 5421–49, Jātaka, i. p. 460, no. 128. Cf. 21²N.

—aham, namely, the Pigeon-king, who tells this story to dissuade his followers from taking the rice with which a snare was baited. —carann, 210. —See eka3. —The ablution and sacred grass were intended as outward symbols of inward piety. A pretender to virtue is called 'one who acts like a cat,' see Manu iv.195.

11. Observe the impersonal construction (999), which will now be extremely frequent. Logical subject in instr., 282. —See √kṛs+ā and √loc+ā.

12. See kim4. —asminn, 210.

13^a. 'In getting even a desirable (object) from an undesirable (source)' —e.g. bracelet from tiger.

14. Observe caesura and exact order of original. —mrtyave, '(is) deadly,' 17⁴N.

16–17. Nothing venture, nothing have. —Join na w. paçyati (16). Both gerund-clauses are conditional.

18. U.f. tad. —See tāvant3a.

19. pra-sārya, 1061 and ⁵.

20. U.f. prāk eva, 'formerly,' w. emphasis: eva, as much as to say, 'not now, of course' —preliminary hint at a general reformation of character.

NOTES TO PAGE 21.

1. Note how Brahmans are distinguished from men: so 95¹. —U.f. -vadhāt me, 'from my killing . .', because I killed.'

2. Another me need not be expressed with putrās and dārās: whose they are is clear from nirvaṇṇo'smi.

3. upadīṣtas: the upadeṣa consisted of the three words marked by iti.

4. U.f. -upadeṣāt, 'in accordance with (his) advice,' 291.

5. katham na, sc. asmi.

6. Cpd, 1253a: 2d member, adhyayana.

7. See iti 3. —"The noble eight-fold (aṣṭavidha) path" is a favorite Buddhist topic. Buddha defines it in the famous "Sermon at Benares." —See smṛta3.

8. See tatra 1: 'among those (eight things).'

9. U.f. na a-mahātmasu, emphatic litotes.

10. U.f. ca etāvān, 206. —See gata4.

11–12. See ya5. —See tathā4. —'The common saying, "vyāghro . . khādāti" is . .'

13–14. Third word is kuṭṭanam. —See pramāṇaya. —Cow-slaying is a heinous offence (64⁸), coordinated with man-slaying, 21¹. —A dvija's 'second or spiritual (61¹⁶) birth' is when he is invested with the sacred girdle, Manu ii.169.

—'The world keeps on in the old ruts, and does not, in a question of right, take as authority a bawd who gives good advice as (quickly as it does) a Brahman, even if he be a cow-killer.' People heed the social position of the adviser rather than the real character of the adviser or the intrinsic value of the advice.

15. adhītāni, √i+adhi: cf. 20¹¹N.

16^b. 'So (is) food (in=) to a hungry man.'

17. 'To a poor man (304a) is given a fruitful gift,' i.e. fruitful is the gift given to a poor man —cf. 22⁴ and St. Luke vi.33–35. —Observe that the logically important idea is often put in a grammatically subordinate word.

18. See ātman3 and √liṣ+abhi. —Cf. Dhammapada, stanza 129, and SBE. x.36.

20. Note the use or the omission of ca

according to the convenience of the metre: so 22¹⁸, 26^{1,2}, 32^{4,5}.

—Lines 18–21 are positive forms of the Golden Rule: cf. St. Luke vi.31; interesting negative forms appear at MBh.v.39.72–73 = 1517–18, at the beginning of the *Διδασχὴ τῶν δόδεκα ἀποστόλων*, in the Confucian Analects xv.23, Legge's edition, and in the Babylonian Talmud (Story of Hillel).

22. *mātrvat* = *mātaram iva*: similarly the rest. —The accusatives are objects of the first *paṅyati* (v1 paṅ6).

23. Second *paṅyati*, pregnantly, cf. 18^{1N}. —This proverb, along with the one quoted by the cat at 29⁵, is quoted in substance by the hypocritical cat in the tale of the 'Cat as Judge,' Kalilag, p. 66. Cf. 20^{8N}.

NOTES TO PAGE 22.

2b. U.f. *pra-yaccha* (747) *īcvara*, 304a.

3. See lka 1. The idea is identical with that in St. Luke v.31.

4. *dātavyam* (999) *iti*, 'with the thought "It ought to be given (impers.), i.e. giving is a duty."'

5^a. Words used pregnantly, cf. 18^{1N}.

6. *√grah+prati*, 722 end.

7. U.f. *yāvat asāu* (= *pān̄thas*) . . . *tāvat ni-magnas* (*√majj*).

9. See atas 1. —*√sthā+ud*, 233a, caus. 1042d.

11. Metre, *jagatī*, p. 316, § 43. —'The fact that "He reads the law-books" is not a ground for a judgment' that the reader — be he man or tiger — has a good and harmless nature.

13. 'Just the inherent nature here (*atra*) is the surpassingly predominant thing (*√ric+ati*) so

14. 'as by nature cows' (361c) milk is sweet.' —Religious study will not change the bad inborn nature of a man or a tiger any more than sugar would turn sour milk back into sweet milk again. Compare lines 20–21.

15. 'Of those having uncontrolled senses and mind, the (religious) action is like the bathing of elephants,' i.e. is mere external action and without significance as an index of character. One might infer from their

frequent ablutions that the elephants were very religiously minded. Cf. 36^{3N}.

16. 'Knowledge, without action (to correspond), is a burden, like . . .'

17. Explained under *yad2*.

18. Use of ca. 21^{20N}. —Instead of *-pānī-nām*, we have, for sake of metre, *-pānīnām*, as if from *-pānin*.

19. See *eva*. —Note that the gen. and loc. here express the same relation. So the dat. and loc. above, lines 4–5.

20. *√kṣ+pari*, 'are considered' (namely, by wise people) = 'should be considered': so *Mālavikā* i.17, *kāraṇa-kopās*, 'are (only) cause-angry' = 'should not be angry without a cause.' Cf. 41^{18N}.

21. *vi+ati*, 992. —See *guṇa2*, and note the difference between that and *svabhāva*.

22. Metre, *mālinī*, p. 316, § 43.

NOTES TO PAGE 23.

1. 'Even yonder (*asāu*) moon (sky-wandering, etc., p. 22) is eclipsed (*grasyate*) . . .'. The demon *Rāhu* got a part of the drink of immortality — cf. 32^{12N}. The Sun and Moon betrayed him to *Viṣṇu*, who cut off his head. The head, grown immortal, avenges itself on Sun and Moon by swallowing them at times. Cf. introd. to selection xl.

2. 'Who is able to wipe out (*√uñch*)?' The Hindus thought that every one's destiny was written on his brow, although invisible to human eye. Like enough the sutures of the skull, which look very similar to the written characters of some Indian alphabets, gave rise to this belief. Now-a-days, writing materials are placed beside the new-born babe in the lying-in room, in order that *Vidhātṛ* may write the child's destiny on its forehead. See Shib Chunder Bose, *The Hindoos* as they are, 2d ed., p. 25.

4. SELECTION IV. The deer and the crow, and the jackal. *Hitopadeṣa*, book i., fable 3. — In the Indian fables, the jackal plays the rôle which the fox plays in the European; see *Pañc.* book iii., stanza 73 ed. Kosegarten, = 76 ed. Bombay.

5. *bhṛāmyan*, 763.

7. U.f. etad. —bhavatu, see this under √bhū.

8. 'I'll first get his confidence.' —U.f. upa-sṛtya, 992.

11. ā-sādyā, grd of *caus*.

12. adhunā etc., explained at 990.

13. astam gate etc., loc. absolute.

17-18. 'This (ayam) is the jackal, (who is) come seeking (icchann) . . .'

19. See √yuj5.

20. '(Is) not to be given to any one (gen. 297a) whose . . .'

21. The story which is announced in this line, and which the crow tells to serve as the "example" to the saw of line 20, is inserted in the original between this line and ity ākarṇya (24¹), but is here taken out for the sake of continuity and given separately as selection v. — cf. p. 29 end.

NOTES TO PAGE 24.

1. iti refers to the story in selection v. —√ah. —mrgasya, subjective gen. w. -darṇana-. —U.f. bhavān api, 'you (= the crow) too' — no less than I (the jackal) now.

2-3. U.f. adya yāvat (see yāvanta 3) etasya (= mrgasya) sneha anuvṛttis.

5. Ppl. of √as+nis forms possessive cpd w. pādape, see 1299. —U.f. deḥ, 133.

6. "ayam . . vā" is the gaṇanā of . . , i.e. only the small-minded take into account or stop to ask whether or not a man belongs to their own party or race.

7. See eva. —The proverb expresses a truth that underlies the doctrine of free-trade.

9. U.f. kim (see lka 1) anena (501) ut-. —Join anu-bhavadbhis (741) w. sarvāis.

10. sthīyatām, see √sthā3; inv. pass., 770b, used impers., 999. 'Let all remain in one place, enjoying pleasure by means of familiar conversations.'

11. 'No one is any one's friend, no one any one's foe' — i.e. by nature; we must have actual dealings (vyavahāra) with each other to bring out the friendship or enmity.

14. U.f. etasmin eva vana-ekadeḥ = (see 1316) etasya eva vanasya ekadeḥ, cf. 335^x.

16. tathā . . sati, read 303b⁴ and cf. √las3.

18. U.f. baddhas, 160. —mām, object of trātum. —Join itas (= asmāt) with vyādha-pāṇāt.

19. (ko) mitrād anyas, 'who other than my friend = who but him.'

20. U.f. ā-gatyā upa-sthitas. — See denom. √phala.

21-22. U.f. etasya (= mrgasya) utkr̥t-yamānasya (√krt) māṇsa-asrg-anuliptāni asthīni (431) mayā . . .

23. √las+ud. cf. 162. —chinddhi, √chid, 689. —See tāvant 3b.

NOTES TO PAGE 25.

2. U.f. . . jānīyāt (730, 721 — 'one may recognize'), yuddhe ḡram, ṛṇe ḡcucim.

3. bhāryām, 'a true wife,' one who has really taken her husband "for richer for poorer." —√2kṣi.

4-5. A friend in need (as well as in joy) is a friend indeed.

6-7. 'Firm-bond-bound indeed (see tāvant 5) is this deer.' The jackal 'thought' this — he did not say it aloud.

7. -nirmītās, √lmā+nis. —Properly, the Hindus designated the days as first, second, third, etc. of the lunar half-month — see tithi. For the (comparatively modern) names of the days as governed successively (like those of our week) by the seven planets, see JAOS. vi.176-7.

8. etān = pāṇān: cf. the ecclesiastical prohibition of meat on Fridays. —End, see √manl.

9. U.f. yad trayā ucyate, tad . . , 'what you say, that I'll do.'

10. See sthita 4.

11. U.f. mrgam anāgatam (cf. 415^N.) ava-lokya, itas tatas anv-iṣya, tathāvidham dṛṣtvā, uvāca. Note how the gerunds mark each the end of its clause; so 261^b.

12. avadhīrita, under the denom. √avadhīraya. 'This is the result of rejected friend-words = (171^bN.) of rejecting them.'

15. 'His trouble is near' (√ldhā+saṁ-ni).

18-19. 'The fact that "I've done no wrong" — that is not a ground of confidence (cf. 221¹); for there is (√2vid3), from the malicious, danger even for the good: 'although — having done to the bad no wrong

calling for revenge—they might fairly expect to be let alone.

21. *√vrj*, 'one should shun'—subject indefinite: this is very common, when the 3d pers. optative is used; e.g. 18²¹, 26⁵, 30¹⁷.

NOTES TO PAGE 26.

1-2. Metre, *tristubh*, p. 316, § 43. —Note use of *ca*—cf. 21^{20N}. —*√lap*+*sam*, pass. ppl. of *caus*. —See *grad* and 668. —The four genitives refer to *arthinām*. —See *kim*3. —Line 2^b, 'Is there a to-be-practised-deceit of the needy, i.e. ought they to be deceived?'

3-4. Metre, *āryā*, p. 316, § 44. —'Who perpetrates wrong upon (loc.) . . .'. —U.f. *a-satyasamdhām*. —*bhag*-, voc. s. *fem*.

5. See 2sama 2. —*kār*-, see *√lkr*, *caus*. end, and 25^{21N}.

6. U.f. *ca aṅgāras*: see *ca*1b end.

7. *atha vā* = 'or rather, to express myself more to the point, — this (*iyam*) is the way (*sthitis*) of scoundrels.'

8. Metre, *vasanta-tilakā*, p. 316, § 43.

9. 'In your ear pleasantly something beautiful he gently hums (*√ru*).'

10. Gerund of *√rupaya*+*ni*.

12. Anacoluthon: 'a scoundrel, though (see *ca* 6) saying pleasant things, — that is not a ground of confidence (= 25^{18b}):' i.e. 'a scoundrel may say . . .; but that's no reason for trusting him.'

14. U.f. *laguḍa-hastas* (1303²) *tam* . . *āgacchan* . . *ava*-.

16. See *√drg*+*sam* and *√lpr*. Note how the three gerunds mark each the end of its clause: cf. 25^{11N}. —See *√sthā*4.

17. *utthāya*, 233a; gerund.

17-18. 'The deer waited just so as the crow said.'

18. U.f. *harṣa-utphulla-locanena*, 'having joy-expanded eyes, his eyes wide open with joy.'

19. *asāu* = the farmer.

19-20. Note the position of the gerunds as a help to the correct phrasing.

20. U.f. *bandhanāt*, 290; not acc.

21. 'The farmer having withdrawn,' *√i*+*antar*.

22-23. See *diḡ*+*ud*. 'The jackal was killed by the farmer, throwing the cudgel at him in anger.'

NOTES TO PAGE 27.

1-2. 'One reaps the fruit . . . right here on earth, (with =) after three . . .; (or) three days,' i.e. sooner or later.

3. In the *original*, the fables always begin with the moral, which is then repeated at the end, in abbreviated form, with the introductory words, 'Therefore I say.' This arrangement is retained, e.g., 32¹⁰-33⁷.

4. See 1181a end.

5. 'Trap-caught (from the jackal, 291 =) by his plots.'

6. SELECTION V. The blind vulture, the birdlings, and the cat. *Hitopadeśa*, book i, fable 4. — Cf. 20^{2N}, 21^{28N}.

—The Vulture-peak, Pāli *Gijjhakūṭa*, is near *Rājagṛha*, and famous as a sojourn of Buddha.

7. 'From the evil issue of fate = as hard fate would have it.'

8. Instr., 280 end.

9. U.f. *sva-āhārāt*. —See *lka* 2d and 1260. —*√ldā*, 668.

10. Use of inf., 981³.

11. U.f. *tam ā-yāntam*, 619.

12. See *lidam* near end: 'τίς δ' ὄντος ἐρχεται;'

14. U.f. *api*: the idea is, 'To say nothing of my disappointment at not getting the young birds to eat, I'm so very near the vulture that *even escape is impossible*.'

15. Same phrase at 23⁸.

17. U.f. *dūram apasara* (classical pres. impv. *√sr*+*apa*): no ced, *han*- (103).

20. 'Is any one ever punished (or) honored on account of mere rank?'

NOTES TO PAGE 28.

2. The lunar penance is described 655³.

3. U.f. *ācaran tiṣṭhāmi*, see *√sthā*4. —U.f. *yusmān* (= vulture, respectful plural) object of *stuvanti*. —*dharma-jñāna-ratān*, see *√ram*3.

5-6. 'And you (it seems, are) such (*etā-dṛcās*, q.v.) a jurisconsult that you (have)

undertaken (vyam + ud) to slay me—a guest!?’

6. U.f. eṣas (see etad) refers forward here! On the duty of hospitality, see Manu iii. 99f. —vir + sam-ud.

7. ‘To an enemy (arāu, 304) even, . . should be shown.’ So Plautus says, Trin. 679 and Rud. 438, that one does not withhold fire and water even from a foe.

8. U.f. chettum api āg- . . na up, ‘even (in the case of one =) from one come to hew (it) down . . .’

10^b. ‘And joyous or kind (sūnṛtā, as adj., omitted in vocab.) words as a fourth thing.’

11. U.f. na uc-, vchid + ud, 202.

13^b. See vgam + abhy-ā, and guruṣ.

14. Render loc. by ‘towards.’ —Cf. 21¹⁰.

15. cāṇḍ, loc. as in 28³.

16-17. yasya limits grhāt and refers to tasmāi (and to a tasmāt, understood w. ā-dāya). —sa = atithis. —dat-tvā, 991 cf. 955c. —See vgaml.

21. First evam, ‘so,’ namely as at 27¹⁷.

21-22. Touching the feet (Nala xxiv.) or the head (Manu viii. 114) was a kind of ordeal used in solemn asseverations in order to call down harm on the one touched in case of falsehood; at Hitopadeṣa, p. 122⁵ = book iv, fable 11 (cf. Pañc. book i., fable 11), touching the ground and ears seems to be a sign of detestation for a suggestion just made. Here the touching seems to partake of both significations.

23. U.f. -rāgeṇa idam . . . adhy-ava-sāyitam, vsā.

NOTES TO PAGE 29.

1-2. U.f. iti atra āika-: see atral. ‘The law-books, though contradicting (vvd + vi) . . , have unanimity on this point, “ahiṁsā paramo dharma:”’ ahiṁsā is a cardinal virtue among Buddhists.

3. See nirvṛta. —See ya3.

4. svarga-: for lingual ṇ, see 193.

5. ‘There is just one friend, virtue, who . . .’ cf. 63¹³N. and 13; also 21²⁰N.

6. U.f. sarvam anyad hi (163) ‘for all else’ (but virtue).

7-8. See ya6, 2antara3, and vmuc + vi.

9-10. See iti2a and cakya3. —Lit. ‘What

sorrow (of a =) in a man arises at . . , by this forming-of-a-conception . . .’ we should expect tad-anumānena as cpd, ‘by forming a conception of this (sorrow).’ If we will think how we should feel if we were in our enemy’s place and about to die, it is possible that we may spare even his life.

11-12. v1pr + pra, 770c. —kaḥ kuryāt (714), rhetorical question, cf. 18¹⁴N.

13. vi-gvāśya, grd of caus., 1051 and 8.

15. U.f. yeṣām . . , tāis . . vi-lapadbhis.

16. vṛabh, 160. —U.f. koṭarāt.

18. -asthīni, 431. —U.f. “anena (= grdhreṇa) eva . . khādītās” iti niṣcitya, v3ci + nis.

21-22. The story winds up with the distich given p. 23 end, cf. n.

NOTES TO PAGE 30.

1. SELECTION VI. The ass, the dog, and the thief. Hitopadeṣa, book ii., fable 3. —Weber thinks that the attribution of stupidity to the ass in the Sanskrit fables is wholly un-Indian and due to foreign (western) influences.

4. ṣvānam, 427. —āha, 801a. —See tāvant5. —See iti2b.

5. See v3gr and 1020, and cf. 30¹³.

6. māmā, Böhtlingk’s suggestion; MSS. read mama. —jānāsi, 730.

7. See yathā7. —etasya (= rajakasya) limits grha-, 1316. —See yatas2: correl. tena. —See v1vr + nis.

8. Second mama (gen., 297a) depends on -dāne, 1316.

12. U.f. sam-bhāvayet (caus.) yas tu kār-, ‘who honors them (only) in the time for action, i.e. waits till he is in a strait before he treats them well.’

13. See v3ri + ā. —Caesura here divides a cpd; this is very unusual.

15. U.f. pāpiyān (208, 464) tvam (sc. asi).

16. Explained under yathā6.

17-18. U.f. sevayet, subject indef., cf. 25²¹N. —U.f. a-māyayā.

20. U.f. -kopāt, abl. 291. ‘Because of anger at . . , he got up (992) and beat (vṛad, 1070) . . .’

22 and 31¹. U.f. para-adhikāra- . . . -icchayā. —See v3ad + vi.

NOTES TO PAGE 31.

2. SELECTION VII. The lion, the mouse, and the cat. Hitopadeṣa, book ii., fable 4.

3. See √lī+adhi, 629, and 619.

4. buddhvā, 991, 160. — 4-5. 'Not catching the hole-hidden mouse ...'

6. U.f. bhavet yas tu, vikramāt na ; lit. 'Who is a ;, he is not subdued by might,' with a play on the name of the lion.

8-9. Note position of gerunds, each marking the end of its clause. 'A cat was kept (dhr̥tas) by him (tena), . . reflecting, . . going, . . satisfying, . . bringing.' — māṃsa ādi-āhāra, 'flesh-etc.-food.'

9 end. U.f. tad-bhayāt, 'from fear of it (i.e. the cat).'

10. √sr̥-nis, Epic present, 734. — U.f. asāu.

13. U.f. saṃcāran, 208.

14. See kadā end.

15. See 17¹¹N. — U.f. tadā (correl. of yadā) upayoga-abhāvāt tasya : the gen. depends (297a) on -dāne (1316); cf. 30⁸N.

18. 'A servant, making (=if he made) ;, would be or fare (syāt, 636) like D.'

19. SELECTION VIII. The crows and the serpent. Hitopadeṣa, book ii., fable 10. — It is told by Damanaka to Karatāka (see p. 312, § 29), and into it is inserted the story of the lion, the old hare, and the well (selection ix., see 32¹²N.), told by the crow to the crow-hen.

—Selection viii. answers to Pañcatantra, book i., fable 6, which is told in like manner by Damanaka. He makes the crow and crow-hen ask a jackal for advice, and the latter tells them the inserted story of the heron, the fishes, and the crab (=selection xviii.). Damanaka then finishes his story about the crows (=selection viii.), and further enforces its moral by the story of the lion (selection ix.). The motif of selection viii. is analogous to that of selection xvi., cf. 39⁸N. — A few references for further comparison:

Old Syriac version. Kalilag, p. 12, 13.
Arabic. Knatchbull, p. 113, 115. Wolff, i.40, 44.
Later Syriac version, p. 23-26.
Anvār-i Suhailī, book i., story 11.
Directorium, Cap. II., p. 7 and p. 9 of signature c.

Buch der Beispiele, p. 353, 36¹⁶.
Benfey, i.167 f; ii.57. Lancereau, p. 332.

—U.f. kasmin cid tarāu . . . apatyāni.

NOTES TO PAGE 32.

1. 'By a tree-hollow-abiding-black-serpent' — see √sthā+ava.

2. tyajyatām, 771.4.

3. U.f. tāvat āvayos (491): see kadā.

4-5. U.f. bhr̥tyas ca ut-. — ca, cf. 21²⁰N. — m̥r̥tyus is predicate. — See eva.

6. etasya = sarpasya.

7. soḍhas, √sah, 954, 222⁸, 224b. — āha, 801a. — anena, 501.

9. See alam v. instr.: anayā, 501.

10. Knowledge is power. 'Whose is wit, might is his; but of a witless one, whence is the might?' Repeated at the end, 33⁷, as a *quod erat demonstrandum*.

11. Just as before (23²¹, see N.), this line announces the tale which serves as an "example" to the aphorism of line 10.

12. SELECTION IX. The lion, the old hare, and the well. Hitopadeṣa, book ii., fable 11. — See 31¹⁹N.

—Selection ix. answers to Pañcatantra, book i., fable 8. The Buddhist version, the Banyan Deer Jātaka, has deep moral significance as showing the beauty of self-sacrifice and the excellence of loving "all things, both great and small." This Jātaka is mentioned by name and illustrated on the bas-reliefs of the tope or Stūpa of Bharhut, Cunningham, plate xxv, dating from 200 B.C. or earlier. In the Sanskrit forms, the Jātaka has developed into a simple story that shows how the weak animals get the better of a powerful tyrant, not by force, but by cunning. Somadeva gives the story at lx.91-107. Compare further

Pāli. Jātaka, no. 12: translation, i. p. 205.
Old Syriac version. Kalilag, p. 14.
Arabic. Kahla. Knatchbull, p. 117. Wolff, i.46.
Later Syriac version, p. 27.
Anvār-i Suhailī, book i., story 14.
Directorium, Cap. II., p. 10 of signature c.
Buch der Beispiele, p. 37.
Benfey, i.179; ii.62. Lancereau, p. 333.

—The first three phrases of this line (12) are specimens of the regular conventional way of introducing the fables. —The myth-

ical mount Mandara was used by the gods as a churning-stick when they churned the ocean to get the drink of immortality—cf. 23¹N. In this book, a real hill may be intended, namely Mandara, a little south of Bhāgalpur, on the Ganges, east of Magadha.

14. See √dhā+vi5 and √ās3. —Note that the gerund *kr̥tvā* goes with the logical subject of the sentence.

15. See √jñā+vi, *caus.*, and 1042d².

17. 'If that is agreeable to you . . .'

18. √klp+upa, *caus.* —See √ās3.

20–21. See *hetu*, *ced*, *lkal*, and *anunaya*. —“I would put on my good behavior, if I thought I had any chance of my life.”

NOTES TO PAGE 33.

1. U.f. *apa-rāddhas* (√rād̥h) . . . *dhrtas* . . . *agre*. —See 2antara 4.

2. Note use of acc. w. *caus.*, ‘to cause my master to know:’ so *mām*, next line.

4. *tam* = *sinham*. —*gr̥hītvā*, see √grah1, and 254³.

5. U.f. “*paçyatu svāmi*” *iti uktvā*. —*tasmin kūpa-jale* = *tasya kūpasya jale*, cf. 24¹⁴N. —*tasya* (= *sinhasya*) *eva*, ‘his own.’

6. *darç*, 959, from *caus.* —U.f. *asāu* (= *sinhas*) *darpa-ā-dhmātas* (√dhām) *tasya* (= *pratibimbasya*) *upari* (‘upon’) . . .

7–8. ‘Therefore I say (the proverb) having *yasya buddhir balaṁ tasya* as its beginning,’ 32¹⁰N. See *ity-ādi*.

9. The main story of the crows and the serpent is here resumed: cf. 31¹⁰N.

10. See √sad+ā. —*ā-gatya*, 992.

11. √tr+ava, *ppl.* of *caus.* —U.f. *cañcvā dhrtvā*, *āñiya*, . . .

12. *nirūpyamāṇe*, *loc. absolute*, *pass.* *ppl.* of *denom.*

13. Gerundives have future force.

14. ‘That (plan) was carried out; that being done, that (predicted result of the plan) took place:’ see under √sthā+anu2, and cf. 303b⁴.

16. U.f. *kuryāt* (‘one may do’), *yad na* . . .

18. SELECTION X. The birds and the apes. *Hitopadeça*, book iii., fable 2.

—This story corresponds to *Pañcatantra*, book i., fable 18, which is itself only a subsidiary form of fable 17. This latter is given by *Somadeva* lx. 205–210. Compare *Jātaka*, no. 321 (vol. iii.), and further

Old Syriac version. *Kalilag*, p. 28.

Arabic. *Kalila*. *Knatchbull*, p. 150. *Wolff*, i. 91.

Later Syriac version, p. 55.

Anvār-i Suhaili, book i., story 24.

Directorium, Cap. II., p. 1, 2 of signature z.

Buch der Beispiele, p. 553³.

Benfey, i. 269–271; ii. 112 and 111.

19. ‘In the interior of constructed (√mā +nis) nests.’

20. ‘The sky being covered (ā-vṛte) with cloud-veils, as it were with dark-garments, . . .’

NOTES TO PAGE 34.

1–2. U.f. *avasthitān* (203) *çitārtān kampamānān* . . . : ‘by the birds, seeing . . ., it was said.’

3. ‘We have constructed nests with straws brought hither (–*āhr̥tāis*) by the beak-merely’ (see *mātrā* 2, and references).

4. ‘Endowed with hands, feet, and so forth (see *ādi* 2), why are you in distress (√sad+ava)²’

6. U.f. *tāvat* (see *tāvant* 3) *vṛṣtes upa-çamas*, ‘now there is a stopping of the rain.’

—Better perhaps, without the punctuation-bar after *bhavatu*: ‘So let there be for a while a stopping of the rain,’ i.e. ‘wait till the rain stops a bit and we’ll see about it.’

8. *bhagnās*, √bhañj, 957c. —U.f. *aṇḍāni ca adhas*.

10. U.f. *vidvān eva upa-: caesura; na avidvān tu*.

11. U.f. . . *upadiçya ajñān* . . ., *yayus* (√yā, 800c).

12. SELECTION XI. The ass in the tiger-skin. *Hitopadeça*, book iii., fable 3.

—This story corresponds to *Pañcatantra*, book iv., fable 7, which has been worked over by *Somadeva*, lxii. 19–23. Its oldest Hindu form is the *Lion-skin Jātaka*. It seems to have been lacking in the *Pehlevi* version. *Plato* makes *Socrates* say, “Since I have put on the lion’s skin, I must not be faint of heart” —*Kratylos*, 411A. The tale

appears in the Chinese Avadānas, vol.ii., p. 59, no. 91. Compare also

Pāli. *Jātaka*, no. 189 (vol. ii.); transl., i. p. v.
Fab. Aesop., 'Ὅρος λεοντήν φέρων, no. 336, ed.
Lucian, *Piscator*, § 32. [Halm.
La Fontaine, book v., no. 21; Regnier, i. p. 431.
Benfey, i. 492-3; ii. 308.

13-14. 'By the washerman, covering (him) with a tiger-skin, that one (asāu=gardabhas) was let loose . . . ' —pracchādyā, see √ichad +pra, and 227. —See √muc, and 1051⁸.

15. See buddhi².

16. See √car³. —16-18. The instr. is logical subject of the impers. pass. *sthitam*: see *sthita* 2 end, and 999. —'Having a gray-blanket-made body-cover (1293), i.e. having covered himself with a gray blanket.' —U.f. *sajjī-kṛtya* (992), *avanata-kāyena* (vnam), *ekānte*.

18-19. 'The ass, seeing . . , thinking "gardabhī iyam," making (714, ppl.) . . , ran . . . '

20. See *iti* 2a end.

NOTES TO PAGE 35.

1-2. See √car³. —See *greyāṇs* and 464. —*paricchannas*, √ichad, 957d.

3. SELECTION XII. The elephant, the hares, and the moon. *Hitopadeṣa*, book iii., fable 4.

—This story corresponds to *Pañcatantra*, book iii., fable 1, and is given by *Somadeva* at lxii.29-44. It is unquestionably of Hindu rather than Greek origin, since it turns on the Hindu belief that there is a hare in the moon (36ⁿ). Compare

Old Syriac version. *Kallilag*, p. 63-65.
Arabic. *Knatchbull*, p. 223. Wolff, i. 192.
Later Syriac version, p. 135-137.
Anvār-i Suhaili, book iv., story 4.
Directorium, Cap. V., p. 10-11 of signature B.
Buch der Beispiele, p. 104²³.
Benfey, i. 348; ii. 226. *Lancereau*, p. 337.

—U.f. *varṣāsu api, vṛṣṭes abhāvāt, tṛṣā-ārtas* . . āha.

5-6. 'And we, who from want of bathing are almost blind,—where shall we go, or . . ?'

7-8. U.f. *tattira-avasthitās* . . āhatibhis *bahavas cūrṇitās*, 'were crushed in great numbers by the (blows, i.e.) tread of . . . '

9-10. ā-hūya, gerund. —See √ākulaya.

—U.f. *eva atra āgant*, see √gam + ā end.

—*vināṅkṣyati*, see √inaṅ.

11. *viśidatā*, see √sad, and 185.

13. 'How shall I speak . . ?' —See *yūthapa*.

14. *spṛṇann*, etc., 210. —See √ghrā.

16-17. See √las³ and √sthā +anu, end.

19. *ucyatām*, 769.

20-21. 'Even when the weapons are raised (*udyateṣu, vyam*), an envoy speaks not falsely; always, because he is inviolable (*sadā eva avadhya*), he is, surely, the speaker of pure-truth.'

NOTES TO PAGE 36.

1-2. The moon-god's message goes from yad ete to prasiddhis. —See *yad* 2. —'As for the fact that these hares, . . , by thee have been driven away (√ṛ +nis, caus. pass.), therein not rightly (see √yuj⁵) hast thou done.'

3. See *prasiddhi*, and cf. *ṣaṣa, ṣaṣāṅka*, and *ṣaṣin*. The *Jātaka* tells how the rabbit offered up its own life for *Ṣakra* and how *Ṣakra* in grateful recognition placed the hare's image in the moon's disk as an enduring memorial of the self-sacrifice—see *Jātaka*, no. 316, vol. iii., p. 51, and S. Beal, *Si-yu-ki*, ii. p. 60.

4. U.f. *bhayaṭ idam* (= *τῶδε*, see *idam*) āha: *idam* (= 'my misdeed, just mentioned') . . .

5-6. See *atral*. —*pra-nāmya*, 192a. —See √gam 1.

6-7. *tēna (ṣaṣakēna), . . nītvā*, etc. See √lkr, caus. —Here the elephant is made to worship the moon; but *Pliny, Nat. Hist.* viii.1, gives a curious belief about the voluntary moon-worship and religious ablutions of elephants. *Fa-hian*, the Chinese Buddhist pilgrim, chap. xxiii., records a like story, *Beal, Si-yu-ki*, i. p. li.

8-9. The rabbit is the elephant's spokesman: *deva*, 'O (moon-)god.' —U.f. *ajñānāt eva anena* (= *gajena*) . . ; *tad kṣamyatām*. —*pra-sthāpitas*, 1042d, 1051⁸.

12. SELECTION XIII. The blue jackal. *Hitopadeṣa*, book iii., fable 7.

—This story corresponds to *Pañcatantra*,

book i., fable 10. It is not found in the Arabic version nor in Somadeva, and so was probably not a part of the Indian original—Benfey, i. p. 223. But cf. Jātaka, no. 188. The *motif* is similar to that of the fable of the whitewashed jackdaw among the doves, *Κολοῖδς καὶ περιστέρες*, *Fabulae Aesopicae collectae*, ed. C. Halm, no. 201^b. See La Fontaine, book iv., fable 9, Regnier, i.298f.

—*svecchayā* . . *bhraman*: same phrase, w. the other form (763), at 23⁵.

13. *tatas* (= *bhāṇḍāt*, 1098), see *tatas* 1.

13-14. 'Kept pretending to be dead:' see *vdrg+sam*, *caus.*, and *sthita*4.

14-15. U.f. *-svāminā asāu* (= *srgālas*) *utthāpya* (1051⁵, 1042d). The two gerunds go with the logical subject, *-svāminā*.

15-16. Note how the gerunds, *gatvā*, *avalokya*, mark each the end of its little clause.

16. *uttama-varṇas*, w. double mg, 'of the best color' (royal purple), and 'of the highest caste' (cf. 281⁵). —See *ātman*2, and note how it is used as reflexive of all three persons—here 'myself.'

17-19. Construe: *aham* (*asmi*) *abhiṣik-tas* (vsic) *-devatayā aranya-rājye sarva-osaḍhi-rasena*.

19-20. U.f. *adya ārabhya* (see *vrabh+ā3*) *asmad-ājñayā asmin* . . . 'By our command conduct must be made = you must do as I command.'

20. *viṣiṣṭa-varṇam*, 1299.

21. U.f. *pra-ṇamya* (192a) *ūcus* (800e). —*yathā ājñāpayati devas*, 'as the king commands' (sc. so will we do), is a common response in the drama.

NOTES TO PAGE 37.

1. U.f. *aranya-vāsiṣu*. —*tasya*, pred. poss. gen., see *vbhū*.

1-3. Construe: *svajñātayas dūrikṛtās avajñāyā tena*, . . (see *-ādi*) *prāpya*, . . *avalokya*, . . .

3. *vi-ṣannān*, vsad, 185, 189.

4-6. U.f. *evam ced anena anitijñena* . . , *tad yathā ayam* . . , 'if thus by this' . . (we're treated with contempt), then that this one . . . see *vidhā+viṣ* end. —*naçyati*: for mode, see 581c² and cf. *yathāṣ*.

6. *amī*, 501. —*varṇamātra-vipralabdhas*, 'fooled by (his) mere color,' see *mātrā*2, and *vlabh+vi-pra*.

7. *amum*, 501. —See *√ci+pari* and 770a.

6-8. *yatas* . . *kuruta*: the sentence is constructed like the sentence *evam* . . *vidheyam*, lines 4-6.

8. See *√sthā+anu*2.

9-10. *tatas* . . *tena* *api* *ṣabdas karta-vyas*, 'Then he too will raise a howl.'

11. U.f. *syāt*, *tasya asāu* (= *svabhāvas*). —'What inherent-nature anyone (*yasya*) may have, that (nature — *asāu*) of him is hard to overcome:' see *ya*6.

12. U.f. *tad kim na aṇāti*. 'If a dog (427) is made well-fed, i.e. put on good rations, will he not then gnaw a shoe?'

13. 'He'll be killed by (some) tiger, recognizing (him) by his howl.' —*tathā* etc., cf. 33¹⁴ and *ṇ*. and references: for *sati*, see *√las*3.

16. 'And (consumes) destroys, as (does) a hidden fire (*antargatas analas*) a dry tree.'

18-19. *ca*, used loosely to connect *ratas* with the logically, but not grammatically, coordinate *parityajya*. —See *√ram*3. —*mūḍhas*, see 223⁴. —*-vat*, see 1107.

20. SELECTION XIV. The two geese and the tortoise. *Hitopadeṣa*, book iv., fable 2.

—This story appears in the *Pañcatantra*, book i., fable 13, and is given by Somadeva, lx.169-177. The Pāli form of the fable is probably the oldest, and corresponds in moral and incident with the Chinese form, *Avadānas*, vol. i., no. xiv. The Aesopian form, *Χελώνη καὶ ἀερός*, Babrius, no. 115 of Schneidewin's ed. (cf. no. 419 of Halm's collection), differs in both these respects. Compare

Pāli. Jātaka, no. 215 (vol. ii.); transl., i. p. viii.

Old Syriac version. Kallig, p. 24.

Arabic. Knatchbull, p. 146. Wolff, i.85.

Later Syriac version, p. 49.

Anvār-i Suhaili, book i., story 23.

Directorium, Cap. II., p. 10 of signature D.

Buch der Beispiele, p. 52⁷.

Benfey, i.239; ii.90. Lancereau, p. 340.

La Fontaine, book x., fable 2. Regnier, iii. p. 12f.

21. *mitram*, nom. neuter: the name-adj., *kamb-*, agrees in gender with *kūrmās*.

NOTES TO PAGE 38.

1-2. yad, untranslatable, like *ῥῆι*, introducing a direct quotation: cf. *οἱ δὲ ἑλπον ῥῆι ἱκανοὶ ἔσμεν*; so St. Luke viii.49, etc. —U.f. *adya asmābhis atra uṣitvā* (see √3vas). —Lit. 'Now once by fishers, going there, it was said, "By us, staying (over night to-day=) over this night here, to-morrow the tortoises, fishes, and so forth shall be killed."'

4. āhatus, 801a. —See tāvant 3b. 'Let the facts be ascertained first; afterwards, what is fitting (yad ucitam, √uc), ...'

5. U.f. mā evam. —'For I (am) having a seen disaster here = (1308) have seen a ...'

7-8. For the three names, see vocab. The third is of a kind with which Bühler compares the early Christian name 'Quod-vult-dea,' and the Puritan 'Fight-the-battle-of-faith,' etc. —U.f. dvāu ... edhete (√edh). —'Both Forethought and who (is) Readywit, these two ...' the yas merely fills out the metre, see ya3.

9. SELECTION XV. The three fishes. Hitopadeṣa, book iv., fable 3.

—This story corresponds to Pañcatantra, book i., fable 14; see Benfey, ii. p. 137 and 91. Very similar is book v., fable 6. Somadeva gives a version at lx.179. An excellent version occurs in the MBh. xii.137. 1 = 4889. Cf. also

- Pāli. Jātaka, no. 114, vol. i.
Old Syriac version. Kalilag, p. 15.
Arabic. Knatchbull, p. 121. Wolff, i. 54.
Later Syriac version, p. 31.
Anvār-i Suhaili, book i., story 15.
Directorium, Cap. II., p. 12 of signature c.
Buch der Beispiele, p. 397.

9-10. U.f. purā etasmin eva ... evam-vidheṣu ... upasthiteṣu (303b) -trayeṇa.

11. tatra = teṣu matsyeṣu, see tatra 1.

12. See 2antara4.

13-14. See vldhā+abhi. —'In a matter (still) future, from lack of anything to judge by, where shall I go?' = since the danger is vague and uncertain, I'll keep still for the present. —See √pad+ud.

16-17. Explained in notes to p. 18, lines 9-10.

18. See √dṛṣ+sam, and cf. 3613-14.

19. U.f. apa-sāritas (pass. of caus.) ... ut-plutya.

21. U.f. -ityādi refers to lines 7 and 8 above. Cf. note to 337⁸.

22. SELECTION XIV., continued. 'Therefore (tad), this to-day (tad adya) must be brought about, that I reach (yathā prāp-nomi) ...' cf. passages cited under yathāś end.

23. prāpte, 'reached = in reaching,' see 1718^N. Similarly gacchatas te, 'of you, going = of your going.'

NOTES TO PAGE 39.

1. U.f. bhavadbhyāmsaha. See vartman.

3. kāṣṭham is subject of avalamb.

5. 'That is an expedient; but —.'

6. 'A wise man should consider the (expedient or) advantage (of a certain course), and likewise the (inexpedient or) disadvantage of it he should consider.' Note the etymology of upāya and apāya, and the contrast.

7^a. Gen. absolute, 300².

8. SELECTION XVI. The herons, the serpent, and the ichneumons. Hitopadeṣa, book iv., fable 5.

—This story corresponds to Pañcatantra, book i., fable 20. Cf. also introduction to selection viii., 31¹⁹. Somadeva gives the story very briefly at lx.235. Cf. also

- Old Syriac version. Kalilag, p. 30.
Anvār-i Suhaili, book i., story 26.
Buch der Beispiele, p. 574.

9. Since this Vulture-peak is placed near the Nerbudda, we can hardly identify it with the one famed in Buddhist story (27^{2N}), which was near the Ganges.

13-14. U.f. ... āniya, ... ārabhya (see √rabh+ā 3), ... yāvat (see yāvant 3), pañkti-krameṇa ... dhatta (608).

15. svabhāva-dveṣāt: the enmity of ichneumons and serpents was proverbial: "They fight like cats and dogs;" cf. Pañcatantra, p. 110^{2f}, ed. Kosegarten, = book ii., p. 71^{1f}, ed. Bombay; and selection xxi.

15-16. tathā etc. = 371⁸: cf. 331^{4N}.

17. U.f. tāis (= nakulāis) ... āruhya, ... sarve ...

18. āvām, 491. — Cf. 337^sN.
19. SELECTION XIV., concluded. — See
eva2 near mid.
20. uttarām dā: cf. uttara-dāyaka, 32⁴.
21. U.f. sarvathā atra eva. — See kim3.
22. U.f. evam anuṣṭhite sati, 303b⁴.

NOTES TO PAGE 40.

1. sam-uhyate, vvaḥ, 769, 252. — āha, 801a.

2. U.f. tadā, atra eva paktvā, khād-, 'Then he shall be eaten, with a cooking (of him) right here' = we'll cook and eat him on the spot. Note that the gerund, as simple instr. of accompaniment of an action-noun, is generally the adjunct of the logical subject of the clause, although the latter (as here) is not always expressed.

4. vismr̥ta-saṃskāras, 1299.

5. vadann eva, cf. cintayann eva, s.v. eva2.

7-8. Construe: yas na karoti iha vacas suhr̥dām; sas etc. — bhr̥ṣṭas, vbraṇṅ. — With line 7, cf. 251⁴.

9. SELECTION XVII. The hermit, and the mouse that was changed to a tiger. Hitopadeṣa, book iv., fable 6.

— This story, and the one at MBh. xii.116. 1 = 425⁴, are ultimately identical with Pañcatantra, book iii., fable 12 (Benfey, ii. p. 262, 281), although very different from their prototype and inferior to it. Benfey traces the connection in a most interesting way, i. p. 373. To his references, add Somadeva, lxii.125, Kalilag, p. 72, Later Syriac, p. 149, Beispiele, p. 116.

9-10. U.f. tena āḥ . . . dr̥ṣṭas, 'he saw.'

11-12. khādītum (981³) anu-dhāvan: inf. hantum used similarly, 40²⁰, 41².

12. tapaḥ-prabhāvāt: the austerities of the holy men gave them supernatural powers, cf. 161¹N.

13. biḍālas, predicate. See vkr̥9. — kukkurāt, 292a: so vyāghrāt, next line. — See vbhī and 643b.

15. 'Looks upon even the tiger as a mouse.'

17-18. See vñī. — yāvat etc., see 999.

19. U.f. svarūpa-ākhyānam, 'report about my true-nature.'

20. See Vyam+sam-ud. — See vkr̥, desid.

20-21. U.f. "punar mūṣikas bhava" iti uktvā. — See eva.

NOTES TO PAGE 41.

3. SELECTION XVIII. The heron, the fishes, and the crab. Hitopadeṣa, book iv., fable 7. — See note to 311⁹.

— The story occurs in the Pañcatantra, book i., fable 7. Somadeva has it at ix.79. The Buddhist form appears in the Jātaka. A hypocrite is called 'one who acts like a heron,' Manu iv.196 (cf. 20³N.).

Pāli. Jātaka, no. 38; translation, i. p. 317.

Old Syriac version. Kalilag, p. 12.

Arabic. Kalila. Knatchbull, p. 113. Wolff, i.41.

Later Syriac version, p. 24.

Anvāḥ-i Suhailī, book i., story 12.

Directorium, Cap. II., p. 8 of signature c.

Buch der Beispiele, p. 35¹⁰.

Benfey, i.174; ii.58. Lancereau, p. 344.

La Fontaine, book x., fable 3. Regnier, iii. p. 13.

Arabian Nights: Night 717 (Weil, iii.914).

4. U.f. tathā ud-vignam iva, 'so, as if terrified.' See vdr̥g, caus., and cf. sthita⁴.

5. pr̥ṣṭas, 220. — See iti 2b.

7-8. U.f. te ca atra avagyaṃ eva. 'And these here very surely . . . will be killed: I heard (vākaraṇya) a plan to that effect (iti).'

8-9. See itas3. — U.f. -abhāvāt asmad-maraṇam. — kṛtas, 'am made = have become.'

10-11. See iha and tāvant4. — 'This (heron, ayam) appears to be actually (eva) our benefactor; therefore let him be asked (vprach, 768) . . .'

13-14. U.f. upakartr̥a ariṇā saṃdhis. 'Alliance (is proper — cf. 22²⁰N.) with a foe who does us a service, not with a friend who injures us (apakārīṇā — cf. 39³N.); surely service and injury are to be considered as the essential characteristic of these two.' The fact that one is called foe and the other friend is of no account. — lakṣyam agrees with predicate.

18-19. U.f. kasmin cid deṣe, 'in a certain place.' — sthāpitās, 1051³, 1042d.

20-21. U.f. bakas api apūrva-kulira-mānsa-arthī . . . kuliras may: the api's may

be rendered by 'and' or 'but,' as the sense requires — cf. *apiś*.

NOTES TO PAGE 42.

1. *-ākīrṇām*, v3kr+ā.

3. 'One should *fear* danger (*bhayāt*, 292a) so long (only) as the danger is future.'

5-6. U.f. *paçyet na kim cid hitam* (163). — *mriyate*, 773. — 'Surely, if one sees not any salvation for himself (in a non-fight =) without a fight, then ...'

9^b is one copulative cpd adj., *utta*-, 1257.

11. SELECTION XIX. The Brahman and his jar. *Hitopadeça*, book iv., fable 8. Count not your chickens before they be hatched.

— This story corresponds to *Pañcatantra*, book v., fable 9. The history and literature of the fable are treated at length by Max Müller, *Chips*, iv.145-209.

— The tale recurs in the *Arabian Nights*, Night 716 (Weil, iii.910): and the Barber's story of his fifth brother, Night 166 (Weil, i.540: Lane, chap. V.) is essentially similar. Ultimately dependent on the Indian original are Grimm's *Lazy Heinz* and *Haggard Liese*, *Märchen*, no's 164 and 168. Compare also

Old Syriac version. *Kalilag*, p. 53.

Arabic. *Kalila* Knatchbull, p. 269. Wolff, ii.3.

Later Syriac version, p. 170.

Anvār-i Suhailī, book vi., story 2.

Directorium, Cap. VII., p. 7 of signature K.

Buch der Beispiele, p. 130¹⁴.

Benfey, i.499; ii.345. Lancereau, p. 345.

La Fontaine, b'k vii., fable 10. Regnier, ii.145, 495.

— For *-çarman* in names, see 59¹⁸ and *x*, and see *viṣṇuçarman* in vocab.

11-12. The feasts of the winter and summer solstices (corresponding to Christmas and Midsummer), originated in the worship of the sun at his 'entrance' (*saṁkrānti*) upon his 'north-course' and his 'south-course' respectively, and were celebrated with lavish alms-giving, as appears from the *Pañcatantra*, book ii., fable 2 (where Kosegarten, 119¹, reads *uttarāyana*, and the Bombay ed., 14²¹, reads *dakṣiṇāyana*— see this last in vocab.).

— The vernal equinox was also the occasion of great festivities, whence, doubtless, the fulness of the Brahman's jar. This feast survives as the *Holi* or Indian Carnival— described by H. H. Wilson, *Works*, ii.222-43.

12-14. U.f. *tatas tam* (= *çarāvam*) *ā-dāya*, *asāu* (*devaçarmā*), *çayyā-nikṣipta+dehas* (1297) *san* (redundant, *vlas3*), *rātrāu acin-tayat*. — The long cpd: 'in a dish-filled-pot-maker's-shed-part (*ekadege*)'

14-17. Construe: *yadi aham*, *imam* . . *vikriya*, . . *prāpnomi*, *tadā* (introduces verb of apodosis, *karomi*) *tāis* (= *kapardakāis*) . . *çarāvān tatas ghaṭa-ādīn upakriya* *vikriya*, *anekadhā vṛddhāis* . . . *ādikam upakriya*, . . *utpādyā*, . . *karomi*. As a help to the correct phrasing, note that the interjected adverbial clauses end each with its gerund. — *tatas*, line 15, 'then,' equiv. to 'and': 'dishes and jars and so forth.'

17-18. U.f. *tāsu* . . *yā adh*-, *tasyām* . . : 'who among those wives (is) most beautiful, on her I bestow ...'

18-20. 'Thereupon, when her co-wives (*tat-sapatnyas*), jealous, quarrel, then I (will) beat them so' (*ittham*, said while he throws the cudgel to show how). — U.f. *abhidhāya utthāya*.

NOTES TO PAGE 43.

1-2. 'By the potter, (who came =) who was brought by the noise of the breaking of the pots, seeing that, the Brahman, scolded (see *tiras*), was expelled (*bahis*-) ...'

5. SELECTION XX. The Brahman with the goat, and the three rogues. *Hitopadeça*, book iv., fable 10.

— This story occurs in the *Pañcatantra*, book iii., fable 3, and, as usual, in a more elaborate and better form. *Somadeva* has it at lxii.62. Of the frequent imitations, *Gesta Romanorum*, Cap. 132 = 124 (see ed. of H. Oesterley, p. 486 and 733) may be mentioned. Compare also

Old Syriac version. *Kalilag*, p. 67.

Arabic. *Kalila*. Knatchbull, p. 233. Wolff, i.205.

Later Syriac version, p. 141.

Anvār-i Suhailī, book iv., story 7.

Directorium, Cap. V., p. 2 of signature I.

Buch der Beispiele, 109¹⁴.

Benfey, i.355; ii.238. Lancereau, p. 363.

6. U.f. *grāma-antarāt* (202) . . *gacchan*.

7-9. U.f. . . *dhūrtās* 'yadi eṣas (176a) *chāgas* (227) *supply* *asmābhis*, *kena api upāyena* (*tam chāgam*) *prāpya*, *khādyate*,

tadā ·· bhavati" iti ālocya, ·· upaviṣya, sthītās (see sthita4).

10-11. abhi-hitas, see v1dhā. — See iti 2b. — U.f. skandhena uhyate, 769 and 252.

12. tad eva, 'just that' = 'the same thing.'

14. dolāyamāna- : Grierson, Bihār Peasant Life, p. 45, gives a good picture of the dooly.

16. U.f. "niṣcitam eva ayam k" iti matvā.

17. snātvā, to remove the supposed impurity arising from touching a dog. — yayāu, 800c. — Read cchāgas for -go.

19-20. See v1vid4. — vañcyate, pass. of caus. — chāgatas, see 1098c³.

NOTES TO PAGE 44.

1. SELECTION XXI. The Brahman and his faithful ichneumon. Hitopadeśa, book iv., fable 13.

— This story corresponds to Pañcātantra, book v., fable 2. It is undoubtedly of Buddhist origin—Beal, *Academy*, Nov. 1882, p. 331. It is discussed by Benfey, i.479, who gives a Mongol version and a Tamil imitation. Somadeva has the story at lxiv.3. Lancereau mentions numerous versions and imitations, p. 366. Especially famous is a parallel story, which is told of Llewellyn the Great and his faithful hound Gellert, and goes back to 1205. It is familiar to English readers through the well-known ballad of Wm. R. Spencer. A highly interesting English version is found in *Ye Seven Wyse Maysters of Rome*, printed by Wynkyn

de Worde, in 1520, reprinted London 1885, ed. G. L. Gomme, p. 28. Compare also

Old Syriac version. Kalilag, p. 54. Arabic. Kalila. Knatchbull, p. 268. Wolff, ii.1. Later Syriac version, p. 169.

Anvār-i Suhaili, book vi., story 1. Directorium, Cap. VII., p. 8 of signature K.

Buch der Beispiele, p. 131¹⁴. Benfey, i.479; ii.326. Lancereau, p. 366.

— Through ujjayinī ran the prime meridian of Hindu astronomers.

2-3. 'For (see kṛte) the Br., from the king, a call to offer a grādha came.' — grādha, see p. 402.

4. sahaḥja-dāridryāt, 'from connate poverty = a born beggar as he was.'

6-7. 'Of receiving, ·· ·, quickly, (if it is) not done, Time drinks the juice of it:' i.e. if you have anything to receive or give or a deed to do, do it quickly or it'll not be worth doing.

9. U.f. cira-kāla-pālitam ·· -raksārtham.

11. Natural enemies — cf. 391⁵N.

12-13. U.f. asāu ·· āyāntam. — 'Having blood-smeared snout-and-paws.'

14. See vdhṛ+ava: his conclusion was "mama ·· bhakṣitas:" anena = nakulena.

15-16. U.f. asāu upasṛtya. — See vsthā4.

16-17. 'Finding out that the ichneumon was his benefactor, (and) possessing a discovered (vbbū+vi) deed (kṛtyā), i.e. discovering what he had done, with a pained heart (418) ·· ·.'

19-20. 'Who, without ·· (a-vijñāya), goes to or gets under (gatas) the power of passion ·· ·.'

SELECTIONS XXII.-XXVII.

EXTRACTS FROM THE KATHĀ-SARIT-SĀGARA.

§ 45. The work from which the following extracts are taken holds a rather exceptional place in Hindu literary history, inasmuch as its date and authorship are quite definitely known. According to the author's fancy, it unites in itself all stories as does the ocean all rivers, and he therefore calls it the 'Ocean of the Streams of Story' or Kathā-sarit-sāgara. Following out the metaphor, he divides the work into one hundred and twenty-four chapters, called taraṅgas or 'billows.' By another division, independent of the one just mentioned, the work is broken into eighteen books, called lambakas, which Brockhaus, without authority, conjectured to mean 'surges.' The work contains about 22,000 distichs, that is, about one-

quarter as much as the Mahā-bhārata, and not quite twice as much as the Iliad and Odyssey together. An analysis of its contents is given by H. H. Wilson, *Works*, vol. iv. 109-159.

§ 46. BIBLIOGRAPHY. The following discussions connected with the literary history of this work should be mentioned.

Fitzward Hall, the Vāsavadattā, Calcutta, 1859, Introduction, pages 22, 23.

George Bühler, On the Vṛhatkathā of Kshemendra, *Indian Antiquary*, i.302f, Bombay, 1872. Cf. Weber's Remarks, *ibidem*, ii.57.

George Bühler, Detailed Report of a tour in search of Sanskrit MSS. made [in 1875] in Kaçmīr etc., published at Bombay in 1877 as an Extra Number of the *Journal of the Bombay Branch of the Royal Asiatic Society*, with vol. xii. Preliminary reports had appeared in the *Ind. Ant.*, v.27f, and vi.264f.

George Bühler, Ueber das Zeitalter des Kaçmīrischen Dichters Somadeva, *Sitzungsberichte der phil.-hist. Classe der Kais. Akademie der Wiss.*, cx.545f, Vienna, 1885.

Sylvain Lévi, La Brihatkathāmañjarī de Kshemendra, *Journal Asiatique*, 8.vi.397f, vii.178f. Vol. vi. contains chapters 1-8 in text and translation.

The text has been edited by H. Brockhaus, Leipzig, 1839, 1862, and 1866. A complete translation has been given by C. H. Tawney, Calcutta, 1880-84.

§ 47. The concluding verses of the work were printed from new and trustworthy manuscript material by Bühler.¹ From them it appears that the author was named Soma, i.e. Somadeva, and was the son of the virtuous Brahman Rāma. Somadeva says that he made this collection of stories to please the queen Sūryavatī, and gives some of the facts relating to the royal house of Kaçmīr then regnant. These facts are supplemented and confirmed by the Rājatarāṅginī or 'Chronicles of Kaçmīr,' written by Kalhaṇa, about 1148-1157 A.D.² Combining these sources, Bühler reaches conclusions which may here be summarized briefly.

§ 48. In the year 79, i.e. 4079, of loka-kāla,³ Saṅgrāmarāja, a descendant of Sātavāhana (or Çāta-), succeeded to the throne of Kaçmīr. This was A.D. 1003. He was followed in 1028 by his son Ananta. Anantadeva is described as weak-minded, rash, and impetuous, but as brave even to fool-hardiness. He married Sūryavatī, daughter of the king of Jālandhar (jālaṁdhara). She brought him entirely under her power, and induced him, in 1063, to abdicate in favor of his son Kalaçaadeva. He soon repented his hasty step and got control of the government again. Meantime, Kalaça abandoned himself to every vice, and, in rage, his parents determined to punish him, and give over the kingdom to his eldest son Harṣa. In fact, Ananta retired with his court to Vijayakṣetra, the modern Bijbahār, in [41]55 = A.D. 1079, and after two years of feud with Kalaça, took his own life in 1081, leaving the power in the hands of Kalaça, who held it till 1089, when he was succeeded by Harṣa. Sūryavatī burned herself on the funeral pile of her husband Ananta. Now since, according to Somadeva, Kalaça was king when the work was finished, and since it was written for Sūryavatī, the date of the composition must fall between Ananta's first abdication and his wife's death, i.e. between 1063 and 1081 A.D.

§ 49. The real source of the Kathā-sarit-sāgara is stated by Somadeva⁴ to be the Brhat-kathā or 'Great Narration' of Guṇādhya. This work, according to Bühler,⁵ goes back to the first or second century of the Christian era; but no manuscript of it has yet been published. On the other hand, important evidence of its general character and contents is afforded by the two works that have flowed from

¹ Ueber das Zeitalter etc., pages 547-549.

² Bühler's Report, p. 52f; Zeitalter, p. 554, 557.

³ The popular calendar (loka-kāla) of Kaçmīr is counted from a date corresponding to 3076 B.C. The era is connected—in some real or fanciful way—with Ursa Major (saptarṣayas—see ṛṣi2), and so

is called the Saptarshi era. It is still in use. In giving a date, the hundreds and thousands are usually omitted. See Report, pages 59-60.

⁴ See Kathā-sarit-sāgara, i.3 and cxxiv.250, and Reader 56f.

⁵ Report, p. 47. Cf. Wilson, l.c., p. 119f.

it, the Br̥hat-kathā-mañjarī and the Kathā-sarit-sāgarā. Each is a recast of Guṇādhya's original. The former was made by Kṣemendra Vyāsa-dāsa, a contemporary of Somadeva. Its date is not far from the year 1037 A.D., and it is therefore some thirty or forty years prior to Somadeva's work.¹ Both Kṣemendra and Somadeva distinctly assert that they translated from an original in the pāṇḍācī bhāṣā or 'Goblin dialect'; and internal evidence² confirms their assertions, and, further, makes it certain that each worked independently of the other. But Somadeva seems to have been well aware of the faults of his predecessor, and his work is a decided improvement upon that of Kṣemendra, whose recast is only about one-third as long as Somadeva's, and sacrifices poetic merit in the effort to be brief.

§ 50. Although Somadeva was a Brahman, there are yet many remaining traces of the Buddhist character of his original, and even direct allusions³ to the Buddhist Birth Stories occur. Indeed, Weber maintained⁴ that Guṇādhya was a Buddhist. The name pāṇḍācī bhāṣā seems to have covered a number of Low Prākṛit dialects⁵ spoken by the most ignorant and degraded classes in many different parts of India. In one of these dialects the Br̥hat-kathā is actually written.

§ 51. It remains — partly by way of introduction to selection xxvii. — to complete and summarize the half-mythical account there given of the origin of the stories.

In a retired spot on the Himālayan peak Kāilāsa, the god Īva, to please his wife Pārvatī, was telling her (Kathā-sarit-sāgarā, i.48) the adventures of the Seven Fairy Kings. Unfortunately, he was overheard by his Gaṇa or attendant (see gaṇa), Puṣpadanta. Puṣpadanta foolishly told the tale to his wife, and she recited it in turn to Pārvatī. This made it appear that Īva had palmed off upon her an old story. Even on learning the truth, she was still exceedingly enraged, and cursed Puṣpadanta to be born as a mortal. She also inflicted the same curse on the Gaṇa Mālyavant who interceded for him.

At their entreaty, however, she set a limit (anta) to the curse of each, speaking (i.59) to this effect: "There is a Yakṣa named Supratika, who, cursed to become a mortal, is living in the Vindhya as a Piṇḍā, under the name of Kāṇabhūti. When thou, Puṣpadanta, shalt see him, and tell him the tale which thou overheardest Īva telling me, then thou shalt be released from thy curse. When Kāṇabhūti shall have told it to thee, Mālyavant, he shall be released. And when thou, Mālyavant, shalt have published it to the world, thou shalt be free also."

§ 52. Puṣpadanta, accordingly, is born as Vararuci or Kātyāyana, meets Kāṇabhūti, narrates to him the seven stories of adventure in seven hundred thousand stanzas (ii.26), and is released.

Kāṇabhūti, meantime, remained in the Vindhya, waiting the coming of Mālyavant. The latter is duly born as a Brahman (vi.19, 20), with the name Guṇādhya, at Supraṭiṣṭhita (vi.8) in Pratiṣṭhāna.⁶ This is identified with Paithān on the Godāvari (vi.72), about 150 miles from Bombay, east by north. After travelling in the Deccan, Guṇādhya returns to the splendid royal city of Supraṭiṣṭhita (vi.24) and is appointed a minister (vi.70) of Sātavāhana, the king of whom the story in selec-

¹ Lévi, *Journ. As.*, 8.vii.218-220.

² *Ind. Ant.*, i.308-309. *Journ. As.*, 8.vi.413.

³ E.g., at lxxii.120, to the Boar Jātaka. See Weber, *Indische Streifen*, ii.367.

⁴ *Ind. Ant.*, ii 57.

⁵ For the views of the Hindus and others concerning these dialects, see Muir, *Orig. Sanskrit Texts*,

ii.43f, esp. p. 48 and 50. Cf. also Jacobi, *Ausgewählte Erzählungen in Māhārāṣṭri*, Eiml. § 2, § 15.

⁶ Its Prākṛit form is Paithāna; this is the ΠΑΙΘΑΝΑ of the Περσικῶν and the Βαῖθαρα of Ptolemy. See McCrindle, *Ancient India as described by Ptolemy*, pages 175-6, and J. Burgess, *Arch. Survey of Western India*, iii. (Bidar, etc.) p. 55.

tion xxvi. is related. In consequence of a wager with his colleague Āravavarman (52³), Guṇāḍhya forswears the use of Sanskrit, Prākṛit, and the local vernacular. Since he knows no other language, he is forced to keep silence, and so to give up his position as minister. With two pupils he retires to the Vindhya, and, falling in with a host of Piṇḍas (vii.26), learns their dialect. In this he addresses Kāṇabhūti, who exists himself at the time as a Piṇḍa. Kāṇabhūti tells the tales in 'his own dialect' (*svabhāṣayā*, 53⁴), i.e. Pāṇḍī, to Guṇāḍhya. The hearer writes them down in Pāṇḍī, and with his own blood, since he had no ink by him. Kāṇabhūti is then released.

Guṇāḍhya, in order to "publish the stories to the world," sends the manuscript to Sātavāhana. The king, puffed up by his newly-acquired knowledge of Sanskrit grammar (52²⁸), rejects the stories on account of their dialect. Guṇāḍhya, overcome with grief, reads aloud to his two pupils six hundred thousand distichs and casts the manuscript, leaf by leaf, into the fire, while the beasts stand about in a circle and listen with tears in their eyes.¹ One hundred thousand couplets Guṇāḍhya keeps, because they especially pleased his pupils. At last the king hears of the strange proceeding, comes, and takes what is left,¹ namely the Brhat-kathā. The pupils expounded the poem to the king and he composed the first book or *lambaka*, called Kathāpiṭha (56¹⁰N.), to serve as a general introduction to the rest, after Guṇāḍhya had ascended to heaven (56⁴), released.²

¹ Compare the stories of Orpheus and of the Sibyl.

² According, then, to Somadeva (and to Kṣemendra, as well, *Ind. Ant.*, i.307), the *napāśorus* of the stories is, in turn, from

1. Īva, to
2. Puṣpadanta (= Vararuci, Kātyāyana),
3. Supratika (= Kāṇabhūti),
4. Mālyavānt (= Guṇāḍhya),
5. Sātavāhana, and
6. The world.

NOTES TO PAGE 45.

LINE 2. SELECTION XXII. King Putraka and the seven-league boots. Kathā-sarit-sāgarā, Taraṅga iii.45. — Kṣemendra gives the tale in his Brhat-kathā-mañjarī, at ii.48. Tawney, i.14, adduces many parallels, among them, Grimm's Fairy Tales, no. 197, The Crystal Ball. See also Jātaka, no. 186 (vol. ii.); transl., i. p. xvi.f.

2-3. See atra 1. — King Putraka's uncles had bribed assassins to kill him. By a greater bribe and a promise to go far away, the king induces the murderers to spare his life: this in explanation of the "meantime," the "promise," the "Vindhya," and the "dis-gust." — For Putraka, see 17^N. — See vṛaj+vi.

4-5. The sense-divisions do not correspond with the metrical divisions here as they do in the Epos. U.f. bhrāman ava āpa asāu -ekatatparāu puruṣāu dvāu; tatas tāu etc. — see iti2.

6. U.f. maya asura-sutān āvām sc. svas.

8. 'On account of this (is) our fighting. Who (is) mighty (= proves to be the stronger), he may take it.' — Brockhaus reads tannimittam — against the metre.

9. U.f. etad tad-vacanam . . pra-uvāca.

10. U.f. . . pumsas (394)? tatas sam-avocatām (see vvac, and 854 and 847 end).

11. U.f. pari-dhāya ('by putting on') . . ava-āpyate.

12. U.f. yad (162) likhyate: see ya5.

13. See ya5. — 'Is thought of.'

14. avādīt, vvac, 898, 899c. Aorists are not very uncommon in this poem, though very few have been met before in this Reader. See 826. — U.f. kim yuddhena? astu ayam paṇas. See lka 1.

15. U.f. sas eva etad (= dhanam) haret (163).

16. See under iti2. — mūdha, 223⁴.

17. U.f. adhy-āśya, ud-apatat vyoma.

19. vṛ+ava, with abl.

NOTES TO PAGE 46.

1. SELECTION XXIII. Story of Mousey, the thrifty merchant. Kathā-sarit-sāgara, Taraṅga, vi.28.—It is introduced as a story which Guṇāḍhya hears on his return to Supraṭiṣṭhita—see p. 333, § 52. It may be called a kind of pendant to selection xix. It is identical with the Cullaka-seṭṭhi Jātaka, no. 4 (vol. i.), transl., i.p.108.

2. 'By me, utterly without (vinā eva) capital, wealth was gained' (vsad+ā, caus.).

4. man-mātus, abl., 'from my mother:' man-, 161, 494.

5. tad-bhayāt: tad- (494) = tebhyaḥ, i.e. gotrajebhyaḥ. —See garbha3.

7. 'And there was I born, (as the=) to be the means of support of that excellent-woman.'

8. See √vr̥dh, caus. —kurvatī, 714⁵.

9-10. U.f. atha abhy-arthya. —See √cak B 1. —Lit., 'And then by her, the sad one, having entreated a teacher, I was gradually made to learn writing and ciphering somewhat.'

13. For gen. w. √dā, 297a.

15-16 agamam, 846. —so 'pi marks beg. of new clause and is little more than a ḍ ḍè with viçākṣilah. —'Thus (i.e. as follows, lines 17-20) spake (854) to a certain ...'

17-18. See i idam, near end. —panyena, appositive to etena.

19. punar: the antithesis is between a dead mouse and good hard cash.

—The Roman *dēnārius* had long been known to the Hindus. The borrowed word appears, e.g., in an inscription of the time of Kumāra Gupta (ca. 430 A.D., *Ind. Ant.* xv 192), given by Gen. Cunningham, *Arch. Survey of India Reports*, iii. 54-56.

20. See √sthā7. —te 'pi (sc. *dīnārās*), 'even the principal'

22. tvattas, 1098a.

NOTES TO PAGE 47.

1-2. Construe: asya sampuṭe (see this) tam (= 'mouse') likhitvā, gato 'bhūvam (829) aham, so 'pi ahasat.

3-4. -yugmena, instr. of price, 281b: mūl-, appositive. —mārj- depends on kr̥te; and the other genitives go w. dattas, 297a.

7-8. Construe: aham grāntāgatāya -saṅghāya adām (829) ambhas, etc.

9-10. dve dve, see dva: 'two apiece,' 1260. —U.f. vikrītavān (960) āpaṇe.

11-12. See tatas5: the second is a mere stop-gap. —See vhr+ā.

13-14. mayā, logical subject of kṛitam: tebhyaḥ, abl.

15-16. Loc. absolute. —The rains made the roads impassable for the wood-men. —paṇ-, 436b. —ṣatāis, 281b.

19-20. 'A golden mouse was sent (1042d) by me, making (it), to that V.; and he gave (adāt) ...'

21-22. See √sidh+pra. —U.f. lakṣmīḥ iyam. —satā, 'being.'

NOTES TO PAGE 48.

1. SELECTION XXIV. King Çibi, the falcon, and the dove. Kathā-sarit-sāgara, Tar. vii.88.—This story is famous, old, and widespread. It is of distinctly Buddhist origin and character—see S. Beal, *Si-yu-ki*, i. p. 125 and note. Benfey, *Pañcatantra*, i. p. 388 f, gives a great many Buddhist and other parallels. It occurs in the Jātaka as no. 499 (vol. iv.). It is frequently figured on Buddhist sculptures: so on the tope of Amarāvati—see James Fergusson, *Tree and Serpent Worship*,³ plate lxxiii. 1, and p. 225, and plate lx left, and p. 194; also on the great Javan temple of Bōrō Boudour. The Amarāvati tope dates from about the beginning of our era—see J. Burgess, *Arch. Survey of Southern India* (Amarāvati, etc.), p. 12, 101.

—In the Cariyā-piṭaka, Pāli text, ed. Morris, p. 77, Çibi appears as an incarnation of the Future Buddha. Sakka, in the form of a blind old beggar, asks him for one of his eyes, and he gladly gives up both of them. This is represented in a mural painting of a cave at Ajanṭā—J. Burgess, *Cave Temples of India*, p. 315. Beal gives a Chinese version of the story in his *Buddhist Literature in China*, p. 31-41. And the tale occurs in Mohammedan forms with Moses in place of Çibi, and Michael and Gabriel in place of Indra and Dharma (or Agni).

—In Sanskrit works the Çibi-story is common. We find it in the Southern Pā-

catantra, French version by J.-A. Dubois, p. 173. It occurs three times in the MBh. It is told at iii.130.21=10557, of Uçinara, the father of Çibi (translated by P. E. Foucaux, *Le MBh., Onze épisodes*, p. 231); at iii.197.1=13274, of Çibi himself; and at xiii.32.3=2040, of Vṛṣadarbha, the son of Çibi.

—Çibi Āncinara is the traditional author of RV. x.179.1, and seems to be the heros eponymos of a clan that dwelt between the Indus and Akesines. See Zimmer, *Altindisches Leben*, p. 130, 431.

1. King Suçarman, having been deceived by a Gaṇa in the form of a Brahman, says, "This is no Brahman, but a god come to deceive me; for such things are constantly happening in this world; and so (tathā ca—introducing the following story as a similar instance), in old times, there was (abhūt) a king, etc."

2. U.f. sarva-sattva-abhaya-pradas, 'giving a feeling of safety to all creatures:' see 29¹ⁿ.

3-4. The inf. denotes purpose: cf. 987 w. 982. —'Indra himself, having taken on . . . , pursued (anv-apatat) Dharma'—see dharma3.

5. U.f. āṅkam aṣṣṛiyat: see vçri3; for aorist, 859³, 864.

7. 'This (is my) proper food. Surrender (758) to me (297a) . . . '

8. For Indra and the reader, who know the secret of the dove's real nature, there is a play upon the word dharma3.

9-10. U.f. enam (274b) . . . a-tyājyas; tad ('therefore') dadāmi anyad . . . tava (297a).

11. See evam. —ātma-, see 131⁶ⁿ. —See 747.

13. See yathā5. —vkr̥t+ud. —aropayat, 1042e end.

15-16. See vruh+adhi. —U.f. "... tu etad" divyā vāk ud-abhūt. "That indeed is equal", referring to the promise contained in line 10, etat-samam.

18-19. U.f. tuṣṭāu akṣ (pred. adj) . . . dattvā (991, 955c) ca . . . anyān tāu . . . iyatus (783b²).

20. SELECTION XXV. Story of Ahalyā.

Kathā-sarit-sāgara, Tar. xvii.137. —Çacī is a pattern of wifely virtue, but Indra does not require her with equal fidelity. His amours are as notorious as those of Zeus. Indra is invoked with the words ahalyāyāi jara, as early as the ÇB. (iii.3.4¹⁸). He is reproached for his affair with Ahalyā, at MBh. v.12.6=373; and this is narrated at length in the Rāmāyaṇa, i.48 Schlegel, or i.49 Gorresio. His attempt upon Ruci is told at MBh. xiii.40.16=2262, excerpted by Muir, *Texts*, i.2.466. Later books smooth over these immoralities by interpreting them allegorically—see Müller, *Ancient Skt. Lit.*, p. 529.—So Holtzmann, ZDMG. xxxii.302 (cf. 294); Muir, *Texts*, iv².48.

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2. U.f. lubdhas (vubh) tām. —See varthaya+pra, 950 and 900.

3. Construe: matis pra-, vibhūti-andhā, dhāvati aṣṣaye.

4-5. U.f. sā anu-mene (794e) . . . ; tad ('that occurrence') ca prabhāvatās (1098, 201²) buddhvā (160), tatra agāt . . .

6-7. See vkr̥3. —See sthita4.

8-9. 'She answered her husband with a speech, (provincially ambiguous, i.e.) ambiguous on account of its dialect, (but yet) having some regard for (verbal) truth, "This is, of course, a cat or my lover"'—see majjāo. Gāutama takes it in the latter sense and replies tvaj-jāra.

11. 'He caused to fall on her a curse, truth-regard-limited' (-kl̥ptāntam), i.e. not an endless curse, but one with a definite limit, because she did not lie outright.

12. The curse. —ava-āpnuhi, 703.

13. The limit—cf. p. 333, § 51. —See ā4 and 293c. —See 2antara 1. —'Until forest-interior-wandering-Rāghava-sight, i.e. till thou seest R. wandering in the wood.' "Rāma removed the guilt of Ahalyā by merely looking at her," says the Viṣṇu-purāṇa, iv.4.42.

14. datta-çāpas, 1209, 1308. —yayān, 800c.

16. SELECTION XXVI. The king who didn't know his Sanskrit grammar. Kathā-

sarīṭ-sāgara, Tar. vi.108-164, omitting 111-112, 124-133a, 154-158, 161-162. — Kṣemen-
dra gives this story in brief at vi.35-52,
Journ. As.; 8.vi.446. The king is called
Sātavāhana; but this is merely the family
name of a dynasty that reigned in the north-
west of the Deccan in the first and second
centuries of our era. See Oldenberg, *Ind.*
Ant., x.225 f. Çarvavarman was a protégé of
this family — p. 334, § 52. Somadeva, as
we saw, makes Harṣa a descendant of Çāta-
vāhana; and for the last, he adds (vii.13),
Çarvavarman wrote the easy grammar called
Kātantra — Bühler, *Report*, p. 74.

16-17. Guṇādhya, who had been inter-
rupted by Kānabhūti, resumes his story here
with tatas. — adhy-āsta, 620. — tad,
'that' (garden), whose creation by Durgā
(see deva2c), Guṇādhya had narrated a little
before (vi.84). It was just outside of the
capital of Pratiṣṭhāna (p. 333).

19. vṛt+ava, 957b. — Inf. of purpose.

NOTES TO PAGE 50.

2. 'Çirīṣa-delicate-limbed, i.e. having
limbs as delicate as a Ç. blossom.' — U.f.
abhy-agāt.

4. 'She said "Don't with water (mā
udakāis — cf. line 8) pelt me."' He under-
stands it as "With comfits (modakāis) pelt
me."

5. ānāyayat, vñī+ā, caus. impf.

7. rājann, 210. — See 2antara 1.

8. The order of the words is inverted to
remove the ambiguity. — iti uktam . . tava
(297a), 'Thus I said to thee.'

9. 'Knowest thou not the mere (mātrā2)
euphonic combination of the mā-word and
the udaka-word?'

12. hasati, present ppl., loc. absolute.
— ākrāntas, 955a. — See jhat-iti.

13. 'Having abandoned-water-play,' 1308.

14-15. U.f. pra-aviṣat . . muhyan
āhārādi-.

17-18. Construe: "çaraṇam me ('sti)
p- vā, mṛtyus vā" iti . . — 'Having
bed-thrown-limbs,' v2as+pari-ni.

19-20. Construe: parijanas, . . drṣṭvā,
abhavat sambhṛāntas, "kim etad" iti
(saying "What's that?").

21-23. aham, i.e. Guṇādhya. — tām,
i.e. avasthām. — pary-ahiyata, 770b. —
prātar āvām ('I. and Ç.').

NOTES TO PAGE 51.

1-2. sarvasya, subjective gen. w. praveṣe,
which is loc. absol. w. ruddhe. — See ka-
tham. — mama begins new clause. — See
paṇca.

3-4. Construe: nṛpaṣ vijñaptas (1042d2)
mayā, upaviṣya . . — See vṛt7.

5-6. 'S., tho' he heard it, kept silent
(just so, tathā eva, i.e.) nevertheless.' See
vlas4. — U.f. tatas ca idam.

7-8. U.f. . . kuru" iti prāk . . tena . .
adya . . niḡ — see adya.

9-10. See svapna. — U.f. nabhasas cyu-
tam (nom.) — see vcyu4. — See vkas+vi.

11-12. tasmāt = ambujāt. — dhavala
ambarā, like the one Socrates sees, *Crito* 44.

13. iyat (451) drṣṭvā. — See vman 1.

15-16. 'Ç. having thus announced his
vision' — see vlvīd+ni and 1308. — U.f.
asta-māunas . . avadat.

17-18. The question goes to pāṇḍityam.
— See vçak B1, pass. of caus. of desid.
— kālena: for instr., 281c. Similarly var-
ṣāis, line 21.

19. tena = pāṇḍityena. — eṣā, 'this'
that you see about me. — na pratibhāsate
= 'sordet.'

20. Observe caesura, and see lka 1.
'What pray has a fool to do with power, as
it were a block with ornaments?' i.e. he has
no more to do . . than a block . .

21-22. In the introduction to the Pañ-
catantra, also, the time needed for learning
Sanskrit grammar is put at twelve years.
— See mukha4.

23. See vçak B1, caus. — tad = grammar.

NOTES TO PAGE 52.

2. kuryāt, v1kr 1.

5-7. Protasis ends w. ced: tatas begins
apodosis; 'then by me are renounced (tyak-
tam) these three languages which pass cur-
rent' (vbhū+sam3). See p. 334, § 52. — See
tadvat. — Kṣemendra (vi.52) has apa-
bhraṇṣa for Somadeva's degabhāṣā. Both
of these terms denote indeed a Prākṛit

dialect; but, in contrast with the word *prākṛtam* in this connection, they denote a vernacular of a lower order than *prākṛtam*.

8-9. U.f. *na ced evam* · · · · *abdhān* (276) *vahāmi eṣas* · · · · *eṣas*, emphatic, 'I, this one,' 'I, Q. here, (will) carry · · ·'

10-11. *tasminn* = Q. — *agamam*, 846. — See *ṽman* 1.

12. *ca vihaṣtaḥ* is Boehtlingk's emendation for *cavihaṣtaḥ*.

15. 'Without S., no other way of escape appears.' She is led to look to S. or Kumāra for help, because a *kumāra* (see this) opened the lotus (51¹¹). — Tawney. Weber conjectured that the war-god Skanda owed his name and existence to Alexander the Great.

18. *Caesura*. — 19. *prāpa*, 783c².

21. 'Showed (√*likṛ* 1) favor to him (*tasya*, 297a), i.e. to Q.'

22-23. 'Having magic power by K.'s gift.' — See *cintitop* : for a like magic, see 45¹².

NOTES TO PAGE 53.

1-2. U.f. *prāḍus āsan ca tās* (sciences) *tasya* (= dat.) · · *tatkṣaṇam*. · · · *hi* (163).

3. SELECTION XXVII. The pathetic history of the stories. *Kathā-sarit-sāgara*, Tar. viii. — It forms Kṣemendra's eighth chapter (of only 16 couplets), *Jour. As.*, 8.vi.449. For a general explanation of the Taranga, see p. 333, § 51f.

3-4. 'So, by G's request (vii.113), that tale was told by K. in his own (*piṣāca*) dialect.'

5-6. 'And by G., likewise in (lit. with) that dialect, in (lit. with, 281c) seven years (*varṣāis*), it (*sā*) was written down as seven couplet-lacs' (appositively).

7-8. U.f. *mā* (580) · · *hārṣus* (882) *iti* : 'Thinking "Let them not steal it," i.e. Fearing lest they might.'

— Both Somadeva and Kṣemendra state that the stories were written down in blood: S. gives the lack of ink as a reason; K. gives none. But the statement may rest on a popular superstition like the Germanic one which ascribes peculiar virtues to pure spittle (cf. also St. Mark viii.23) and to blood. Life rests in the blood, the "vital

fluid"; from it a drink of immortality is made; and with it pacts are made or subscribed (cf. Faust, 1. 1383).

— At present (1878), all available information points to a Phoenician-Aramaic origin of the Indian alphabets. Writing was probably introduced not earlier than 400 B.C., and was, certainly, little used in India before 250 B.C. So says Burnell, *Palaeography*,² p. 9. See also Whitney, § 2. The material was the palm-leaf, and in Kaçmür, birch-bark. Paper was introduced by the Mohammedans, i.e. not till after 1000 A.D. For ink, see *maṣi* in vocab.

9-10. 'The sky (*ambaram*) became filled (*nirantaram*) with S. etc., who came (*āyātāis*) to listen, [became filled or covered] as if (*iva*) with a canopy.'

12. See *ṽgamā*. K. was orig. a *yakṣa*, see p. 333, § 51. — *çāpa-muktas* would be better.

15-16. 'I must make my B. famous on earth; and this business (of making it so) was enjoined on (lit. announced to, *ud-īritas*) me by Durgā when she told how my curse would end (lit. in the declaration, *-uktān*, of the end, *-anta-*).' See p. 333, § 51.

19-20. The two nominatives in l. 19 are in partitive apposition to *çisyāu* · · *ubhāu*, the subject of *ūcatus*.

NOTES TO PAGE 54.

1. Explained under *sthāna* 6.

4. *pra-ahinot*, 192c. — *dattvā*: cf. 991 w. 955c.

6. The garden mentioned at 49¹⁷ — see N.

7-8. 'That MS. was shown to S. (genitive, 297a²) with the words "This is G's work."' — The gender of the pred. determines that of the subject, *eṣā*.

11. See *pramāṇa*. "The length of the poem (700,000 distichs) is a weighty argument in its favor, but —" This is quite in accord with later Hindu taste. As if the 100,000 distichs of the extant MBh. were not enough, the preface (MBh. i.1.106a = 104c) tells us that there was a version of 3,000,000 couplets for the use of the gods. Fortunately their years were lengthened out so as to give them plenty of time to hear it — see

58ⁿ. The Manes had to get along with a version of 1,500,000. Guṇādhya is said (54²², 56¹) to keep only one-seventh of his poem; but even this is an exaggeration (it contains less than 22,000 couplets — p. 331). Similarly Manu is said to have been abridged from 100,000 to 12,000 and then to 4,000. It contains less than 3,000 — strictly, 2685, cf. p. 341, § 56.

18. vivikta-ramya, 1257: √vic+vi. — bhūbhāgam, in appos. w. ḡil-.

19-20. √ikṣ+vi. — √vac and ḡru, caus.

23. Uf. tasmin . . paṭhati, loc. absol.

NOTES TO PAGE 55.

1-3. These three lines and the preceding line make one sentence; the last word is the subject. — pari-tyakta, 'having abandoned grass-food, quitting their pasturage.' — Uf. āsan abhyetya (√i+abhy-ā, 992): cf. sametya, line 10.

— Compare the story of Orpheus. In the MBh, iv.39.6 = 1290, horses shed tears. The horses of Achilles lament the death of Patroklos, Il. 17.426: cf. Pliny, *Nat. Hist.*, viii. 42 = 64.

5. See √vad4. — See ja.

8-9. Uf. ūcus . . girāu . . ko 'pi' . .

14-15. 'He saw him completely (abhitas) overspread (√3kr) with tangled locks, (that were) like (iva) the smoke of what was left of the fire of his curse, which was [practically] extinguished' [but still smouldering; for G. was almost, but not quite, released from his ban — p. 334].

— Lit., 'as it were, the smoke-of-extinguished-remaining-curse-fire.' The long cpd receives a fem. pl. ending to conform w. jaṭābhis; but it is a genitively dependent subst. (1264 — not adj.) cpd, whose prior member, praçānta-çesaçāpāgni, is a descriptive noun cpd (1280); çesa-çāpāgni, again, is a descriptive noun cpd (1280); and çāpa-agni, finally, is a descriptive noun cpd (1280b), with a bold metaphor. Cf. Kathāsarit-sāgara, xix.104.

18^a. ' (The adventures) of himself as P.' : there is no objection to this grammatically (cf. τῆ ἐμῇ χειρὶ Παύλου); but G. and P. were never identical — see p. 334. The reading puṣpadantasya ca svam ca would be correct in sense and metre.

19. kathā-avatāraṁ tam is in apposition w. -ceṣṭitam; 'the adventures (which were that coming down, i.e.) which were the occasion of that coming down of the divine story from heaven to earth.'

20. See gaṇa2. — 'Recognizing him as . . .' — Uf. pāda-ānatas, vnam. — See p. 333, § 51.

NOTES TO PAGE 56.

1. See lidam, end. 'But here are 100,000 (making) one story; take that.' Compare the story of the Sibyl.

3-4. See vmantraya+ā, and pada4.

5-6. Metre, āryā, p. 316, § 44. — Uf. ādāya . . agāt (830) nija-. The long cpd (q.v.) goes w. kathām.

7-8. Metre, as before. — The dual cpd is in the accusative — see vbhaj+sam-vi 2. For the long cpd, see 1253a.

9-10. Metre, as before. — 'And with (the help of) those two, King S., having comforted that Kathā, in order to narrate (vaktum) her or its descent-to-earth in that (pāigāci) dialect, composed (cakre) the Kathāpīṭha.' This is the name of the prefatory lambaka; but there is a double mg, 'he made the pedestal of Kathā (personified), the next book being called 'head of K.,' Kathāmukha. He consoles (√gvas+ā, gerund of caus.) Kathā or Story, by studying it, and so atoning for the indignity he had offered it, 54¹².

11-12. Metre, rathoddhata, p. 316, § 43. — 'And that Story, full of varied beauties, made men forget the stories of the gods [lit. (was) possessing forgotten god-stories], by reason of its interest (kutūhalāt, 291²). Then (atra3), after accomplishing that in the city, it attained to uninterrupted fame in the three worlds.'

SELECTION XXVIII.

EXTRACTS FROM THE MĀNAVA-DHARMA-ĀSTRĀ.

§ 53. BIBLIOGRAPHICAL. The Manu literature is now very extensive. Only several of the most important and recent works need be mentioned here.

Arthur C. Burnell and Edward W. Hopkins. The ordinances of Manu. Translated from the Sanskrit. With an introduction. London, Trübner & Co. 1884. 8°. Price 12 shillings.

George Buhler. The laws of Manu. Translated with extracts from seven commentaries. [=SBE. vol. xxv.] Oxford, at the Clarendon Press. 1886 8°. Price 21 shillings. The volume contains an elaborate and valuable introduction.

Julius Jolly. Mānava Dharma-āstrā, the code of Manu. Original Sanskrit text, with critical notes. London, Trübner & Co. May, 1887. 8°. Price 10 shillings 6 pence.

Burnell's introduction contains an argument on the date of our Manu text. Professor Hopkins has summed up and criticised this argument (JAOS xiii. p. xxviii = PAOS. May, 1885), and concludes that it brings us not one step nearer a solution of the problem.

Buhler's introduction (p. civ-cxviii) gives a learned discussion of the date. Of this, Hopkins makes a résumé (JAOS. xiii. p. cxviii = PAOS. May, 1887). He finds Buhler's conclusions probable, but does not think them absolutely proved by the proofs adduced.

The text-edition of Loiseleur Deslongchamps (Paris, 1830) is hardly obtainable now. It is safe

to say that Jolly's robs all preceding ones of their value, inasmuch as it is the result of far-reaching critical studies. The principal places in which Jolly's text varies from that of the Reader are i.97, n.11,76, 125; xii.23,37,42,45,90,95,96.

The general theory of the origin of the Laws of Manu was summed up and criticised by Whitney (JAOS xii. p. xxx = PAOS. May, 1885). Meantime, however, Buhler's Introduction has put the question in a new light.

The relations of our text to the Mahā-bhārata are ably discussed by Hopkins, JAOS. xi. 239-275 (cf. PAOS. Oct., 1883). Here may be found, conveniently assembled, quotations from Manu in the Sūtras and inscriptions, the legendary material about him in the Epic, and a careful discussion of the passages in the Epic which profess to be the declarations of a personal Manu.

By way of calling attention to the interesting subject of the knowledge of the Greeks concerning India, occasional citations are given. The references to Strabo's Γεωγραφικά (of which book xv., chap. 1, §§ 1-73 describe India) follow Casaubon's paging.

The following introduction is in the main a brief abstract of some of the more important points of Buhler's introduction.

§ 54. The native tradition respecting the origin of the Mānava-dharma-āstrā takes the book to be the work of an individual law-giver. In accordance with this tradition, until quite recently, it has been usual for English writers to call the treatise 'The Laws of Manu.' And this designation may still be used, provided only it be used with an intelligent mental reservation, which takes due account of the results of modern criticism. For in the light of critical study, the figure of Manu, as a historical person, fades away; but, on the other hand, we find that Manu as a name is one of the greatest and most reverend of the Hindu antiquity. Questions thus arise: Whence the greatness of this name? What was the real origin of this law-book, and how came it to be called Mānavan?

§ 55. The word mānu originally means simply 'man' (see vocabulary). As we speak of human beings as the 'children of men,' so the Rīg-veda speaks of them as the 'offspring of man' (mānu); and in this way arose the conception of a personal Mānu, the father of mankind. He is, in fact, the heros eponyms of the human race.

In the Veda¹ he appears as 'Father Manu, child of the Sun,' as a holy seer, the originator of prayer, praise, and sacrifice, and as the object of the special favor of the gods. In the Brāhmaṇas, Manu is the progenitor of the new race after the flood. That he was regarded as a type of wisdom, is evidenced by the ancient saw, 'Whatever Manu said, that is medicine' (TS.ii.2.10²). And again, that he was an eminent type of goodness appears from the fact that his actions came to be looked upon as

¹ For the Vedic legend of his birth, see 85^{12x}. The ancillary books make Manu the author of RV. viii.

27-31. For ancient legends about Manu, see Buhler's *Manu*, p. lvi f; Muir, p. 161 f, and esp. 181 f.

examples highly worthy of imitation. Thus the Veda says (TS.iii.1.9^a), 'Manu divided his property among his sons'; and this is quoted by Bāudhāyana in his Dharma-sūtra as such an example. Such simple beginnings are entirely natural; but they are also sufficient to show how, with the growth of legal literature, the authors of law-books came to cite all kinds of (supposititious) sayings and doings of Manu as authoritative precedent. For, after the custom of referring to Manu as authority was once started, the oftener he was thus cited, the greater his factitious authority and the temptation to cite him would become. Accordingly, if we examine the four oldest Dharma-sūtras, we find much more frequent reference to Manu in Vasiṣṭha, the latest of them, than in Gāutama, the oldest. And thus, at last, what had been a mere name, a part of the traditional inheritance of the mythical past, attained to greatness as a personal authority and actual law-giver.

§ 56. Before proceeding to our other questions, let us rehearse briefly the native account of the origin of the work. In Sanskrit, the book is entitled *mānava*; and this may mean either 'of Manu' or 'of the Mānavans.' The Hindus say, 'of Manu'; and accordingly the opening stanzas represent the great sages as approaching 'Manu, the son of the Self-existent,' and asking him to declare unto them the law. He accedes; but deems it necessary to go back to a time before the Creation, in order to show how he derives his lineage (Manu i.33), and hence also his authority, directly from the Supreme One, Brahman. 'He,' says Manu (i.58-60), 'composed this law-book, and taught it to me alone in the beginning; I taught it to Bhṛgu; and Bhṛgu will recite it to you.'

Bhṛgu accordingly takes up Manu's cosmogonical discourse, continues with an account of the Four Ages and of other matters, dwells on the excellence of Manu's Laws, and ends book first with a table of contents of the twelve books of which the treatise consists. And in order that we may not forget that it is all (or all but i. 1-60) put into the mouth of Bhṛgu, we are frequently reminded of the situation by an 'I will next declare' or the like, especially at the beginning of books v. and xii., where Bhṛgu is mentioned by name as the promulgator of the laws in question. In accordance with all this, the work is entitled the Bhṛgu-saṁhitā of the Mānavadharma-āstra, and it may conveniently be so designated. It contains 2685 ślokas or 5370 lines; compare 54¹¹N.

§ 57. For the incredibility of this native account the reasons are near at hand. First, all the passages involving Bhṛgu as promulgator of the work can be separated from the rest as easily as a picture-frame from the canvas which it surrounds. Indeed, the entire first book is a most palpable later addition. And, more than this, Bhṛgu himself is cited (at iii.16), with three others, as an authority on a disputed point. Clearly, the later editors of the work were nodding here; else they would have expunged this stanza. And who knows how many more of a like sort they may have expunged?

Moreover, against the claim that Manu (to say nothing of the Supreme Spirit), was the author and the first law-giver, the case is equally plain. For the work appeals to the authority of Manu here and there, just as the other works of its class do, thus showing that its earlier editors at least did not pretend that Manu was the author of the whole. Nor was he a law-giver without predecessors or rivals; else we should not find, as we do, divergent opinions of other ancient sages cited along with what purports to be his. Moreover, the work itself (ii.6 = 58¹⁴f) admits that

the law is based on the Veda, the usage of virtuous men, etc.; and it plainly mentions (at iii.232) Dharma-āstras, which must be either contemporaneous, or else earlier than itself.

§ 58. Secondly, then, What was the real origin of the work? The first half of the answer is as follows. The Vedic works, as explained below, fall into the three classes of Sainhitā, Brāhmaṇa, and Sūtra. Chief among the works of the last class is the Kalpa-sūtra, or 'Ceremony-rules.' No Kalpa work had catholic validity among all Brahman families. On the contrary, many of the most important old families had each its own Kalpa-sūtra. In these clannish differences, doubtless, originated the Carakas or 'Schools,' in which Brahman science was cultivated and sacred tradition handed down from generation to generation. Thus among the adherents of the Black Yajur-veda, we find the family of Āpastamba; and, bearing his name, we find not only a Brāhmaṇa, but also a complete Kalpa-sūtra in its three subdivisions of Ārta-sūtra or 'Rules for the fire-sacrifices,' Gṛhya-sūtra or 'Domestic usages,' and Dharma-sūtra or 'Sacred law.' The Kalpa-sūtra of Bāudhāyana doubtless had a similar make-up. Good editions of various Gṛhya- and Dharma-sūtras are now accessible in text and translation. They treat¹ of the sacraments, of the duties of a Brahman in the various stages of his life, as student, householder, hermit, beggar, of the duties of a king, of the law of inheritance, and so on.

Now these are the very subjects treated also in the Dharma-āstras. But there is one great difference, the difference of form. The Sūtras are in mingled prose and verse, the latter including both triṣṭubh and anuṣṭubh stanzas; while the Āstras are in the ordinary epic śloka. To a mind acquainted with the veriest rudiments of criticism it is quite clear from their form and language alone that the Āstras are later than the Sūtras—a view which is in entire accord with the stanza ii.6=54¹³, cited above. The conclusion, then, that the Dharma-āstras, in general, as shown by their contents and form, are the outgrowth, by a very natural process of evolution, from the Dharma-sūtras, is unimpeached.

§ 59. The other half of our answer is that the Mānava-dharma-āstra, in particular, is a later metrical recast of a lost Mānava-dharma-sūtra: in other words, that it is the 'Law-book of the Mānavans.' This is a particular thesis, quite different from the general conclusion just stated; and, although very widely accepted, it is not universally so. The theory² of this connection proceeds as follows. Among the schools of the Black Yajur-veda, especially among those of the Maitrāyaṇīya branch thereof, we find the school of the Mānavans.³ According to the investigations of Dr. von Schröder,⁴ the Maitrāyaṇīya seems to have been one of the oldest and most important of all the schools of the Yajus-period.⁵ Of these Maitrāyaṇīyas there are still some representatives surviving in Western India; and their Sūtras are entitled Mānava-sūtras. Manuscripts of the Mānava-ārta-sūtra and the Mānava-gṛhya-sūtra are still extant.⁶

§ 60. Unfortunately, the Mānava-dharma-sūtra, the link most important to connect our Bhṛgu-sainhitā with the Vedic schools, is still missing. The researches

¹ Compare p. 358, § 96f, below.

² This theory was broached by Weber (IST. i.69) and Müller (see SBE, ii. p. xi) in 1849. It was confirmed or elaborated by Jähntgen in 1863, *Das Gesetzbuch des Manu*, p. 100f; by West and Bühler in 1867, see *Digest*, p. 27; by Schröder in 1879, *Monatsberichte der Berliner Akad.* for 1879, p. 700, and

in 1881, ed. of *Maitrāyaṇī-sainhitā*, i. p. XVIII; and finally by Bühler in 1887, in his *Manu*, p. xviii-xlv.

³ See Caraka-vyūha, IST. iii.258.

⁴ In the places just cited.

⁵ Compare p. 356, § 90, below.

⁶ See ZDMG. xxxvi.442-48, where von Bradke describes some of them, and states their contents.

of von Bradke,¹ too, failed to show any striking correspondences between the Mānava-grhya-sūtra and our treatise. But, on the other hand, Bühler has discovered² important correspondences between it and the Mānava-çrāddha-kalpa. Moreover, as has been repeatedly pointed out,³ the Dharma-sūtra of Vasiṣṭha contains a quotation (iv.5-8) which has every appearance of being a veritable fragment of the original Mānava-dharma-sūtra. In this quotation we have, first, the prose rule (5); next, the stanzas which support it (6, 7), and which agree entirely or nearly with Manu v. 41 and 48; and, last, a Vedic passage (8) to support both rule and stanzas. This is the arrangement usual in the Dharma-sūtras. And the prose rule (5) is characterized by the words *iti mānavam* as a quotation from the Sūtra of a special school; for works valid for all Aryans are not so cited.⁴

§ 61. Other quotations⁵ are found in Vasiṣṭha at iii.2, xiii.16, xix.37, and xx.18, in close correspondence respectively with Manu ii.168, iv.117, x.120, and xi.152 of our text, and introduced by the formula, 'And on this point they quote a Mānavan stanza.' From this, one might think that Vasiṣṭha was quoting from our Bhṛgu-saṁhitā. But this inference is barred by the evident posteriority of our text, as shown by its form and by other general considerations, and in particular by the fact that the stanza at xix.37 is in the *triṣṭubh* metre. We conclude, then, that the Mānava-dharma-sūtra known to Vasiṣṭha closely resembled our text, but was not identical with it.

§ 62. Now granting all that precedes, there is a very strong inherent probability in the conclusion that our Bhṛgu-saṁhitā is a metrical recast of the Dharma-sūtra of the Mānavan school. More than this cannot be said; for it is not a necessary conclusion. Its probability, however, has been greatly increased by the considerations respecting the occasion and method of the recast adduced by Bühler.

§ 63. The occasion was the development (beside the sectarian schools which studied exclusively a single branch of the Veda and the rudimentary works ancillary thereto) of the non-sectarian schools of special sciences, whose teachings claimed validity for all Aryans. In the old Vedic schools, the pupils had to learn the texts of the Mantras and Brāhmaṇas of their sect, and the short ancillary treatises, on ritual, etymology, metre, etc., called *Aṅgas* or 'Limbs' of the Veda. With the development of these subjects to elaborate disciplines, it became impossible for a student to master them all. He must either content himself with a thorough verbal but unintelligent acquaintance with the texts and short treatises of his own sect; or else he must become a specialist in the ritual, the law, or some other subject, and renounce an extensive knowledge of the sacred texts.

§ 64. That this truly describes the course of things is shown by the present state of learning in India. A good Vaidik is able to recite all the texts of his branch of the Veda. But in order to have an elaborate sacrifice performed, there is need of a Çrottriya specialist, who, though ignorant of the other *Aṅgas*, is yet a master of the ritual. In the case of two of the *Aṅgas*, grammar and astronomy, the Vedic schools possess no sectarian text-books of their own. These subjects, it would seem, had been abandoned to the specialists at an early period. For a good while longer the sacred law was cultivated in the Vedic schools, as appears from the existence of

¹ In the ZDMG. xxxvi. 417-77 (1882).

² Bühler's *Manu*, p. xlf.

³ See Bühler, SBE. xiv. p. xviii f and esp. 26; *Manu*, p. xxxi.

⁴ See Bühler's *Manu*, p. xxxvii.

⁵ See Hopkins, JAOS. xi.242-43; and cf. Bühler, SBE. xiv. p. xviii-xx.

the numerous sectarian manuals on the subject. But even in these (see Bühler, *Manu*, p. lii, p. xxv, n.3) we find mention of persons who know several different law-books, that is, who were specialists in the law. And this fact alone would lead us to infer the existence of special law-schools.

§ 65. Granting the existence of these schools, we have precisely the combination of circumstances which would lead to the production of such a work as our *Manu*-text. The schools had before them plenty of *Sūtra*-material, sectarian, of only local validity, unsystematic, and incomplete. In the very nature of things, the schools would tend to be non-sectarian, to widen their influence, and to systematize and complete the work of their predecessors. And this is exactly what they have done in our *Manu*-text. It is absolutely non-sectarian. As contrasted with its forerunners, it emphasizes the practical rather than the moral side of the law, treating strictly legal topics at much greater length. It shows the signs of being a school-book. And finally, it aims at general validity among all Aryans. This explains the fact that our *Manu* shows so little correspondence with the texts of the Vedic Mānavan schools. The recast was the work of men whose interest in their subject exceeded their interest in a sect.

§ 66. Finally, the greatness of the name of the legendary and semi-divine *Manu* suggests the reason why a special law-school should have chosen the Mānavan Dharma-sūtra rather than any other as the basis of their new manual. In constructing a treatise that aspired to universal acceptance, they must *ipso facto* withdraw any claim thereto which rested on the high standing of the *Sūtra*-original as a sectarian work. The problem then was, in accomplishing this task, to avoid too violent a break with tradition. Had they taken the *Gāutama-sūtra*, and recast it, waiving for it all claim to general validity on the score of *Gāutama's* authority, it would indeed have been a bold proceeding to father it upon *Vyāsa* or *Manu* or any of the great sages of yore. By choosing the *Mānava-sūtra*, after their silent waiver on the one hand, they had only, on the other, to interpret its title expressly as meaning 'of *Manu*,' when, — presto — without the smallest offense to tradition or grammar, they had a name of unsurpassed authority to commend their work to the Aryan world.

§ 67. A great deal of the recast — Bühler, p. lxxiii, thinks one half — cannot have been derived from the *Sūtra*-original. The entire first book is most clearly such a later addition; and such is likewise the twelfth book, whose classification of actions and existences according to the three *guṇas* (66f) is based on the teachings of the *Sāṃkhya*, *Yoga*, and *Vedānta* systems of philosophy.

What now is the source of these later additions? The *Mahā-bhārata* offers very many correspondences with our *Manu*-text. A comparative study of the two works shows that the editors of the latter have not drawn on the former, but rather that both works have drawn upon a common stock of popular metrical maxims (Hopkins, *JAOS.* xi.268), which embodied much of the traditional legal lore, and were ascribed (as is attested by extant inscriptions) now to one and now to another of the ancient mythical sages — *Vyāsa*, *Manu*, and the rest.

§ 68. As for the method of conversion of the *Sūtra* into our *Manu*-text, Professor Bühler is of opinion (p. xcii) that it took place at one time, and that our text is not the result of many successive recasts.

§ 69. Coming, finally, to the date of the recast, Professor Bühler concludes

(p. cxiv, cxvii) that it existed in the second century A.D., and was made between that time and circa 100 B.C. General considerations make this conclusion seem far from improbable. Our Manu-text is doubtless the oldest of the class of secondary law-books, like those of Yājñavalkya and Nārada, to which it belongs (p. civ). And again, while it is doubtless posterior to the older portions of the Mahā-bhārata, our Manu-text—in some form or other—is probably prior to the later portions of the great Epic, books xii. and xiii. But we do not know the time of Yājñavalkya nor of the Epic; and at present it seems quite vain to seek for an accurate date.

SYNOPSIS.

Darkness. The Self-existent	561 ⁵
Creation of light and of water	561 ⁸
Mundane egg. The Vedas. The castes	57 ²
Divisions of time for men; for Manes; for gods	57 ¹⁷
The four ages of the world	58 ²
Age of the gods. Day of Brahman	58 ⁶
Praise of Brahmins	58 ¹⁰
Foundations of the Law	58 ¹⁴
The Sacraments (see Note)	59 ¹
Name-giving. Names	59 ⁹
The Brahman's staff. Begging	59 ²³
The student. Om. Sāvitrī	60 ⁴
Etiquette of salutations	60 ¹⁶
Dignity of Veda-teacher. Story of Kavi	61 ¹³
Terms of study. Marriage	61 ²³
The householder. Precepts and prohibitions	62 ⁸
Virtue is the only true friend	63 ⁷
The struggle for existence	63 ²¹
Wanton life-taking. Etymology of māṇsa	64 ²
Women. The faithful widow	64 ¹⁶
The forest-hermit. Self-castigation	64 ²²
The pious mendicant	65 ⁹
The four orders	65 ⁹
The lunar penance	65 ⁹
Classification of actions	65 ⁹
Rewards and punishments	65 ¹⁹
The three guṇas. Acts classed thereby	66 ⁸
Triple orders of transmigration	67 ¹
Transmigrations entailed by special sins	67 ¹⁹
Means of gaining bliss	68 ⁹
Warning against heterodoxy	68 ¹⁰

NOTES TO PAGE 56.

15. This account of Creation (çlokas 5-13), with others, is given and translated by Muir, iv². 30f. —See idam. —'Darkness'—cf. RV. x.129.3.

16. adhyā-1, i.e. prathamo 'dhyāyāḥ.

17-18. 'He, (himself) not-manifest, making manifest (vy-āñjayann) this (universe), the grosser elements and so forth, . . revealed himself' (u.f. prādus āsit).

19-20. U.f. yas asāu atī- etc., sas . . ud-babhāu.

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1-2. Join the ablatives w. sisṛksus. —U.f. apas . . ādāu. Primeval waters: cf. Muir, iv². 24f; also Strabo, xv.59, p. 713.

3-4. 'That (seed) became a golden (u.f. hāimam) egg, having sun-like splendor

(prabhā). —Brahmān is conceived as too distant to be a father; cf. ZDMG.xxxii.295.

—The idea of the mundane egg may be traced to the Veda—cf. 91¹⁶. It plays a part in divers Indian cosmogonies: see ÇB. xi.1.6¹; Chāndogya Upaniṣad, iii.19 (SBE. i.54); Viṣṇu Purāṇa, i.2.52f (see esp. Wilson's Transl.², i.39f and notes); these passages are given by Muir, iv².24f, 41f. Cf. also Preller, *Griech. Mythol.*, i³.35f; and Pott's *Anti-Kaulen*, 68f.

5-6. 'The waters are called "nārās," (because) the waters are indeed the offspring of the Primal Spirit (nara). Since these were his ancient place of motion (ayana), therefore is he called Nārāyaṇa' ('having the nāra = nārās as his ayana,' 1302). This oft-recurring etymology, as found in MBh. and Purāṇas, is discussed at length by Wilson and Hall in notes to Viṣṇu Purāṇa, i.4.6, Transl.², i.56-8. Cf. Lassen, IA. i².769. For correct derivation, see nārāyaṇa.

7-8. 'What (was) that cause (etc.—see sadasadātmaka), thence-created (was) the Puruṣa, (and) in the world he is called "Brahmān." Cf. ZDMG. xxxviii.193-4, 206.

9-10. ātmano dhyānāt, 'by his meditation' (2913). —See vīkṛ 10.

11-12. See vīmā + nis. —See dīg.

13-14. U.f. -ravibhyas. —See brāhman 3. —U.f. yajña-siddhi-artham ṛc-yajus-sāman-lakṣaṇam. —Cf. AB. v.32.

15-16. The -tas puts the whole aggregative cpd in an ablative relation (1098 b). —The older designation of the second caste was rājanya, which term is used at RV. x.90.12, of which stanza this çloka is a paraphrase. For many other mythical accounts of the origin of the castes, see Muir, i².7-160, esp. p. 10 and p. 159.

18^b. 'Day (is) for performance of works.'

19-20. The dark and light lunar fortnights (= one human month) form respectively the day and night of the Manes; for with them everything is reversed. See ÇB. ii.4.2 or AJP. iii.403. They are fed once a month. —The older Greek division of the month was in two fortnights (cf. Hesiod, *Works and Days*, 780): *gukla* = *μὴν ἱστιάμενος*; *kṛṣṇa* = *μὴν φθίνων*.

21-22. U.f. ahas tatra (= rātry-ahnos) udag-ayanam.

23f. Lit. 'Attend ye to that (tan) which is the extent both of a night-and-day of Brahman and of the ages.'

NOTES TO PAGE 58.

1. See tu 4. —Respecting the ages, see Roth, *Ueber den Mythos von den fünf Menschengeschlechtern bei Hesiod und die indische Lehre von den vier Weltaltern*, Tübingen, 1860. The conception of a past golden age is common. The scheme of ages as here presented is post-Vedic (see Roth, p. 24f), and based on the simple descending arithmetical progression, 4, 3, 2, 1. Description of the four ages, MBh. iii.149.11 = 11234, f. Criticism and numerical details: Whitney, JAOS. vi. 152f; Viṣṇu Purāṇa, i.3.10f, Transl.², i.49f; Monier Williams, *Indian Wisdom*, 333. Golden age described by the Brahman Kálavos, Strabo, xv.64, p. 715.

2-3. 'Four thousand of years, they say, (is) the *kṛta yuga* (see *kṛtá*). Its morning twilight has just as many hundreds; and its evening twilight is similar.' 400+4000+400 = 4800.

4-5. itareṣu, sc. yugeṣu, i.e. the Tretā, Dwāpara, and Kali, which last respectively 3600, 2400, and 1200. Total of all four, 12,000. —See √vṛt2.

6-7. See ādi 1. —'What is that quadruple-age, just now reckoned up completely, that, consisting of 12,000 (years), is called an age of the gods.' Cf. Whitney, l.c., 154 top.

8-9. sahasram etc., cf. Psalm xc.4; II. Peter iii.8. —brāhman ekam ahar: here then are distinguished periods of Brahman's repose (universal death) and of his activity ("new heavens and a new earth"); see ZDMG. xxxviii.191, § 25.

10-13 = MBh. v.6.1-2 = 109-110, with variants.

14-15. No real difference between *gīla* and *ācāra*. See also Bühler's *Manu*, p. lxvii. —*tad-vidām* = *veda-vidām*. —*ātmanas tuṣṭis* may decide in cases where no rule of morals and no usage is involved. —L. 14 agrees exactly with Gāutama's Dharma-śāstra, i.1-2, except that it is in metrical form.

16-17. -uditam, √vad. —See vi+pra.

18-19. Observe that *gruti* and *smṛti* (see these) or 'revelation' and 'tradition' have come to be important technical terms. Concerning their significance, see M. Müller, *Ancient Sanskrit Literature*, 86f. —*dharma-śāstram*, collectively: see Bühler's *Manu*, p. xxv. —U.f. sarva-artheṣu am.

20-21. *mūle*: Jolly reads *tu ubhe*. —U.f. *hetuśāstra-āgrayāt*, 'from support of or relying on *hetuśāstras*.' Such treatises on dialectics are mentioned a number of times in the *Si-yu-ki* (Beal), e.g. ii.218f.

22-23. 'What is agreeable to one's own self'—same as *ātmanas tuṣṭis*. —See *lakṣaṇa* 1 end.

NOTES TO PAGE 59.

1-2. 'The body-consecration, having the *niṣeka* as its first (rite), is to be performed etc.' *Saṃskāra* (see this) is here collective, including the various single sacraments.

—Observe that there are rites for all stages of a Brahman's existence from before his birth till after death. Megasthenes gives an interesting account of the Brahmins (preserved by Strabo, xv.59, p. 712f), and notes that even from the time of conception in the womb (*ἔκθῃ εὐθὺς καὶ κομμένους*) they are under the care of wise men.

—The *saṃskāras* or 'sacraments.'

1. *garbha-ādhāna*, 'conception.'
2. *pūṃ-savana*, 'male-ceremony.'
3. *śimanta-unnayana*, 'hair-parting.'
4. *jāta-karman*, 'birth-ceremony.'
5. *nāma-dheya*, 'name-giving.'
6. *niṣkramaṇa*, 'going out.'
7. *anna-prācāna*, 'rice-feeding.'
8. *cūḍā-karman*, 'tonsure of scalp.'
9. *upanāyana*, 'investiture.'
10. *kecānta*, 'tonsure of beard.'
11. *śamāvartana*, 'return from study.'
12. *vivāha*, 'marriage.'

Most of these are described at length, AGS. i.13f or SBE. xxix.179f or 46f or M. Williams, *Indian Wisdom*, 246, 201. Number 2 is done to bring it about that the child prove a male. No. 3 is a consecration of the pregnant woman by the parting of her hair.

3-4. *gārbhāis homāis*: 'the oblations relating to pregnancy' are involved in sacraments 2 and 3. —The ligation of the girdle accompanies investiture (9). —U.f. *enas apa-mrjyate*.

5-6. See *vrata*4. —U.f. *ijyayā*, 'offering' to Gods, Rishis, and Manes, while he is a student. —*sūtāis*: procreation of sons is a duty. 'A Brahman is born laden with three debts. He owes Veda-study to the Rishis; sacrifice to the Gods; and sons to the Manes.' TS. vi. 3.10⁵. —The 'great sacrifices' are five, to the Gods, Beings, Manes, Brāhman, and men: enumerated QB. xi.5.6¹ or AGS. iii.1 (=SBE. xxix.217) or Manu iii.69f. —*yajñāis*, such as a certain Soma-ceremony called *jyotiṣṭoma*, says a Scholiast. —U.f. *brāhmī*, 'holy, fit for union with Brāhman.'

7-8. See *prāñc*3. —'Feeding of gold-rubbings, honey, and ghee.' See AGS. i.15.1.

9. *kārayet*: note that in Manu the prescriptive use of the optative with indefinite subject ('a man' or 'one') is very common.

10. Here the *vā's* are = *eva* and mean 'just.' —Scholiast.

11-12. Subject, *nāma*. —See *vyuj+sam*. —See *vgup*. —"Nomen, omen." This is an old belief: cf. QB. iii.6.2²⁴. The QGS., i.24.4-6, mentions two names, one of which is kept secret by the parents to protect the child from witchcraft. See Stenzler's note to AGS. i.15.8. Cf. Weber's 2d *Nakṣatra* essay, *Abh. der Berliner Akad.*, 1861, p. 316f.

13-14. The scholiast Kullūka gives as examples: *Ḣubha-ḡarman*; *Bala-varman*; *Vasu-bhūti*; *Dina-dāsa*.

15-16. Sc. *nāma syāt*. —See *āḡirv*.

17-18. U.f. *yad vā iṣṭam* (see *vl iṣ*) etc., 'or what passes for auspicious in the family,' sc. *tat kartavyam*. The rules allow some latitude for diversities of customs in families, villages, etc. See 98¹⁰ and note. Cf. Manu viii.46.

21-22. See *garbha* 1. —*garbhāṣṭame* = *garbhād aṣṭame*. —*upanāyanam*. this most important ceremony is described AGS. i.19-22 or SBE. xxix.187f.

NOTES TO PAGE 60.

1. *prad*., see 99^{1N}. —U.f. *pari_itya* (992).

2-3. *bhavatpūrvam*, see vocab. The formulae are: *bhavati, bhikṣām dehi; bhikṣām, bhavati, dehi; bhikṣām dehi, bhavati*. Similar distinctions, 61^{1N}.

4-5. *vyatyasta-pāṇinā* (√2as), 'by (sc. the pupil) having crossed hands.'

6-7. *adhy-eṣyamāṇam* (vi, 939) etc., 'To (the pupil) about to recite, the teacher should say, "Ho, recite (617)!" and should stop (*ā-ramet*) him with the words . . .'

—India presents a thousand striking and interesting contrasts with the Occident. So especially in her way of handing down lore from age to age. This is described by the RV. *Prātiçākhyā*, chap. xv.; and reported by Weber, *IST* x.128f; Zimmer, 210; Kaegi, *Fleckeisen's Jahrbücher*, 1880, p. 451. Or see SBE. xxix.112f, 119f.

8-9. *brahmaṇas* (see *brāhman* 2) limits *ādāu* and *ante*. —See *vlkṛ*7. —*sravati*, subject *brāhma*. —*vlḡr+vi*.

10-11. *a+u+m=om*. —*Prajāpati* belongs to the period succeeding the RV., and is later supplanted by *Brahman*. —*nir-aduhat*, 635. —See *iti* 4. —Compare 57¹³.

12-13. *adūduhat* (856) —see *√duh, caus*. —'Extracted one verse of the stanza beginning with "tad" (74¹⁴) from each of the three Vedas.' U.f. *tad iti ṛcas*.

14. *eṭām*, sc. *ṛcam*.

16. *hi*, 'for,' has pertinence only as connecting this *çloka* with 119. —U.f. *sthavire ā-yati* (619), loc. absol.

19. Hiatus, without combination, at caesura: cf. 12^{5N}.

20-21. See *param*. —'Saying "I am so-and-so by name," he should announce his name.' —The older one or the one superior in station speaks or salutes first. Thus, when the great *Yayāti* is falling from heaven and meets in mid-air *Aṣṭaka* and others, *Aṣṭaka* asks him, "Who art thou?" but not without excusing himself, as the inferior, for bold

incivility in speaking first. — MBh. i.88.10 = 3573. So Od. 3.24:

αἰδώς δ' αὖ νέον ἄνδρα γεραιέρον ἐξεπέεσθαι.

22-23. See abhivāda. — na jānate, from ignorance of Sanskrit. Cf. Burnell, Introduction, p. xxvii. — striyas: thus in the prologue to act iv. of the Çakuntalā, Durvāsas, behind the stage, cries out to the women, ayam aham, bhoḥ, 'Ho there, it is I.'

NOTES TO PAGE 61.

1-2. 'The word bhos one should repeat (at the end of =) after one's name in salutation. For the use of bhos instead of a person's real name is declared by the Rishis (to be the same as) the use of the true form of a person's name.' See bhobhāva and svarūpabhāva. The bhos is of course in lieu of the name of the person addressed.

4. 'And the vowel a must be pronounced (added) at the end of his name, with the previous syllable protracted' — reading pūr-vākṣaraplutaḥ (see Bühler). Thus Devadatta and Harabhūte are to be pronounced Devadattā3a and Harabhūtā3ya — see Whitney, 78.

7-8. This rule is observed, e.g. in the drama, by the Rishis and the king, Çakuntalā, mid. of act v. For other differences in the modes of address used for or by the different castes, see 60^{2N}; ÇB. i.1.4¹² (or SBE. xii.28 or Weber's *Ind. Streifen*, i.49). The rule is disregarded in the Epos, e.g. at MBh. i.71.5 = 2899.

Analogous distinctions: E. W. Hopkins, *Mutual relations of the four castes*, 6f; Weber, *ISt.* x.11f; Manu, viii.88 and 113.

9-10. 'A d- is not to be addressed by name even if he is younger (cf. n. to 60²¹); but with bhos or (some case-form from the stem) bhavant a dh- should speak to him (enam).' Thus, bho dikṣita! idam kuru! or, bhavatā yajamānena! idam kriyatām! For the long adverb, see vocab.

11-12. U.f. "bhavati" iti evam: see iti4.

13-14. U.f. ṛtvijas. 'One should say [to those in line 13] "asāu aham," rising up to meet (them, even if they are) the younger.'

15-16. The 'second' or 'spiritual birth'

of the 'twice-born' (see dvija) is the upanāyana. The teacher is the spiritual father. See SBE. ii.3,174; xiv.9.

17-18. U.f. adhy-āpayām āsa (1042e, 1045) pitṛn (see pitṛ 2) çīḡus. — See ha.

19-20. 'They, (having arrived-anger=) getting angry, asked the gods about the matter. And the gods, assembling (sametya), said (ūcus) to them etc.'

22. See iti2f and 1102a² near end.

23. See ṣaṭtriṅṇat and ābdika. The Brahmanical school-term lasted 4½ months, began with the upākarma and ended with the utsarga — see Bühler's *Manu*, p. xlvii, and note to iv.95. — See guru4. — 'The course (vrata) in the three Vedas is to be followed, (lasting 36 =) for 36 years.' Twelve years for each Veda (see veda2), AGS. i.22.3. This is sober earnest for a Hindu. The idea would make a Greek laugh — cf., e.g., Lucian's *Ἐπιούριμος*, chap. i.f, and esp. vi.

— Not even mighty Indra can absolve those who fain would know the Veda from the necessity of studying it. See the charming tale of Yavakrita, MBh. iii.135.15-42 = 10706f, outlined at ZDMG. xxxii.318.

— Caesar's account of the Druids (B.G. vi.14) comes near the truth for the Brahmins in several respects. Magnum ibi numerum versuum ediscere dicuntur. Itaque annos nonnulli vicenos in disciplina permanent. Etc. Cf. also Roth, KZ. xxvi.53.

NOTES TO PAGE 62.

1. See 2antika: adjectives go w. vratam.

2-3. vedān (as contrasted w. dual and sing.) = '3 Vedas.' AV. not included. — yathākramam, first the Mantras, then the Brāhmaṇas, in order. — Two principal elements characterize the 'course' or vrata, viz., study (adhy-ayana) and holy living (brahma-carya). — adhi-itya . . ā-vaset: cf. Megasthenes, in Strabo, xv.59, p. 712, ἐν δ' ἐντὰ (!) καὶ τριὰς κοῖτας οὕτως ζήσαντα ἀναχωρεῖν εἰς τὴν ἑαυτοῦ κτῆσιν ἕκαστον etc.

4-5. 'Him (= the student), approved (on account of [280] his =) for doing his duty, . . . he (= the "father," sc. pitā) should present with a cow.' — pitus, 'from his father,'

meaning his spiritual "father," i.e. (61¹⁵N.) his teacher, who may also be his natural father.

6-7. See *√man+anu*. — *snātvā*, technical, see *√snā*. He thereby becomes a *snātaka*. — *—sam-ā-vṛttas*, technical — see sacrament no. 11, p. 346. — *savarṇām*: οὐκ ἔστι γαμεῖν ἐξ ἑλλου γένους, Strabo, xv.49, p. 707. — *lakṣaṇa*, cf. 98^{7,8}.

8-9. 'Let him give up all affairs which hinder his study (296b), but (be) teaching anyhow (see *yathā*5); for that is the condition of having done his duty or of having attained his end.' — 'Teaching anyhow,' i.e. 'maintaining himself as best he can while teaching.'

10-11. *guklāmbaras*: Ἰνδὸς ἐσθῆτι λευκῇ χρῆσθαι καὶ συνδῶσι λευκαῖς καὶ καρπάραις etc., Strabo, xv.71, p. 719. The castes wore clothes of different colors. The priests regularly wore white during religious ceremonies. — See *yuj*2.

12-13. There is so frequent need of water for ceremonial purification that a Brahman should never be without it (see *Bāudhāyana*, i.6 and 7, esp. i.7.1, or SBE. xiv.160f); hence the jar. — See *vedā* — not *vēda*. — 'Gold ear-rings': χρυσοφοροῦντα μετρίως ἐν τοῖς ὤσι, Strabo, xv.59, p. 712.

14-15. U.f. na *īkṣeta ud-yantam*. — See *√srj+upa* and 23¹N. — See *gata*4.

16-17. See *√vr̥ṣ*. — See *rūpa* 1.

18-19. 'Let him make . . . (to be) standing on the right' — see 99¹N. *Prad-* is an adj.; and is neuter, since sexless things are among the substantives. — Places where four ways meet have been the object of awe and of many superstitions: cf. W. Menzel, *Die vorchristliche Ueberbleibsellehre*, i.145, 163. — *vanaspatīn*: for an instance of tree-worship, see *Kathā-sarit-sāgara*, xx.26. Cf. also J. Fergusson, *Tree and Serpent Worship*, passim.

20. U.f. *vāyu-agni-vipram*. — *apas*: a similar respect for the waters (which are divinities — 83¹) was shown by the Persians (Hdt. i.138; Strabo, xv.3.16, p. 733) and the Greeks (Hesiod, *Works and Days*, 757). — *paḡyāns*, 'facing.'

22-23. If the earth be regarded as a flat

surface, under which the sun passes by night in the same plane of motion as by day, the sun will be to the north of the dwellers of Northern India at night, just as it is to the south of them in the day.

The point of the prohibitions is that the parts of shame be not turned to the Sun-god or (as at 62²⁰) any other sacred or venerable thing. The prohibition recurs in very many Sanskrit books (e.g. MBh. xiii.104.75=5029,f; VP. iii.11.10f; for other parallel passages, see SBE. vii.194), and may be traced, with similar ones, back to the AV. (xiii.1.56).

— Entirely identical is the Pythagorean πρὸς ἥλιον τετραμμένος μὴ οὔρει—Frag. philos. Graec., ed. Müllach, i. p. 506. This coincidence, with others, is discussed by L. von Schröder, *Pythagoras und die Inder* (Leipzig, 1884), 31-39. But Weber points out that the same thing occurs in Hesiod, *Works and Days*, 727. Cf. Pliny, *Nat. Hist.* xxviii.6 end=19.

NOTES TO PAGE 63.

1-2. *ā-cakṣita*, 616. 'Nor let him tell (the fact that she is drinking—*√dha*) to any body' (297a). — U.f. *divi in-*.

3-4. U.f. *-dhvanāu* ('at the sound of') *ṛg-yajusī* (1253a) na *adhi-itya* (616) . . *adhi-itya vā api antam* etc. See *vā* 1 end. — Respecting this and the next *gloka* (SV. impure), see Muir, iii².25f, Aufrecht, *Rig-veda*², i. p. xxxviii, and Hopkins's note to Burnell's *Manu*, iv.124.

7-8. See *go*3. 'Like the earth, iniquity done in the world does not bear fruit at once; but etc.' — See *√vrt+ā*. — *mūlāni*: same figure at Proverbs xii.3. — *√kṛt*. — Cf. MBh. i.80.2 = 3333,f.

9-10. 'If (punishment falls) not on (the doer) himself, (it falls) on his sons, etc.' Cf. the second command of the Mosaic decalogue. — See *tu*3.

13. Lines 13-20: these and 29^{5,6} (= *Manu* viii.17) are translated by Muir, i².380; and (with classical parallels) in the same author's *Metrical Translations from Skt. Writers*, p. 26.

17-18. See *2sama*2. — *vimukhās*, very naturally! but the rules also forbid looking around (108¹⁷).

21-22. See idam.

23 f. See api 2 beg. —“Thus gazelles eat herbs; tigers eat gazelles; men eat fish; lions eat elephants.”—Scholiast.

NOTES TO PAGE 64.

2-3. U.f. kuryāt, 59ⁿ. — See saṅga2. — See tu 3.

6-7. U.f. bhakṣayitā (1050, cf. 944) ... iha admi aham. — ‘Me eat in t’other world will he, whose meat in this world eat do I. That the wise declare to be the meatness of meat=That is why meat is called meat.’ An example of Hindu etymologies, which are often little better than mere puns—as here, mām sa and mānsam. Hopkins notes that this is given in varied form, MBh. xiii. 116.35 = 5714. Cf. Whitney, AJP. iii.402; also 94¹⁶.

8-9. See uposita. — See vgru, desid. — See yena2. — Cf. Strabo, xv.59, p. 712: ταῖς δὲ γυναιξὶ ταῖς γαμεταῖς μὴ συμφιλοσοφεῖν τοὺς Βραχμῶνας etc. Notable exceptions to this statement are found in the ancient legends of Māitreyī and Gārgī—SBE. xv. 108,130,130.

10-11. ‘Any thing disliked of her husband (296b), displeasing to him.’ —It is noteworthy that widow-burning (see p. 382) is quite ignored here. It is not mentioned anywhere in Manu; and the same is true of Yājñavalkya, Nārada, Gāutama, Āpastamba, and most of the others.—Jolly, *Sitzungsberichte der Bairischen Akad.*, 1876, p. 447. He thinks it originated among the lower classes.

12-13. See kāmam, adv. —√2kṣi, caus. — See vgrah5. —parasya limits nāma.

14-15. U.f. āsita (616) ā maraṇāt. — vḷṣam.

16-17. evam, ‘so,’ as described in book iii.

18-19. Prescriptions quite the reverse of those at 62¹⁰.

20-21. U.f. pañcatapās (see vocab.) ... varṣāsu abhrā-. Compare, e.g., the penances of Yayāti after he retires to the forest, MBh. i.86.11 = 3544,f; and those exhibited to Alexander, Strabo, xv.61, p. 714; and see xv.63, p. 715.

22. vihr̥tya, vihr̥+vi 2.

NOTES TO PAGE 65.

2. pra-vrajan, technical (see vocab.), describing the pravrajaka.

3. THE ORDERS. See āgrama. Perhaps the best English names are: 1. ‘Student,’ for brahmacārin; 2. ‘Householder,’ for grhastha; 3. ‘Forest-hermit,’ for vānaprastha; and 4. ‘Ascetic’ or ‘Pious mendicant,’ for yati.

The last is often called ‘Beggar’ (bhikṣu) or ‘Wanderer’ (pra- or pari-vrajaka).

5-6. Lit. ‘One should diminish one mouthful at a time in the dark fortnight etc.’ i.e. ‘diminish one’s food by one mouthful etc.’ —See triṣavaṇa. —This, the diminuendo-crescendo form of the lunar fast, is called pipilikā-madhya or ‘ant-middled.’

7-8. ‘One should follow the same rule entire, in (case of) the yava-madhyama (see this), intent, performing (caraṇḥ) the lunar penance with the bright fortnight first.’

—These are fully described, e.g. by Gāutama, xxvii. (transl. SBE. ii.296f), and by Bāudhāyana, iii.8 (SBE. xiv.303f).

9 f. Cf. below, p. 357, § 90. —For a summary of this schematic exposition of the doctrine of metempsychosis, see *Indian Wisdom*, 280.

9-10. ‘Resulting in weal or woe (is our) karman, which originates in mind, voice, and body.’ Thus qualified, karman comprehends ‘virtuous and sinful thoughts, words, and deeds.’ —See gati4.

11-12. tasya, sc. karmaṇas. —See api2 beg. — See dehīn. — ‘One should know that the mind is the prompter in this world (iha) of this (action) which is three-fold [viz. best, worst, and middling, cf. 65¹⁰] and has three manifestations [viz. as thoughts, words, and deeds, 65⁹], is connected with the body, (and) has ten kinds [3+4+3 kinds, enumerated in śloka 5, 6, 7].’

17. avidhānatas: hereby are excluded from this category injuries to sacrificial victims when required by the ritual, or to a man when inflicted as a lawful penalty.

19. U.f. manasā eva ayam (lit. ‘this one’ = ‘a man’) upa-bhūṅkte. See √2bhuj+upa2.

NOTES TO PAGE 66.

1. 'And (ca) he [if he does right for the most part and wrong a little] enjoys bliss in heaven, invested (√lvṛ+ā) with those very elements (see bhūta5), i.e. with a corporeal body.' — 'Those very' before-mentioned at Manu xii.16.

3. 'Deserted by the elements' = 'after death.' — Scholiast.

4-5. See jīva. — See the mention of the five elements, Strabo, xv.59 end, p. 713. — The spirit, after purgation, takes on a human form again. The purgatorial idea is prominent in book xviii of the MBh.

6-7. 'Considering (dṛṣṭvā) these gatis (which result) from right-doing' and from wrong-doing' (1098). — See vldhā3.

8-9. See sattva2, rajas4, tamas3, and esp. guṇa3, and also ātman5, and mahant2, all technical terms here. — 'One should know goodness, passion, and darkness as the ātman's three qualities, with which the mahant constantly pervades all these existent things without exception.' See p. 344, § 67. Line 9 is explained under sthita4.

10-11. ca . . ca: the sense requires 'or . . or.' — 'As having the quality of darkness as its attribute:' tāmasam modifies only the prior member, guṇa-; the verbally strict phrase would be tamo-guṇa-lakṣaṇam (cf. line 15).

14-15. 'What (deed) one wishes (to be) known by everybody etc.' — jñātam: conjecture of BR. at vi.489. — lajjati, metri gratia, for -te.

18-19. See ya6 and sarva2c. — 'But the transmigrations which (a man) enters upon by reason of any (quality of them =) of these qualities, these (of all, i.e.) through all this world in order I will briefly state.'

20-23. A summary of the scheme following.

NOTES TO PAGE 67.

1-18, ślokaś 42-50. Scheme of the nine sets of gatis. On him who is governed by it, each guṇa entails a gati: to wit,

I. tamas, the gati of a beast (42-44);

II. rajas, the gati of a man (45-47);

III. sattva, the gati of a god (48-50).

Each gati is of three kinds:

a. lowest; b. middling; c. highest.

The scheme is not strictly adhered to. In line 1, for instance, 'plants' are put among the beasts; and in 15, the 'Vedas,' among the gods. But we are not surprised to find 'Çūdras' (line 3) among the beasts, and 'Brahmans' (line 13) among the gods (see 94¹⁸).

6. U.f. tāmasiṣu (sc. gatiṣu) uttamā.

7-8. See jhalla. — √sañj+pra.

11-12. ye merely fills out the verse — see ya3 beg. — 'Likewise all Apsarases.' On the Apsarases, see Holtzmann, ZDMG. xxxiii.631f.

17. Technically used words — see vocab.

19-20. 'A Brahman-slayer enters the womb of dogs (çvan), swine, asses, camels, cows, goats (aja), sheep (avi), etc.' in order to be born therefrom as dog, etc.

22-23. U.f. pretās antyastrī: pronounce, pretāntyastrī, in violation of 177. — 'By stealing grain, one becomes a mouse; . . (by stealing) water, (one becomes) a duck; etc.' The same construction runs on to 68³. Note that some of the gatis have a special appropriateness.

NOTES TO PAGE 68.

4-5. 'Women also in like manner (see kalpa) by stealing would incur guilt. They become mates of these very creatures (mentioned above).'

8-9. See pravṛtta and nivṛtta. — eti, 'one attains to.' — aty-eti etc., 'gets rid of the five elements,' i.e. 'obtains final liberation.'

10-11. 'And whatsoever heterodox philosophies (there are).' See lka2b: the first ca = 'and.'

12-13. 'Whatsoever doctrines (yāni kāni cid, sc. çāstrāni), differing (anyāni) from this (atas = vedāt), spring up and come to nought, — these (tāni) etc.'

14-15. See çreṣṭha and 2vara: and for abl., 292b. — vyava-, 'the resolute' who practice what they learn.

16. SELECTIONS XXIX. and XXX. Two specimens of vakrokti, 'play on words' or

'Calembourg.' Both come from the Subhā-
ṣitārṇava, and are taken by me from Boht-
lingk's *Indische Sprüche*, 2d ed., no's 1428
and 6846. Other specimens are no's 4042
and 6389.

16-17. 'Nineteen wives went to the wood
to play. Twenty came home. The rest were

eaten by a tiger.' —Solution: ekonā viṅcatīr
nāryaḥ = 'wives twenty lacking one' (477a);
or, dividing eko nā (stem nṛ), 'one man (and)
twenty wives.'

18-19. U.f. mama ājñayā. —Solution:
na tena, 'not by him,' when joined, gives
natena (vnam), 'by him bending over.'

SELECTIONS XXXI.-LXXV.

EXTRACTS FROM THE VEDIC LITERATURE.

§ 70. Selections xxxi. to lxxv. comprise Mantra
(or "Veda" in its narrower sense), Brāhmana, and
Sūtra. They are taken for the most part from the
Rigvedic literature (or "Rigveda" in its broader
sense) Professor Kaegi's little work, entitled *Der
Rigveda* (2d ed.), and described above, *Brief List*,
p. xx, no 23, is recommended as a most useful intro-
duction to Vedic study, on account of its general
excellence, and, in particular, on account of the ful-
ness of its bibliographical details. It is, moreover,
now easily accessible in an English version by Dr.
Robert Arrowsmith, published by Ginn and Co.,
Boston, 1886, price \$1.65. Kaegi's book will be fre-
quently cited in the sequel, as "Kaegi," with the
page-number of the translation first, followed by that

of the original in parenthesis. The Note-numbers
are alike in both.

§ 71. For grammatical forms peculiar to the Veda,
reference to Whitney will be made when needful;
but the student should read systematically the sec-
tions that describe Vedic noun-inflection and verb-
conjugation. For the former subject, the small-print
lines of 330, 340, and 342 are important; and for the
latter, the paragraphs on the subjunctive, 557-563,
736, 700, and those on the mode-forms of the differ-
ent aorists, chap. xi. The accent, explained by Whitney,
80-86, is important for the exegesis and otherwise.
The accent-rules are given at 92-97, 314-320, 591-598,
1082-86. The notation of the accent is explained at
87-90.

§ 72. The Vedic literature is based on the songs of the early Aryan tribes
immigrant into India. These tribes were life-loving, brave, and warlike, and show
their nature clearly in their songs. But they were remarkable above all for the
strength of their religious instinct. This is a cardinal fact — the prime determin-
ant of the character of the early Indian literature; for that literature is one of prevail-
ingly religious content. The Veda is thus distinguished from the later literature
of the Epic and the Classical periods by its contents, and also — no less — by its
language and style. But within itself, the Vedic literature (or "Veda" in the
broader sense of the word) shows differences which serve to divide it into three
great groups.

§ 73. To assign a definite chronological period for each of these groups is
neither feasible nor necessary.¹ But it is interesting and quite possible to establish
an inner chronologic sequence among the groups themselves and the sub-groups, and
even among individual books and parts of books. To the first group belong the
ancient songs themselves, which are in metrical form and are known as the Vedic
hymns or Mantras. The term "Veda" is often used in a narrower sense to denote
them. To the second belong the Brāhmaṇas, the oldest Indo-European prose extant,
which presuppose and are dependent on the Mantra-literature. The third group
comprehends the Sūtras, collections of brief rules upon liturgical and other subjects,
which, in turn, presuppose both of the foregoing groups.

¹ Indeed, to do so would give a very false impres-
sion. The periods overlap; and the styles of litera-
ture shade off from one into another — so, for
example, in the Yajurveda.

§ 74. A great mass of Mantra-material originated and was handed down by memorial tradition orally from generation to generation long before the existence of any such collections of Mantras as have come down to us.¹ The Mantras fall into several different classes. To one belongs the hymn-stanza (ṛc); to another, the sacrificial formula (yájus); and to another, the magic charm (bráhmaṇ). From the stock of Mantras of one class—for example, the yájus—a certain collection with definite arrangement became established by popular usage in a certain community, and thus arose a Veda, for example, a Yajurveda—not a certain definite book, but some one of many possible and probable collections of Mantras of a certain definite class. From the same stock of the same class another collection was formed in another community, and thus arose another Veda, for example, another Yajurveda. The period in which the oldest hymns of the Rígvēda originated may be set back into the second pre-Christian millennium;² but this only on certain general considerations—not as a matter of precise argumentation. Geographically, the early Vedic Aryans may be referred to Kābul and the Panjāb.³

§ 75. The Mantras have come down to us, for the most part, in several collections, diverse in form and purpose. There was, besides, more or less Mantra-material which was never embodied in any collection,⁴ but of which we find remnants scattered about in various books. The great collections of Mantras are the Rígvēda, the Sāmaveda, the Yajurveda, and the Atharvaveda. The text of the Mantras forms what is often called a Samhitā. To each Samhitā is attached a body of dependent or ancillary works of the Bráhmaṇa and Sūtra groups: so that the oldest Indian books are classed, first, according to the Veda to which they belong; and, secondly, according to their character as Mantra, Bráhmaṇa, or Sūtra. It is to be remembered that “Veda” has a narrower and a broader sense, and that “Rígvēda,” for instance, may mean either the Rígvēda-samhitā or also the entire body of works belonging to that Veda.

§ 76. The Samhitā of the Rígvēda is a historical⁵ collection. It consists of 1017 hymns, each containing on an average about ten double lines,⁶ so that the text is in volume somewhat less than that of the two Homeric poems together. There is a purely external and mechanical division of the text into ‘Eighths,’ ‘Lessons,’⁷ ‘Groups,’ and ‘Stanzas’ (aṣṭaka, adhyāya, varga, ṛc); but this need not specially concern us now. Of deep historical significance is the other division into ‘Books,’ ‘Chapters,’ ‘Hymns,’ and ‘Stanzas’ (maṇḍala, anuvāka, sūkta, ṛc).

§ 77. There are ten ‘Books’ (literally, ‘Circles’). And of these, books ii. to viii. are the so-called “Family-books”—that is, they contain each the hymns ascribed to a single family or clan, in which they doubtless originated, and by which they were handed down as a sacred inheritance. Thus, book ii. contains the hymns of Gr̥tsamada and his clan. Those of Viçvāmitra and his tribe follow in book iii.; and then in order those of Vāmadeva (book iv.), Atri (book v.), Bharadvāja (book vi.), Vasiṣṭha (book vii.), and Kaṇva (book viii.). The ninth book is made up of

¹ See Roth's *Atharvaveda in Kaschmir*, p. 9-10.

² See Whitney in *The Century Magazine*, 1887, xxxiii. 921; or Kaegi, note 38. Cf. Ludwig, iii. 178f.

³ See Whitney, l.c., p. 913; Kaegi, note 39; Ludwig, iii. 198f.

⁴ The Hindus say that the Vedas are infinite. See Ludwig, iii. 15; Muir, iii². 17.

⁵ As distinguished from a liturgical collection—see § 86. Respecting the purpose of the RV. collection, see Roth, KZ. xxvi. 56.

⁶ For the number of stanzas, words, and syllables, and for some convenient tabular statements, see Müller, ASL. p. 220f.

⁷ There are eight ‘Lessons’ in each ‘Eighth.’

hymns addressed to the deified drink Soma. The tenth comprises hymns ascribed to very different authors;¹ while the first consists of fifteen² minor groups, each attributed to some ancient poet-sage.

§ 78. The general history of the text of the Rigveda was touched upon by Professor Roth in a very instructive little essay³ entitled *Vedische Studien*. Some of his conclusions may be briefly stated. The assembling of the Mantras into a collection was accomplished by the aid of writing.⁴ The first Rik collections were probably single books and parts of books, each an aggregation of material of such moderate compass as to be easily handled by a single collector. The small collections were later united into one large collection, which, completed by the addition of books ix. and x., and uniformly edited, constitutes our RV. Saṁhitā.

§ 79. Roth recognizes three stages in the tradition: 1. the oral transmission from the authors to the time of the collectors; 2. the reduction from the oral form to the written form; and 3. the transmission of the written text to us. We may admit that in the last stage the text—carefully preserved as it was, see § 98—has suffered no very important corruptions. The collectors themselves, however, did not by any means write down the texts precisely as they heard them. The reciters from memory must have recited rhythmically. The collectors (writers—redactors or diaskenasts) have often destroyed the rhythm by putting the texts into the strait-jacket of the rules of grammar, and especially by writing the words according to the later rules of *saṁdhi*. To the first stage are to be referred the many mistakes which are ascribable to carelessness in listening,⁵ and which may be called blunders of the ear rather than of the eye.

§ 80. That the hymns themselves are of diverse origin, both in respect of place and of time, is probable *a priori* and is shown by internal evidence.⁶ Accordingly, if we find, for example, two hymns involving inconsistent conceptions of the same deity or of different deities, this is to be deemed quite natural, inasmuch as they originated among clans dwelling in diverse regions. Moreover, after the aggregation of the small collections into the large one, interpolations and later additions were still made. To discriminate between the different elements that now make up the canonical Vedic text is therefore an important problem.

§ 81. Again, in the course of time, and in part as a result of the wrangling pedantry of narrow teachers, the stock collections became ramified into slightly divergent recensions. These were called *çākḥās* or ‘branches,’ because so related to each other as are different branches from the same tree-stock. The Çākḥās often supply to criticism the various readings for which the classical philologist looks to good and independent manuscripts. The community in which such a Çākḥā attained definitive authority was called a *caranā* or ‘school.’ There once existed, presumably, many branches and schools⁷ of the RV. The school of the Çākalas,⁸ however, seems

¹ The orthodox Hindu conception of the hymns is that they had existed from eternity; it recognizes no human authors. The Hindus do not call Atri, for example, the “author” of a given hymn, but rather the “Rishi,” i.e. the “seer,” who was so fortunate as to “see” it the last time it was revealed. — Müller, *ASL*, p. 95.

² Bergaigne, *JA*, viii.8.263 (= 71).

³ Published, 1883, in *KZ*, xxvi. 45–68. See especially p. 52–62.

⁴ This is entirely consistent with the facts that the

tradition in the schools was oral and by memory, and that the open use of a written text was disgraceful. Compare, e.g., *Sarva-sammata Çikshā*, ed. A. O. Franke, rule 36. But this thesis of Roth is denied by some scholars.

⁵ Such as *nāmasā* for *mānasā*, etc., Roth, l.c., p. 62.

⁶ Cf. Ludwig, iii. p. IX.

⁷ See Müller, *ASL*, p. 368.

⁸ See Müller, *RV. Prātçākḥya*, *Einleitung*, p. 7.

to have gained exclusive predominance, and the extant recension of the RV. Saṁhitā bears their name. The Çākḥā of the Bāskalas is also mentioned.

§ 82. The manuscripts of the RV. Saṁhitā exhibit almost no diversities of reading; so that, in the absence of çākḥā-differences, the criticism of the text has to rest on intrinsic evidence, and on a comparison of the other Saṁhitās, and on a study of the RV. citations in the RV. Brāhmaṇas and Sūtras. Other criteria have been brought to light by the study of the arrangement of the collection. Thus, within each of the books ii.-vii., the hymns addressed to the same deity are grouped together and arranged according to the decreasing number of stanzas of each hymn. The same simple principle goes farther, governing, for example, the order of the groups within a book.¹ Violations of the principle may arouse suspicion as to the originality or genuineness of the passages concerned.

§ 83. The first written form of the text would seem to have been the saṁhitā-pāṭha or 'combined reading,' wherein the words are combined according to the more or less artificial rules of grammar.² These combinations often admit of several different resolutions. To obviate the resulting uncertainties, there was constructed the pada-pāṭha or 'word-reading,' which aims to give each word in its true independent form without reference to any rules of combination. The Pada-text of the published RV. is attributed to Çākalya,³ and is the oldest conscious exegetical work upon the Veda now known. It is far from infallible.⁴ For its secondary use, see § 98n.

§ 84. The Sāmaveda is a Veda of sāmāns. A sāmān is properly a 'tune' — not a text; but in this connection the word means an ṛc so modified⁵ as to be better adapted for chanting, especially during the ceremonies of the Soma-sacrifice. Of the 1549 stanzas of the Sāmaveda, 1474 occur also in the Rigveda.⁶ The SV. exhibits many variations from the readings of the RV. Saṁhitā, some of which are of value for the criticism of the latter text.⁷ In general, the relations of the SV. to the RV. still present many difficult problems.⁸

§ 85. The Saṁhitā of the Atharvaveda, as compared with that of the RV., represents a lower plane of life and thought, as it is also later in respect of form and language. It contains magic incantations for the warding off of the most diverse malign influences, and prayers and charms for success in the various affairs of life, as love, gaming, quarrels, journeys, and the like. It has a high degree of interest for the student of popular superstitions. The Saṁhitā has come down to us in at least two recensions. The one is called the Paippalāda Çākḥā.⁹ The other was published in 1856 by Roth and Whitney.¹⁰ About a sixteenth part of the RV. stanzas occur also — with more or less interesting variants — in books i. to xix. of this text. Shankar P. Pandit of Bombay is now editing the AV. with Śāyaṇa's comment.

§ 86. The Yajurveda belongs to the period¹¹ of the highly developed ritual, and originated in the sacred and famous Madhyadeça.¹² The Saṁhitās contain the

¹ For details see A. Bergaigne, *Recherches sur l'histoire de la saṁhitā du RV.*, JA. 8.viii.193f (esp. p. 199), and 8.ix.191f. Cf. also Oldenberg, ZDMG. xli.508f; and Bergaigne, JA. 8.x.488f.

² This is the text given in the Reader.

³ See Weber, HIL. p. 32f.

⁴ A critical estimate of its exegetical value is given by Roth in the afore-mentioned essay, KZ. xxvi.45-62.

⁵ By protraction of vowels, insertion of sundry sounds, repetitions, etc. — Whitney, OLSt. i.13-15.

⁶ See Whitney, IST. ii.347-83.

⁷ Whitney, JAOS. xi. p. clxxxiv=PAOS. Oct. 1883.

⁸ See Oldenberg's interesting discussion, ZDMG. xxxviii.439-80, and esp. 464-65.

⁹ Described by Roth, *Der Atharvaveda in Kaschmir*, Tübingen, 1875.

¹⁰ See *Brief List*, p. xix, no. 18. For bibliography of translations, see Kaegi, note 13.

¹¹ The civilization of this period is treated with especial fulness in Schröder's *Indiens Literatur und Cultur* — see below, § 100.

¹² Cf. p. 297, § 2; also Schröder, ILuc. p. 163.

formulas (see *yajus* in vocab.) which accompanied the sacrificial ceremonials, and are, as it were, the hand-books of the *adhvaryus* or priests who did the actual manual labor of the sacrifices.¹ With the growth of ritualism and its spread over a wide extent of territory² there naturally grew up many differing usages in connection with the sacrifice, and many centres of ritualistic study.³ In this wise it happened that the sectarian schools of the *Yajurveda* were especially numerous and flourishing.

§ 87. The Black *Yajurveda*. The various schools of this, the older *Yajurveda*, bear the names of men reputed to be the pupils — directly or indirectly — of *Vaiçampayana*, a name great in the Epos. At least five schools⁴ possessed special *Saṁhitās*, of which four are still extant: to wit, the *Saṁhitā* of the *Kāthas* (*Καθαῖοι*) or the *Kāthaka*; that of the *Kaṣiṣṭhala-Kāthas* (*Καμβιστολοῖ*); that of the *Maitrāyaṇiys*; and that of the school of *Āpastamba*, a subdivision of the *Taittiriya*. The one last mentioned, the *Taittiriya Saṁhitā*, was the first to be printed in a scholarly edition.⁵ The *Maitrāyaṇī Saṁhitā* has recently been published by Dr. L. von Schröder, Leipzig, 1881-86. The others are still unedited. In all these texts of the old *Yajus Saṁhitās*, the sacred formulas are commingled with prose passages, explanatory and prescriptive. A single such passage is a *Brāhmaṇa*,⁶ 'the dictum of a *brahmān* or priest,' 'a priestly discourse.'

§ 88. The White *Yajurveda*. To remedy this confusion, a new school of *Adhvaryus*, called the *Vājasaneyins*, arranged a *Saṁhitā* of 'clear formulas' (*ṣuklāni yajūṣi*), i.e. a text in which the formulas or Mantras were separated from the priestly discourses or *Brāhmaṇas*.⁷ Not without some little animus, doubtless, they turned to account the double meaning of *ṣukla*, 'clear' or 'white,' and fixed the name of "Dark" (*kṛṣṇa*, 'dark' or 'black') upon the mingled or uncleared texts of their older rivals. The *Saṁhitā* of the White *Yajurveda* or *Vājasaneyi Saṁhitā* has come down to us in the recension of the *Kāpvas* and in that of the *Mādhyaindinas*,⁸ and was published by Weber, Berlin, 1849-52.

§ 89. The separate collections of the formulas naturally suggested a similar treatment of the priestly discourses. In the school of the *Vājasaneyins*, the result of this treatment was a collection of the formerly detached *Brāhmaṇas*, which collection is itself also called a *Brāhmaṇa*,⁹ and is practically an encyclopedic digest of the wisdom of their school.¹⁰

§ 90. The oldest collection of Mantras, the *Rigveda*, is in the main the reflex of the life of a vigorous, active, and healthy people — a people that prayed most for length of days, for sturdy sons, abundant cattle, doughty retainers, and victory over their enemies; a people whose religion was a simple worship of the deified powers of nature. But even during the Vedic period, there comes a profound change. The *Yajurveda* represents a turning-point in the development of the Hindu character. The centre of Vedic life is shifted to *Madhyadeça*; and here were made the first

¹ Ludwig, iii. 27.

² Schröder, *ILuC.* p. 164-65.

³ Cf. Schröder, *ILuC.* p. 88-89: also Eggeling, *SBE.* xii. p. xxv f.

⁴ Schröder, *Einleitung* to his ed. of MS., book i. p. IX f. Cf. *ILuC.* p. 89.

⁵ By Weber, as vol's xi. and xii. of *IST.*, 1871-72.

⁶ See this in vocab. and cf. it with *brāhmaṇā*.

⁷ See Eggeling, *SBE.* xii., p. xxvii; also *QB.* xiv. 9.428 or *SBE.* xv. 226.

⁸ Or *Madhyandivoi*: see *HIL.* p. 106.

⁹ Specifically, the *Ātapatha Brāhmaṇa*. It was published by Weber, Berlin, 1855. Books i.-iv. have been translated by Eggeling, *SBE.* xii. and xxvi.

¹⁰ Eggeling, *SBE.* xii. p. xxiii f.

great advances in the arts and institutions of civilization, in trade, and in science. Here also priestly families and warrior-families attained to such importance as to assert their independence of the people, and so bring about the strongly marked class-distinctions that grew into the rigid system of caste. And here, with the waxing power of the priesthood, the old Vedic religion was converted into an infinitely complex system of sacrifices and ceremonies. To this period belongs the belief in metempsychosis—a dreadful and universal reality to the Hindu mind. With the growing tendency of the Hindu character towards introspection comes the system of hermit-life and the asceticism which are so prominent in the Hindu Middle Age, and which in turn led naturally to the habit of theosophic speculation. The sultry air of Ganges-land has relaxed both the physical and the mental fibre of the Hindu, and he has become a Quietist.

§ 91. The Hindu character has been transformed almost beyond recognition. The change is wonderful. It would be also incomprehensible, but for the literature of the Brāhmaṇas.¹ As a whole and by themselves, they are puerile, arid, inane. But as the sole and faithful reflex of an immensely important phase in the development of an ethnic type, they have a great interest—an interest heightened by the fact that the annals of human evolution hardly present another type whose history can be studied through so many centuries in unbroken continuity.

§ 92. The sacerdotal class, ever magnifying its office, has invested the sacrifice with a most exaggerated importance and sanctity. The sacrifice has become the central point of the Brahman's life and thought. About it he has spun a flimsy web of mystery, and in each of its events he sees a hidden symbolism.² Everything is not only that which it *is* but also that which it *signifies*. So lost is the Brahman in these esoteric vagaries that to him the line of demarcation between "is" and "signifies" becomes almost wholly obliterated.³ What we deem the realities of life are as pale shadows. The sacrifice and its events are the real facts, and to fathom their mysteries⁴ is omnipotence and salvation.

§ 93. It must not be forgotten that the phases of development represented by the Mantras and Brāhmaṇas are not separated by hard and fast lines. The oldest Yajus texts are of the transition type. They are called Saṁhitās, and contain indeed Mantras in abundance; but the Mantras are mingled with prose passages which are the first Brāhmaṇas. Descriptions of the sacrificial ceremonies, attributions to them of hidden meanings, accounts of their origin, legends to illustrate their efficacy—such are the contents of the older Brāhmaṇas. Conscious philosophic speculation plays a subordinate part: its beginnings we can trace to the RV. Saṁhitā;⁵ but the great mass of it is contained in the later Brāhmaṇa literature.

§ 94. In this, the later Brāhmaṇa period, the descriptions of the ritual are relegated to systematic treatises (§ 95); and the theosophic and philosophic passages become more lengthy and important, and receive—as containing material appropriate for the meditations of the ὕλῳβιοι or Forest-hermits—the special names of Aranyakas⁶ or 'Forest-treatises' and Upaniṣads.⁷ Some of the best of these have

¹ Characterized by Eggeling, SBE. xii. p. ix f. esp. p. xxii-xxv. Enumerated by Kaegi, note 14 a.

² See Oldenberg, *Buddha*, 19(20)f.

³ A point of prime importance in reading the end-less identifications of the Brāhmaṇas.

⁴ Hence the constant refrain, *ya evam veda*—cf. 97'n.

⁵ See selection Ixii. and n.

⁶ See Deussen, *System des Vedānta*, p. 8; Müller, ASL. 313f; or Kaegi, note 16.

⁷ Upaniṣad: lit. 'a sitting at the feet of another,' and then 'the hidden doctrine taught at such a session.'

been handed down by tradition as separate works with separate names; and other tracts of the same general style and contents have been written; but it must be remembered that the original *Āraṇyakas* and *Upaniṣads* were integral parts of the digested *Brāhmaṇas*.¹

Brahmanical speculation culminates in pessimistic Pantheism, in the doctrine of the misery of all earthly existence, from which we can hope for redemption only through reabsorption into the universal All-in-One. This is the result of Brahmanical thought, on which as a foundation was built up the doctrine and order of Buddha; this the link that unites the Brahmanic and the Buddhistic chains of development.²

§ 95. The *Brāhmaṇas* presuppose a thorough acquaintance with the course and details of the sacrifice, and do not undertake a systematic exposition thereof. But when the ceremonies had grown to tremendous length and complexity, it became necessary to have manuals giving full and orderly directions for the use of the celebrant. Such works are the 'Rules for the sacrifices' or *Gr̥h̥ya-sūtras*, so called because they stand in most intimate relation to the Veda or 'sacred texts' (*ṛuti*), and continually cite these texts, and prescribe the manner and the occasions of their employment with the various ceremonies.

§ 96. Usage and observance, crystallized into sacred ceremony, invest the whole life of an Aryan Hindu — nay, even his pre-natal and post-mortem existence. These usages differed considerably in different localities, and in the lesser details among the different families of the same locality. In part, perhaps, to counteract the tendency to diversity, books were made describing the observances recognized as normal in a certain school or community. They are called *Gr̥h̥ya-sūtras*, or 'Rules of domestic usages.' Here, too, as well as in the sacrifice, everything proceeds with the recitation of Mantras; so that these books also attach themselves to certain Vedas or Vedic schools. The legitimate subjects of these Rules are the 'Sacraments' (*saṃskāras*), and the 'Simple-sacrifices' (*pāka-yaññas*) of the householder.

§ 97. There is also a third class of *Sūtras*, called *Dharma-sūtras*, which prescribe rules for the every-day life of those who would conform to the example of the virtuous. Since they have to do with 'agreement-conduct,' i.e. the 'conduct' (*ācāra*) which has for its norm the 'agreement' (*sam-aya*, lit. 'con-vention') of those who know the law, they are also called *Sāmayācārika-sūtras*. The matters belonging more properly to the *Gr̥h̥ya-sūtras* are sometimes treated also in the *Dharma-sūtras*. But the legitimate subjects of the latter are far more varied than those of the former. They embrace all sorts of injunctions and restrictions relating to etiquette, to eating and sleeping, to purification and penance, and to the details of the daily life of the student and householder and hermit, and even extend to the duties of the king and to the beginnings of civil and criminal law. In the order of development they are plainly posterior to the *Gr̥h̥ya-sūtras*.

§ 98. As the sacred texts of the Mantras grew in sanctity, their dialect and style of thought became obsolescent. For the transmission of the sacred lore, a learned apparatus became necessary. To preserve the written text of a given 'branch' (*gākhā*) of the Veda from any change in "one jot or one tittle," by establishing the relations of the *saṃhitā* and *pada pāṭhas* (§ 83) of that branch, there were composed the phonetic treatises, which, because attaching each 'to a

¹ See Whitney, *AJP.* vii.1-2.

² The genetic relationship of Buddhism to Brahmanism is admirably sketched by Oldenberg, *Buddha*, Introd., chap's ii.-iii.

(certain) branch' (prati-gākham), are called Prātiçākhyas.¹ These give with the utmost minuteness of detail the rules for the retroversion of the pada to the saṁhitā readings, and thus enable us to establish with great accuracy the text as it was in their day.²

§ 99. To preserve the knowledge of the sense of obsolescent words, there were made collections of synonyms and of hard words (γλῶσσαι), called the Nighaṇṭavas, the oldest Vedic Glossary. Upon the Glossary there was written, by the ancient sage Yāska, a comment called Nirukta, which is the oldest extant work of formal Vedic exegesis, but which itself acknowledges a number of predecessors. Among its successors, the most famous is the great commentary of Sāyaṇa³ Ācārya, ca. 1350 A.D. The Anukramaṇis are little works which give the divinity, the "seer," and the metre of each hymn of a Saṁhitā.

¹ See Whitney, JAOS. vii.339-40; iv.259-60.

² The word-texts were thus converted "from instruments more especially of exegesis, into a com-

plete and efficient apparatus for securing the preservation of textual purity."—L.c. iv.260.

³ Weber, HIL. p. 41-42.

§ 100. It remains to give a brief bibliography of the literature of the Rigveda Saṁhitā with mention of the principal ancillary works appertaining to it. For the bibliography of the other Saṁhitās, reference may be made to Kaegi, notes 8-26, or to Weber's *History of Indian Literature*.

1. Rigveda. Saṁhitā. a. Text-editions. The first complete edition was issued by Aufrecht, 1861-63, as vol's vi. and vii. of the ISt. Müller's great six-volumed quarto, with the full Saṁhitā and Pada texts, Sāyaṇa's commentary, an index, etc., was begun in 1849 and completed in 1874. Then came the editions mentioned at the beginning of this Reader, in the *Brief List*, no's 11 and 12.

b. Exegesis. The greatest achievements in Vedic exegesis must be ascribed to Roth. They are contained principally in the St. Petersburg Lexicon, *Brief List*, no. 5. Grassmann's Dictionary and his Translation are described in the *List*, no's 13 and 14. Professor Alfred Ludwig of Prague has published a large work in five volumes (Prag, Tempsky, 1876-83), entitled *Der Rigveda*. Vol's i. and ii. contain a translation of the hymns arranged according to deities and subjects. Vol. iii. contains an introduction to the translation, entitled *Die Mantra-litteratur und das alte Indien*. Vol's iv. and v. contain a commentary on the translation.

c. General Works. Abel Bergaigne's work entitled *La religion védique* (Paris, Vieweg, 1878-83, 3 vol's) is a systematic and encyclopedic exposition of the religious and mythological conceptions of the RV. The work of Geldner and Kaegi (*List*, no. 15), and those of Weber, Zimmer, and the rest (no's 21-26), all bear more or less directly on the study of the Veda. Whitney's *Oriental and Linguistic Studies* (New York, Scribner, Armstrong, & Co. 1st series, 1873) contain among other things valuable essays on the history, interpretation, and contents of the RV. Very recently has appeared a book by L. von Schröder, *Indiens Literatur und Kultur in historischer Entwicklung* (Leipzig, 1887), the first third of which is devoted to the Veda, and especially to the period of the Yajurveda.

2. Rigveda. Brāhmaṇas etc. The Āitareya Brāhmaṇa was edited by Aufrecht—see *List*, no. 16.

Haug had already published the text with a translation (Bombay, 1863), criticised and corrected by Weber, ISt. ix.177-380.

The Āitareya Āraṇyaka is associated with the Brāhmaṇa of the same name. It has five books and was edited with Sāyaṇa's comment by R. Mitra in the *Bibliotheca Indica*, 1876. See SBE. i. p. xcif.

Āitareya Upaniṣad is the name borne by certain parts of the Āraṇyaka, viz. book ii., chap's 4, 5, 6—see SBE. i. p. xcvi. The text was edited and translated by Rör, BL., 1849-53. Müller gives another translation, SBE. i.200f.

The Çāṅkhāyana or Kāuṣītaki Brāhmaṇa was edited by Bruno Lindner (Jena, Costenoble, 1887). A translation is soon to follow.

The Kāuṣītaki Brāhmaṇa Upaniṣad was edited (with Çaṁkara's comment) and translated by Cowell, BL., 1861. Another translation, by Müller, SBE. i.271f; introduction, ibidem, p. xcvi.

3. Rigveda. Sūtras etc. Āçvalāyana's Çrāuta-sūtra was edited by R. Vidyārata, BL., 1874.

Āçvalāyana's Gṛhya-sūtra was edited (with translation) by Stenzler—see *List*, no. 17. English version by Oldenberg, SBE. xxix.

Çāṅkhāyana's Çrāuta-sūtra was edited by Alfred Hillebrandt, BL., 1886.

Çāṅkhāyana's Gṛhya-sūtra was edited in 1878 by Oldenberg, ISt. xv.1-166, with translation. English version by Oldenberg, SBE. xxix.

No Dharma-sūtra is certainly known to be attached especially to the RV. Saṁhitā.

The RV. Prātiçākhyas was edited by Regnier (J.A., 1856-58), and by Müller (Leipzig, 1856-69). Each editor gives a translation.

The Nirukta, with the Nighaṇṭavas, was edited and elucidated by Roth (Göttingen, 1848-52).

The Anukramapī of Kātyāyana was edited with valuable accessories by Arthur A. Macdonell in the *Anecdota Oxoniensia*, Oxford, 1886.

NOTES TO PAGE 69.

Selection XXXI. RV. i. 1. Hymn to Agni, the Fire-god.—Translated by Whitney, *Century Magazine*, 1887, xxxiii. 915. Respecting Agni, see Kaegi, p.35(50)f, and n.119f.

—THE METRE is *gāyatrī*. Each stanza (ṛe) consists of three octosyllabic pādas with iambic cadence—see Kaegi, p.24(34) and n.85. Observe that, if the stanza be a triple one, the strophe usually consists of three stanzas and the hymn of a multiple thereof.

—In respect of frequency, the order of the metres in the RV. is: first the *trīṣṭubh* (about $\frac{2}{3}$ of RV.); then the *gāyatrī* (about $\frac{1}{3}$); then the *jagatī* (about $\frac{1}{3}$)—see Haskell, JAOS. xi.p lx = PAOS. May, 1881.

LINES 1-2. *īḷe*, *viḍ*: accentless, 592: for the new letter, see p. 291 ¶ 3, and Whitney, 5 end. —RV.x.2.5 plays on the etymology of *ṛtv-ij* thus: *agnīr* ·· *devān ṛtu-ḡo yajāti* —For superl., 471.

3. *pūrvēbhis*, 330, Vedic instr.: for *r* final w. initial *ṛ*, Whitney, 14 end.

4. U.f. *devāns ā ihā*. This interesting combination is really the result of a historic survival, and is fully explained at 209. Observe that *ān*, though transliterated with two letters, is a simple nasalized vowel, 209 a. —*ā* ·· *vaksati*: position of prefix, 1081; accent of verb form, 1082; *ṽvaḥ*, aor. sub., 893¹.

5-6. *agnavat*, 700: use of mode, 576: subject indefinite. —*divē-dive*, 1260. —*yaḡāsam*, 1151.2a.

7-8. *agne*, acct, 314³. —*āsi*, acct, 595 a. —Position of clauses, 512a. —Locative, 304 a.

10. *ā gamat*, true aor. subjunctive (836²), corresponding to the ind. *āgan* (833): see 558.

11-12. *tvām* may be read *tuām*. Observe that in the Veda, when rhythmically read, hiatus is common—113³. —*agne* is at the beg. of a new pāda, 314³. —U.f. *tāva id tād satyām*. —Lit. 'Just what pleasant thing thou wilt (i.e. willest to) do for the pious man, of thee indeed that (is) real or unfailing'—i.e. 'Whatever blessing thou

dost purpose to grant, that thou never fail-est to bestow.'

13-14. U.f. *ūpa tvā* (491³) *agne* (accentless) ·· · *ā imasi* (548¹), *vi+upa_ā*.

15-16. The accusatives are to be taken w. *tvā*. —We may pronounce *adhvarāpām* (113³), or leave the pāda catalectic. —U.f. *gopām*. —In pāda *c*, we must pronounce *suē*, in order to produce an iambic cadence.

17-18. *sā* ·· *bhava*, see ta 2. —U.f. *sūnāve āgne*: for treatment of the acct in combination, see 135, example 4.

—Observe that—as the metre here shows—pādas *a* and *b* are always independent of each other as regards euphonic combination, and that—as here—the written text, with perverse consistency, always combines them when this is possible.

—*sācasvā*, pāda, *sācasva*, 248 c. —Pronounce *su-astāye*.

NOTES TO PAGE 70.

SELECTION XXXII. RV. i. 32. Indra slays the dragon.—Respecting Indra and the natural significance of the myths about his battles, see Kaegi, p. 40(57)f, n.141f; and Perry, JAOS. xi.117f.

—The "hymn" appears to consist of two separate pieces—see n. to 70². The catenary structure is noticeable in some pairs of stanzas (1-2; 3-4)—see Kaegi, p. 24(34).

—THE METRE is *trīṣṭubh*. The old Vedic *trīṣṭubh* is much more free than that of the classical Sanskrit; but its most important feature, the cadence, is the same—see p. 316, § 43.

For statistics, see Haskell, JAOS. xi.p.lxi = PAOS. May, 1881. For a discussion of its development, see Oldenberg, ZDMG. xxxvii.55f.

1. Pronounce *vīrīfāni* and (line 3) *svarīam*, and see Whitney, 84 b. —*prā vocam*, augmentless aorist (847 end), as improper subjunctive (563), with future *mg* (576).

2. U.f. *āhan* (637) *āhim*; *ānu apās tārda*. Note juxtaposition of perf. w. impf. and see 823². —*prā abhinat*, *ṽbhīd*, 692.

3. *çriyānām*, 807. — Indra's special attribute is his "beloved thunderbolt," of which the Epos fables much, ZDMG. xxxii. 296.

4. 'Like lowing kine, — flowing suddenly to a sea, down came the waters.' The point of comparison is the noise. — *samudrām*, perhaps 'to a gathering of water, so as to form one' — not necessarily 'to the ocean.'

5^a. Pronounce *avṛṇīta*, 135^a (important): in the AV., ii.5.7, the augment is written. Cf. 70¹⁷N. — *sómam*: see Kaegi, p. 72(99), and notes 288–94; also Roth, ZDMG. xxxv. 680f and xxxviii 134f.

5^b. Pronounce *trīkadrukeṣu* a-, and observe that final -u is almost never to be pronounced as -v when so written. — Cf. RV. ii.15.1, which seems to consist of reminiscences of the beg. of this hymn.

6. 'The Rewarder took the missile bolt — smóte him, the first-born of dragons.' — *áhan* (593) has for direct object the enclitic *enam*, 'him,' or, more correctly, 'im,' since the English pronoun *him* loses its *h* when enclitic. The *enam* is then explained by an appositive. So 79^f.

7–8. U.f. *yád indra áhan* : , *át māyínām áminās prá utá* : . 'When, O Indra, thou smotest : , and (*utá*) thereupon broughtest to nought the wiles of the wily, thereupon bringing forth the sun, the day, the dawn, — then soothly foundedst thou no enemy.'

— The first *át* continues the force of *yád* through *pāda b*, as the acct (595a) of *áminās* (√2mi) shows. — Position of *prá*, 1081². — Order in *pāda c* is unnatural: expect 'dawn, sun, (full) day.' — Pronounce *sūriam*. — *dýām*, 361d: vocab., under *dív*. — *uśásam* and *kilā*: see references in vocab.; the prolongations are in the even syllables of the cadence. — *vivitse*, 798a.

9. Pronounce *vīasam*: cf. Whitney, 84a.

10. *kūlīcenā*, 248b. — *vī-vṛkṇā*, nom. pl. neut., common in Veda, for -āni: √vraçe. — *çay-a-te*, transition-form (749) from root-class, for *çe-te* (629).

11. *á hí juhuv-é* (alternative form for *juhuv-e*), *vhū+ā*: acct, 595d: subject, *Vritra*.

12^a. 'He (Vritra) did not escape (vṛt, 899a) the shock of his (Indra's) weapons.'

12^b. 'The (cloud-) rifts he crushed together, who had Indra as his conqueror.' That is, the monster, in his retreat or his fall, crushed into a shapeless mass his already riven cloud-castles. This is forced. If we dared emend the *अप. ल. रुजानास* to *rujānās* (840³), we might render, 'Broken, he was (then) completely crushed' (998b).

— *indra-çatru*: later books, e.g. ÇBr. i.6. 31⁰, lay great stress on the correct accentuation of this word; *indra-çatru*, 'conqueror of I,' would be blasphemy. See *Indische Studien*, iv.368; or Roth, *Nirukta*, p. xix.

13^b. U.f. *ā asya* : . *jaghāna*, see *vhan+ā*. Subject here is Indra.

14. See *vīṣan*. — See *vbhū*, desid. — *açayat*, 629. — Pronounce *vī-astas*, Whitney, 84a.

15. 'Over him, lying so, crushed like (*ná*) a reed, the waters go, flowing for mankind (lit. the waters of man, flowing, do go).' So Pischel, ZDMG. xxxv.717–24. P. thinks that the original text was *mānorūhānāśti*, i.e. *mānos* (cf. 73¹⁰) *ūhānās* (√vah4, pres. mid. ppl., 619³) *āti*, and that the author of the *pāda* text divided it wrongly, *māno rūhānās*, changing, of course, *n* to *ṇ*.

— If *mānas*, like *āñjas*, could pass for an instr., we might render ' (With a will, i.e.) Lustily rising, the waters overwhelm him.' — *amuyā*, 'so,' w. a sneer: cf. *ātra*, 89⁴N.

16. *pari-átisthat*, acct, 595a, 1083. — *tāsām* limits only the first member of the foll. cpd.

17. Note relation of acct and mg in *vṛtráputrā*. — U.f. *indras asyās*: observe the accordance between the written and spoken form here — see 135^a, and cf. 70^{2a}N. — *vádhar*, 'weapon' of V's mother, not of Indra.

18. Translated, 777b. — *dānus*, fem., = V's mother. — *çaye*, see 613: similarly *duhe*, 801³, *çe*, 92³.

19–20. 'The waters overwhelm V's hidden body, that was put down in the midst of . . . In long darkness lay (*ā açayat*, 629) he who was vanquished by Indra.'

— Here the narration comes to an end. Stanzas 1–10 form a brief but complete epic. The same general theme is treated again by

stanzas 11-14. Rik 15 seems to be a later addition.

21. *dāsāpatnīs*: after I's victory, the waters are called (x.43.8) *aryā-patnīs*, 'having the Aryans as masters,' or 'having a gracious (god) as master.' — *paṇīneva gāvas* (see g6): the rain-giving clouds are often called 'cows.' These are pent up by a malicious demon (*Paṇi*), and their milk, the refreshing water of heaven, is withheld from man.

Curiously, the natural basis of this simple myth is so far forgotten that the myth itself is here made to furnish a simile for the very phenomenon from which it is the poetic outgrowth.

NOTES TO PAGE 71.

1. 'The orifice of the waters which was closed up — he who slew (805, 209) *Vritra* opened that.' Waters conceived as if pent up in some mighty cask.

2-3. 'A horse's tail becamest thou then, O *Indra*, when on his lance he (V.) impaled thee. — As god alone, thou conqueredst ... Thou didst let loose the seven streams (but see *saptá*) to flow' (lit. 'for flowing,' *√sṛ*, 970b, 982).

— In fighting with demons, *Indra* sometimes gets roughly handled for a while (so iv.18.9). Such I conceive to be the situation here. *Pāda a* is the crux. Possibly a magic transformation is intended. V. impales I. on his lance; but straightway the god becomes a great sweeping trail of vapor. Very differently *Bergaigne*, *Rel. Véd.* iii. 61-62.

— It seems unavoidable to join *devā ékas* with *c*: cf. i.33.4 and i.165.6 = 73¹⁴. — Second *ájayas* begins a new clause: hence acct, 593².

4. Explained under *yá4*: *asmāi* means *Vritra*. — *ákirāḍ dh.*, 163. — Cf. what is said of *Yahve* at *Psalm xviii.13,14*.

5. *yuyudháte*, 800a. — *Uf. utá aparíbhya*s (see *ápara*). — *ví jigye*, 787. — 'Indra was victor (both for the time) while he and *Ahi* fought and (*utá*) for the future.'

6-7. 'What avenger of *Ahi* sawest thou, *Indra*, when in the heart of thee having slain (*hīm*) fear did come — when nine and ninety

streams as an affrighted hawk the skies thou didst cross?' This may refer to a time when — after all the aerial commotion (i.e. *Indra's* battling) — the rain refused to fall and the uncleared heaven signified *Indra's* retreat. Reminiscences of this legend occur at TS. ii.5.3: cf. MBh. v.9.27 = 255 and 10.43 = 334, f. — *jaghndśas*, 805.

8-9. See *vyā 1* and *śā*. — *Uf. śás id u* (170b) ·· *arān ná* ··. — Gen., 297c. — Tenses, 823².

SELECTION XXXIII. RV. i.50. To *Sūrya*, the Sun-god. — Respecting *Sūrya*, see *Kaegi*, p. 54(76). The hymn is rubricated at 106³. It is still used in India, at the Midday Service. It was made the text of a linguistic-mythological comment of 225 pages by W. Sonne, KZ. vol's xii.-xv.!

In the textus receptus, the hymn has 13 stanzas. I have given only 1-9. In the first strophe, stanzas 1-3, the god is mentioned only in the 3d person. In the second strophe, he is addressed in the 2d person; and so also in the third strophe, excepting — as often — the final stanza (9).

— That stanzas 10-13 are later additions is proved by their contents and language and their (differing) metre. This proof is confirmed by the fact that the corresponding passage of the AV., xiii.2.16-24, has only stanzas 1-9; and also by the fact that only 1-9 are prescribed to be used in the ritual — see *Bezzenberger's Beiträge*, viii.198, ZDMG. xxxviii.475, JAOS. xi.p.cxcii = PAOS. May, 1884, and AGS. ii.3.13 and comment, and cf. 87^{10N}. Moreover, the addenda are at the end of an *anuvāka* — cf. JA. 8.viii. 207 = 15.

10. See u2. — *jātāvedasam*, see vocab.: although 'All-possessor' was very likely the primary mg (*Whitney*, AJP. iii.409), yet the mg 'All-knower' also seems to have been associated with the word early and commonly (*Eggeling*, SBE. xxvi.p.xxxi). For analogous cases, see *hótr* and *yamá* in vocab.

In the present — very unusual — application of the epithet to *Sūrya*,

ὅς πάντ' ἐφορᾷ καὶ πάντ' ἐπακούει,

the latter phase of mg predominates.

11. 'That every man may see the sun, lit. for every one for beholding the sun.' See *ḍṛg* and read 969, 970a, and 982. — *viṣvāya*, 524².

12-13. *tyé* belongs logically with *nák-satrā[pi]*, but is conformed in gender to *tāyavas*. — With this simile, cf. R.V. x. 139.2. — See *yathā*4. — *yanti*, no acct, 595a². — *sūrāya*, 'for the sun, i.e. to make way for the sun.' Render:

Off — like as robbers — slink away
Yon constellations with their beams
Before the all-beholding Sun.

14. *ādr̥gam* (834b end) · · *vī* (1081²) — passively, 998b: equiv. to *vy-adṛkṣata*, 882. — *jānān*, 209.

18-19. See *pratyāñc*3. — Pronounce *devānām*, 113². — *pratyāñn*, 210. — Pronounce *sūar* (Whitney, 84b): reg. written *sūvar* in TS. — *sūar ḍṛḡe*, 'a light to behold' (cf. *θαῦμα ἰδέσθαι*), here equiv. to 'a glorious light.'

20 and 72¹. *yēnā*, 509 end. — *pāvaka*: see ref's in vocab.; this word the redactors persist in miswriting; it is a typical mistake belonging to the second stage of the tradition — see p. 354, § 79, and KZ. xxvi.60.

— *jānān ānu*: if joined w. ppl., render 'stirring or busy among (so R.V. viii.9.2b) his fellows;' if w. *pācyasi* (acct, 595a), 'over the peoples thou dost look on busy man.' — Pronounce *tuām*.

— STROPHE 2, stanzas 4, 5, 6. Some join 6 with 7 — possible, but very hard. It is better to regard 6 as a parenthesis in which the poet turns suddenly from *Sūrya* to *Varuṇa*. The latter is the personified vault of heaven, and the sun is naturally his eye (R.V. vii.63.1), and to mark the deeds of restless man is his proper function [Kaegi, p.65(90)]. *Yēnā* then refers to *sūar*, and *cākṣasā* is in explanatory apposition w. *yēnā*. We may render 4, 5, 6 thus:

Thou goest onward, all-beheld.
Thou makest light, god *Sūria*.
Thou shinest to the end of heaven.
Turning thy face upon the folk
Of gods, of men, of all the world,
Thou risest up, thou glorious light —
With which, as eye, enlight *Varuṇa*,
Over the peoples thou dost look,
To mark the deeds of restless man.

NOTES TO PAGE 72.

2-3. U.f. *vī dyām* (see *dīv*) *eṣi, rājas* (171⁴) *prthū, āhā* (425d) *mīmānas* (vlmā4: see 661, 655) *aktūbhis* ('with beams'), *pāgyan* (202²). — 'Beholding (in pregnant sense) the generations, i.e. while generations come and go.'

4-5. J. Burgess, *Arch. Survey of Western India, Kāthiāwād and Kacch*, p. 216, mentions temple-images of *Sūrya* with a halo (cf. *çociṣkeça*) and borne by 'seven steeds,' see plate lxxv.2. Cf. Kaegi, x. 205.

6-7. *áyukta* (834b), 'hath just yoked.' — See 356 and 358⁴. — *sváyuktibhis, Sāyapa* rightly, *svakiya-yojanena*.

SELECTION XXXIV. R.V. i.97. To Agni. See Preface, p. v, note 4. — Rubricated at 106³. Recurs AV. iv.33. The refrain or burden, *pāda c*, of each stanza, is a mere repetition of *pāda a* of stanza 1; it has no necessary connection with the rest of each stanza, although it happens to fadge well enough in the first and in the last three.

Grassmann and Ludwig make *āpa* · · *çógucat* of the refrain a 3d s. subjunctive (1008²) — 'let him drive · ·'; but this would require an accentless *çógucat*.

We may therefore disregard the refrains entirely and group the remaining eight couplets [each consisting of two octosyllabic verses], two and two, into four stanzas of four verses each.

8-11. See *çuc+apa* and *çuc+ā*: *āpa* · · *çógucat* is pres. ppl. of intensive conjugation (1012) — no nasal, 444. — U.f. *çugugdhī ā*, perf. imprv. of primary conjugation, 813. — Three instrumentals (line 10), 365.1.

STANZA 1 [made by grouping stanzas 1,2] may be rendered:

Driving away with flames our sin,
Agni, bring welfare with thy light.
[Driving away with flames our sin.]
With prayer for fertile fields, for wealth,
And prayer for good, we sacrifice —
[Driving away with flames our sin.]

12. With *prā*, supply *jāyeta* in *a* and *jāyeran* in *b*. — *bhānd-iṣṭhas* (superl. to *bhad-rā, vbhand, 467*), 'brightest, luckiest'? — *asmākāsas*, 330 end.

14. *prá yát* sc. *jáyeraṇ* (760.3), 'that they may be propagated = that offspring may go forth from them' — and so in the other clauses of lines 12 and 14.

—In lines 12 and 14, the *yad*'s seem to introduce final clauses expressing the purpose of *yajāmahe*, line 10. In line 16, Whitney makes *yád* = 'as, just as.' For all the *yád*-clauses, Grassmann seeks principal clauses in the refrains.

STANZAS 3, 4 and 5, 6. '[We sacrifice,] in order that (offspring may go) forth from the luckiest of them (?) ; and forth from our patrons; that offspring may go forth from thy patrons, Agni, — forth from us (who are) thine,

'As forth from mighty Agni on all sides go the rays. For thou, O (God) who hast a face on all sides, on all sides dost protect.'

20. 'Bring us across the (stream of) foes as with a boat.' See *nā́d* and *√2pr+ati*.

NOTES TO PAGE 73.

2. Pronounce *sá naḥ sīndhviva nāváyā*, w. elision of -m and combination: instance of a text-error of the second stage of the tradition — see p. 354, § 79 and KZ. xxvi.61, and cf. 78⁷. — See *tát* end. — *āti paṛṣṣ* (248c), *√2pr*, impv. of *s-aor.*, 896.

SELECTION XXXV. RV. i.165. Indra and the Maruts. — Respecting the Maruts and their relations to Indra, see Kaegi, p. 39 (56), and Bergaigne, *La religion védique*, ii. 389f, 392, and esp. the interesting article of Oldenberg, *Ākhyāna-hymnen im RV.*, ZDMG. xxxix.60-65. The hymn is the first of a collection of eight Marut hymns (165-172), concerning whose arrangement, see Oldenberg, l.c. We have here the beginnings of poetry in epic-dramatic form — cf. Preface, p. iv, note 7. This hymn has been admirably translated by Roth, ZDMG. xxiv.302 (or *Siebenzig Lieder*, p. 84); English version by Whitney, *North American Review*, 1871, cxlii.182 = OLSt. i.144. It is also translated with comments by Max Müller, *RV. Saṁhita*, translated, etc., i.162f. I give the "story of the hymn" abridged from Roth-Whitney.

STANZAS 1-2. The poet inquires whither

the Maruts are going and how they are to be detained at the sacrifice. The implicit answer is 'With praise.' This then is accomplished in the dialogue, where, although greatest glory is given to Indra, the god in turn lauds them generously.

STANZAS 3-4. The Maruts ask why Indra is going alone, without them, his usual companions. — Indra answers evasively that he is on the way to a sacrificial feast.

STANZAS 5-6. The Maruts are eager to go with him. — He retorts that they were not so eager when he went, alone, and slew the dragon.

STANZAS 7-8. The Maruts remind him that they *have* helped him do great things and *can* be most useful allies in the future. — Not inclined to share his glory with them, he boasts again of his exploits.

STANZAS 9-12. The Maruts acknowledge his might this time without reserve and to his satisfaction. — Indra, vaunting himself once more (10), thanks them for their homage (11), and declares that the sight of them delights his heart (12).

STANZAS 13-15. The poet (Agastya) turns to the Maruts directly and asks them to recognize and reward his skill and devotion.

4. *√myaks+sam*, perf. (785, 794b) as preterito-present. — Lit. 'With what common course (?) have they kept together? i.e. upon what common journey are they together?'

5. *matí*, Classic *matyá*, 340. — U.f. *kútas á itāsas* (vi, 330 end) *eté?* *árcanti* (accent-combination, 135²) *gúsmam* — acc. as in *ἀγωνίζεσθαι πάλην*. — *vasūyá*, as at 72¹⁰.

7. See *mānas*2. — *√ram*4: read 809, 864, and 856.

8. Pronounce *tuám indra*, as 5 syllables. — *māhinaḥ sánn*, 'being (usually) gay': Roth-Whitney, 'though (else so) blithe'; concessive force doubtful: perhaps they mean a gentle reproach for his slighting their company — 'Why go'st thou alone, and so merry withal?'

9. 'Thou talkest (usually), when going along with (us) moving onward.' — See *√+sam*. Both ppl's are of the root-aorist, 840³. — *vocés*, 854. — *harivas*, 454b. — *yát te asmé* (loc. 402²), 'which (is) to thee

on our score, lit. on us,' i.e. 'which thou hast against us.'

10^a. *çám*, '(are) a joy,' pred. to all three subst.

10^b. See *çúma*2. —*iyarti*, *vr*, 643c —*prá-bhrtas*, '(is) ready,' begins a clause.

11. 'They [men] are making supplication (to me); they are enticing (me) with invocation (*ukthá*, as instr. s.). These two (*imá*, 501 end) coursers here are carrying me (lit. us) unto (*áccha*) them' (*tá* = *táni*, 495 end. the good things mentioned in *pāda a*).

12. *vayám*, 'we,' i.e. the few who are conceived as speaking for the whole troop —See *vyuj*3: cf. 840³. —Pronounce *tanúah çumbh*: notation explained by Whitney, 90b². See *tanú* under *tanú* and see *2çubh* —The spokesmen designate their 'companions' as 'free' in order to magnify the value of their readiness to follow Indra.

13. U.f. *étān* (not *etān*): the Maruts drive a dappled team of does or mares. —See *vyuj+upa*: *yujmahe* is a root-class present (612a), used with future *mg* (777a). —U.f. *nú | indra* (314³). —See *1svadhā*3. —*babhūtha*, 798b.

14. *kvā syā*, Whitney, 90b²: pronounce *kūa siā* · · *svadhā*sīd. —*syā*, 'that' (wish for my company), just mentioned, line 13. They did leave him in the lurch once—see 82¹n. —U.f. *yād* · · *sam-ādhatta*: see *1dhā+sam* and 668.

15. Pada-text *ahām hí ugrāh*. —See under *nam*: for gen., see 297c end, and cf. 77³.

16. *bhūri*, acc. n., may be either pl. (340) or sing. —Pischel shows that *asmé* may be used as instr. (or gen.) also. 'With (=in company of) us combined, (and) by our united prowess.' —Pronounce *yūjīebhis*, *pāūnsiebhis*.

17. *krṇāvāmā* (248c), pres. subjunctive (700) of *kr*, 715. —*krátvā*, Classic *kratunā*, 342. —*maruto*, voc.: the spokesmen call on their companions to bear them witness. But the reading *marúto*, nom., has been suggested. —See *yád* end. —*vāçāma*, 614.

18. *vādhīm*, 904a. —*babhūvān*, 802.

19. Compare 70¹⁵n.

20. See *á-nutta* and *ánu-tta* in vocab. —See *ā*3. —See *2vid*3 and 619³. —Either, 'Entirely invincible for thee is surely nothing. Not (one) like thee is found among the gods'; or, 'Entirely granted thee is (the fact) that surely no one (*nákis* · · *ná*, double neg. = single) like thee *etc.*' Cf. KZ. xxvi. 611 and JAOS. xiii.p.c = PAOS. May, 1886.

NOTES TO PAGE 74.

1. *nāçate*. acct, 596 and 597, cf. 89⁹n.; the object (*tvā*) is to be understood from what precedes. —Roth emends to *kariṣyāh*, see 938.

2. Pronounce *ékasya cin me vibhú astu ójas*. —*yā* = *yāni*. See *nú*3. 'Whatsoever things (I am) having ventured, (those) I will accomplish (subjunctive = fut. ind., 576) wisely (365 1).'

3. This *vidānas* may be referred to *1vid*. —*cyávam*, 563, 743. —*īçe*, as 1st pers. here. —'What things I may undertake, just I, Indra, am master of them.'

4. U.f. *ámādat mā marutas st*, 173a: cf. 74¹²n. —*yád* · · *bráhma cakrá*, a subject-clause co-ordinate with *stómas*.

5. *máhyam*, appositive to me. —*sákhye*, 343a. —*tanúe tanúbhis*, 'for myself, by yourselves (*vestra sponte*), i.e. for me, spontaneously or heartily.'

6. See *evá* 1 end. —Roth suggests the emendation *ánedyāh* (*ánediāh*), as nom. pl. m.; or else *anedyaçravāh*. —U.f. *ā iṣas dādhānās*.

7. *saṁ-cákṣiā*, 903a. —*áčchānta* (och, 227), for *a-chānt-s-ta*, 883, 233b. See *2chad*. —*chadáyāthā* (248c), subjunctive, 1043.2.

—'In very truth these (are) appearing good unto me, blameless, putting on glory (and) strength. Ye of shining hue have delighted me, upon looking at (you), O Maruts, and delight ye me now.'

8. See *mah*. —*prá yātana*, 618. —*sákhiūr*, 209.

9. See *vat*. —*bhūta*, 835. —*nāvedās*, 415e, as nom. pl. m.

—The accent-rules for the oblique cases of the pron. root *a* (cf. 502) are simple and entirely natural. Thus:

A. If the form is used adjectively, distinguishing 'this' thing from others, it is accented (74⁹; 92³, 79¹⁸). B. So also if used as an emphatic substantive pron. (83¹⁸, 103¹ *asmát*).

C. But if used as an unemphatic substantive pron., 'his, her, him, their, them,' it is accentless (83¹⁸, 70³, 71¹⁴, 74³, 88¹⁷, and very often). In this case the form cannot stand at beg. of pāda.

10. The *ā* has pregnant *mg* (cf. *√guc*+*ā* and +*apa*) and goes w. both *duvasyāt* (562²) and *cakrē*. —Both verbs depend (595) on *yād*. —Pronounce *māniāśya*. —'When the singer entices (you) hither as to an oblation, (and when) the wisdom of Māna's son has brought us hither —.'

—Roth would expunge one *d* and read *duvasyā*, instr. (365.1) of *duvasyā* (1149³), 'with an honoring, i.e. reverently.' The passage is a desperate one.

11. U.f. *ā u sū varitta* (irreg., 839) · *āccha*. See *sū* 1 and *√rt*+*ā*. —*imā*=*imāni*. —*arcat*, 743.

12. *va stōmo*, u.f. *vas stōmas*, 173a: similar combinations at 79¹⁷, *vīpras st*; 81¹⁷, *ājayas sp*; 87¹; 92³; 74⁴; per contra, 47¹¹. —*iyām* here refers back — see 11dām. —See *gr*.

13. U.f. *ā isā yāsiṣṭa* (914³) · *vidyāma* (*√vid*, a pres. opt. of the root-class) *iśā-m*. —Pronounce *vayāām*? —'Hither with refreshment come ye. For ourselves as a strengthening may we get refreshment (and) a well-watered dwelling-place.'

—It would seem that the poet Agastya was the son of Māna, of the race of Mandāra. This entire final stanza recurs at the end of hymns 166–168. The awkward repetition of 'refreshment' leads Roth to suspect that the original pāda *d* of the stanza is lost and replaced by the one in the text, which is a stock-verse recurring at the very end of twenty subsequent hymns.

SELECTION XXXVI. RV. iii. 62. To Savitar. —Respecting Savitar, see Kaegi, p. 56(79). The last "hymn" (62) of the third *maṇḍala* is really a collection of six short hymns to various divinities. Each hymn

contains three stanzas, and the triad to Savitar is the fourth of the six.

—The first stanza of this triad is the most celebrated stanza of the RV., and is called the *sāvitrī* (sc. *ṛk*), or the *gāyatrī kar'* *ēḡox̄n̄v*. It has held, and holds even now, the most important place in the worship of the Hindus. In the Proceedings of the *International Congress of Orientalists* (1881) at Berlin, ii.2.160–187, and in *Religious Thought and Life in India*, p. 399f, Monier-Williams discusses the place of the RV. in the religious services of the Hindus of the present day.

He says that the worshipper must first bathe, then apply ashes to his limbs and forehead, bind his hair, sip pure water, and inhale pure air and retain it in his lungs for a while. The worshipper then utters RV. iii.62.10, which — like the Lord's Prayer among Christians and like the *Fātiḥah* among Muhammadans — takes precedence of all other forms of supplication. [Cf. *Manu* ii.101f.] Later on, the *gāyatrī* is muttered 108 times with the help of a rosary of *Tulsi* wood.

—Much has been fabled about the stanza and its virtues. See, for example, *Manu* ii.77–83. And it recurs frequently in the other Vedas; thus, four times in the VS., twice in the TS., and once in the SV. "No good and sufficient explanation of the peculiar sanctity attaching to this verse has ever been given." —Whitney, reprinted in Kaegi, n.222. The stanza has naturally been imitated a great deal: so even in the RV. (v.82) we find verses run in the same mould. And it is interesting to find the RV. stanzas iii.62.10 (*gāyatrī*) and v.82.1 repeated in juxtaposition in the *Tāittiriya āraṇyaka* at i.11.2 and i.11.3. After the pattern of the *gāyatrī* have been made a good many wooden and halting stanzas: so TA. x.1.5,6.

14–15. *dhīmahi*, root-aor. opt. mid. (837) of *√dhā* — see *√ldhā*. See also Whitney in Kaegi, n.222. —*yó* · *pracodāyāt* (1043.2), 'and may he inspire.'

16–17. *pūram̐dhī*, perhaps 'with exaltation(of spirit)'. —*imahe*, see *vi* and reference.

18. *nāras*, nom. pl. of *nṛ*.

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SELECTION XXXVII. RV. iv. 42. Indra contests the supremacy of Varuṇa.—Respecting Varuṇa, see Hillebrandt, *Varuṇa und Mitra*, 1877, and Kaegi, p. 61(85), notes 241f. This hymn has ten stanzas; but the last three have nothing to do with the rest.

—Varuṇa is by far the noblest and loftiest character of the Vedic pantheon, and seems to have held the most prominent position in the earliest period. Later—as appears if we consider the RV. as a whole—the warlike and national god Indra is plainly most prominent. The gradual supersession of Varuṇa by Indra¹ is reflected in a considerable number of passages—among them, this hymn—and especially in x.124.

—In stanzas 1-4 of this hymn, Varuṇa claims the godhead, supreme and from the beginning, in virtue of his creating and sustaining the world.—Indra responds (5-6) by asserting his irresistible might as god of battle.—And the hymn ends with an acknowledgment on the part of the poet (st. 7) of the claims of Indra. This is essentially the interpretation of most of the authorities.²

—But the general drift of the hymn has been—no less than its details—the subject of very much discussion and difference of opinion. Bergaigne³ considers stanzas 1-6 as a monologue of Indra. Barth⁴ rejects the theory of the decadence of the Varuṇacultus and regards RV. x.124 as one of the few survivals of a class of myths in which Varuṇa is not the god of a smiling and gracious heaven, but a malignant divinity. Finally, Whitney urges that this is not a question of supremacy and subordination, but rather of comparative prominence.—This selection, I confess, is out of place in a Reader.

¹ Discussed by Muir, OST. v.116f; and, in connection with RV. x.124, by Hillebrandt, p. 107-111. See also Grassmann's introduction to x.124 and his translation of it.

² So GKR., p. 28; Grassmann, Translation; and Hillebrandt, esp. 72(159), 104-105.

³ La religion védique, iii.142, printed 1877.

⁴ The religions of India, p. 18.

1. *māma*: note that every one of the stanzas 1-6 begins with an emphatic form of the first personal pron. —*dvitā*, if rendered 'equally,' means 'as well as thou, O Indra, who disputest my sovereignty,' or else 'as well over all creatures as over gods;' but Kern defines *dvitā* as 'from everlasting' or 'to everlasting:' the *mg* is uncertain and has been so since the time of the *nighaṇṭavas* (cf. Nirukta, v.3). —Pronounce *rāṣṭrām*. —See *viṣvāyu* in vocab. —Grassmann would emend *yāthā naḥ* to *yātānāḥ*, root-aor. ppl. of *vyat*, 'joining themselves together, united:' 'mine (are) all immortals together.' Otherwise we must take *naḥ* as plural of majesty and equiv. to *māma*.

—'To me, the ruler, forever (belongs) the sovereignty over all creatures, just as all immortals (are) ours, i.e. our vassals.'

2b. Taking *vavri* in *mg* 1, 'I am king of the folk's highest cover, i.e. king of heaven,' or else 'I am king of the folk of the highest cover, i.e. king of the folk of heaven, or king of the gods.' —GKR. quite otherwise.

3. *rājā* as pred. —*prathamā(ni)*, 'first' in order of time. —See *vdhr̥5*.

5. *īndro*: excellent authorities emend, and read *indra*. —*té urvī* (342) etc. are accusatives dual neuter, object of the verbs in next line. —*mahitvā* (330) 'by might.'

6. *sām āirayam, vīr*, 585. —*dhārāyaṃ ca* makes a new clause, hence acct, 593².

7-8. 'I made the dropping rains to stream. I uphold heaven in the place of eternal order. And in accordance with eternal order, the sacred son of Aditi (i.e. Varuṇa) spread out the threefold world.' The sending of rain is a function proper to Varuṇa—cf. Hillebrandt, p. 85-86. In the assignment of *this* stanza the authorities differ and waver most.

9. Pronounce *māam* .. *suācvās*. —*vṛtās*, 'the chosen ones, προμαχοι' (vṛt), or else 'hemmed in, sore beset' (vṛt̥2): opinion about equally divided. —*vḥū*.

10. *maghāvā ahām indras* may make a sentence by itself or be taken appositively with the subject of *kr̥ṇōmi*. —See *vṛ* and reference.

11. *cakaram*, 817, 818². —*nākis* begins

new clause. —*varate*, √*vr̥*3, root-aor. subj. (836).

12. *mamádan*, perf. subj., 810a. —*yád ukthá*(ni) sc. *mā mamádan*. —*rājasi*, 138a.

13. U.f. *vidús* (790a) *te*, 188b: similarly 801⁵. — ‘All beings have knowledge of thee as such a one (*tásya*). These things thou proclaimest to Varuṇa, O true one.’

14. Pronounce *tuám*, both times. — *gr̥nviṣe*, 699² end, see √*gru*2. ‘Tu hostium interfectoꝝ clues.’ —*jagh-*, 805: cf. 711. —*vr̥tán*, √*vr̥*2. —*aripās*, 725.

SELECTION XXXVIII. RV. iv. 52. To *Uṣas*, the Dawn-goddess. — See Kaegi, p. 52(73). The monograph by Brandes, *Ushas og Ushas-hymnerne i Rigveda*, Copenhagen, 1879, gives translations of all the 21 hymns in juxtaposition. Cf. also Easton, JAOS. x.p.lxix = PAOS. Oct. 1873.

—Stanzas 1, 2, 3 (= SV. ii.1075–7) form a strophe. Stanzas 5, 6, 7 seem to form a second. Stanza 4 seems to be an addendum to the prior strophe.

15–16. U.f. *syá*, 188a. —√*ivas*+vi. —*svásus*, cf. RV. i. 113.3. —*práti adarçi* (844), note force of *práti*.

17–18. *citrá* as pred. —*mātá*, cf. Hesiod, Theogony, 378–82. —*gávām*, 361c. The ‘kine’ are the fleecy morning-clouds, the children of Dawn — cf. Kaegi, note 197. —See *ṛtāvan*: the idea in Job xxxviii.12^b or Psalm civ.19^b is similar. “The sun knoweth his going down.”

Bright as a ruddy steed became
The faithful mother of the kine,
Uṣas, the friend of *Agvins* twain.

19. Note how all three *pādas* of this stanza begin with *utá*. — Pronounce *sá-khāsi*, u.f. *sákhā asi*.

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1. U.f. *utá uṣas* (voc.). —*vásv-as*, 342, 297c. —*iṣe*, 630.

3. *práti* . . *abhutsmahī* (√*budh*), 882 and 155: ‘we have awaked with praises to meet thee (*tvā*)’ — vocab. wrong.

4–5. *práti adṛkṣata* (√*ṛg*), 879b, 882, 218. —U.f. *á uṣás aprās* (889).

Gladsome before our eyes appear
Her beams — like herds of kine let loose.
The wide expanse of air she fills.

6–7. *ā-papruśi*, sc. *jr̥yās*, or with *Sāyana*, *jagat*, ‘the world,’ ‘all’: the stems of this perf. ppl. are *paprivāns-* and *papruś-*, cf. 803 and 459. — Pronounce *vī āvar* (√*vr̥*, 831², 585²). — ‘According to thy wont, be gracious.’

8–9. *dyām*, see div. —U.f. *ā-antárik-ṣam*, sc. *tanoṣi* (√*tan*+ā, 698B). — See *priyá3*. — Note the radical connection of the assonant words and render by ‘radiant ray,’ ‘effulgent flame,’ or the like.

SELECTION XXXIX. RV. v. 24. To *Agni*. — The stanzas are *dvipada*, i.e. consist of two *pādas*, one of 8 and one of 11 or 12 syllables. Most nearly like this hymn in metre is RV. x.172; but the stanzas of RV. viii.12,13,15, and 18 are essentially similar (8+8+12).

—It is very worthy of note that three of the stanzas occur in immediate juxtaposition in the other *saṃhitās*, and as follows: in the order 1, 2, 4, at SV. ii.457,458,459, at VS. xv. 48^a,48^b,48^c, and at VS. iii.25^a,25^b,26^a (here stanza 3 follows as 26^b); and in the order 1,4,2 at TS. i.5.6 and iv.4.4. Finally, to judge from the legend given below, and from the prescriptions of the ritual — of the sacrifice to the Manes, for example — this hymn would appear to be a *tr̥ca* or triad of *riks* (see *Sāyana* to RV. v.24 and to PB. xiii.12.5).

—Tradition (*Kātyāyana*) ascribes this hymn and also x.57–60 to the *Gāupāyana* brothers, *Bandhu*, *Subandhu*, *Ṣrutabandhu*, and *Viprabandhu*. In his comments to x. 57–60, *Sāyana* gives the pertinent legendary material taken from ancient sources; and this, with other matter, is given in translation, in JRAS. ns.ii.441f, by Max Müller, who discusses the legend at length.

—The *Bṛhaddevatā* says that king *Asa-māti* sent away the four brothers who were his priests, and put in their stead two *Brahman* wizards. These took shape as doves, bewitched *Subandhu*, and plucked out his soul. In order to cause the spirit to return,

the three remaining brothers recited x.58 etc., and 'praised Agni with the dvipada hymn as it is among the Atris,' i.e. in the book of the family of Atri, the fifth. Then Agni gave back to Subandhu his soul, and the brothers, delighted, sang the rest of x.60 (7-12) and laid their hands (cf. 91²N.) on the one thus resuscitated.

10. ágne, acct, 314³. —Pronounce tuám. —bhavā, 248c: so uruṣyā and ṛudhī, line 12.

11. áccā, 248a. —nakṣi, √2naç, 624. —Superl., 471. —dās, 835.

12. sá, sce tá2 end. —nas, 297b. —bodhi, see 839 end: here from √budh, see √budh3. —ṛudhī for ṛudhī: aorist impv., 839: acct, 593² mid. —no, u.f. nas, 194. —aghāyatás, pres. ppl. ablative, 290: acct, 316, 318a. —See Isama.

13. See under tá2. —dīdivas, √dī, perf. ppl., voc., 462a. —īmahe, see √i.

SELECTION XL. RV. v. 40. Indra and Atri, and the sun eclipsed by the demon. —For a critical analysis of the hymn, see Grassmann, Translation, i.190 and esp. 540. Stanzas 6, 7, 8, here given, are quite independent of the rest.

—Ludwig identifies the eclipse here referred to with that of April 20, 1001 B.C., O.S. —see *Sitzungsberichte d. böhmischen Gesell. d. Wiss.*, 1885. His argument is reported by Whitney, JAOS. xiii.p.lxif = PAOS. Oct. 1885, and by Bergaigne, JA. 8.vi.372f. No fair interpretation of the text furnishes data precise enough for an exact identification.

—Stanzas 6 and 8 are spoken by the poet; stanza 7, by the Sun. The Sun's foe, Súrabhānu (accent!), is 'he who has the sun's beams,' and is later identified with Rāhu, the demon who 'swallows,' 'devours,' or 'seizes' (√2gr, √gras — cf. 23¹N., √grah) the sun or moon, and so causes eclipses. The Sun is in terror, and implores Atri for help: and the latter rescues the orb by prayer and praise.

—Atri's mythical exploit is often mentioned in the Brāhmaṇas (see texts in Lud-

wig, v.508; and cf. SBE. xxvi.346). Thus the PB., at vi.8.8,11, narrates how, at the request of the gods, Atri restored to brightness the sun, which the demon had smitten with darkness. On this account, it continues, a present of gold, the symbol of brightness, is made to a descendant of Atri at a sacrifice now-a-days.

—Interesting are the Greek ideas about the πύκνωσις τέρας that bringeth to nought men's strength and wisdom — see Pindar's *Fragments* [74], Bergk⁴ i.411f and notes.

14. ava áhan (593), cf. 70⁷ and note.

15. gūlhám, √guh. —ápa-vrata, 'having action off, i.e. baffling,' or, as in vocab. — 'The sun, hidden ' ; Atri found (avindat) by the fourth prayer.'

—Ludwig reasons thus: The other priests had a regular liturgy of three prayers for combating eclipses. On this occasion, these proved ineffectual. Atri knew a fourth, and that brought the sun out. Hence the totality must have been very long. This matter is discussed in full by Whitney, l.c., p. lxx (=xxi). Bergaigne, l.c., p. 383 (=14), says it is a mere case of the use of a sacred number plus one — cf. *Rel. védique*, ii.128.

16. mām (pronounce mām) imám, 'me here, i.e. in this plight; ' Sāyaṇa, idrg-avas-tham. —U.f. atre: the Sun is addressing Atri. —irasyā, 365.1. —bhiyās-ā, '(me, who am thine) with fear, i.e. who am thine, (but) sore in terror: ' or, the word may be taken actively, as the accent (1151.2c) and Sāyaṇa's gloss ('fear-inspiring') suggest, and joined with the subject — 'with a frightening.' —mā · · ní gārīt: √2gr; aor., 899a; combination w. mā, 579.

17. Pronounce tuám mitró asi · · táu mehāvatam. —mitró, 'friend.' —U.f. táu (see tá2 end) mā ihā avatam: 'so do ye two help me here, (thou) and V.' With the peculiar omission of tvám compare that of ahám, 79¹⁰N. So RV. viii.1.6.

18 and 77¹. brahmā = átris of next line. —yuyujānās (807), see √yuj2. —kīri may rather mean 'praise.' —upaçikṣan, see √çak+upa. —U.f. çakṣus á adhāt (830). —ápa aghukṣat, √guh, 920, 916.

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SELECTION XLI. RV. vii. 55. Magic spells to produce sleep. — Ascribed to Vasiṣṭha. The hymn consists of three parts differing in metre and disconnected in contents. For a general discussion of it, see Colebrooke's *Essays* 2i.27, and Whitney's note, *ibid.* p. 112; JAOS. iii.336f; and esp. Aufrecht, 1St. iv.337f. Sāyaṇa reports the native traditions about the hymn. Thus:

Vasiṣṭha came by night to the house of Varuṇa — to sleep, say some; to steal grain, say others. He was assailed by the watchdog, which bayed at him, and fain would have bitten him; but he laid the hound asleep with the stanza beginning,

When, silv'ry Sārameya, thou,

and the one following. — Later superstition uses the hymn to quiet uncanny creatures at night: see Rīgvidhāna, ii.26.

—FIRST PART. The hymn next preceding this in the RV., vii.54, is to Vāstospati, the Lar familiaris, and consists of three stanzas. The first part of our hymn, vii.55.1, is a mere addition to these three stanzas, and belongs accordingly to vii.54 rather than to vii.55, as appears from the fact that the four stanzas are all recited together in the ceremony of moving into a new house. See CGS. iii.4, AGS. ii.9.9, and esp. PGS. iii.4.7 — all in SBE. xxix.; and cf. MS. i.5.13.

The joining of this stanza to hymn 55 is a simple misdivision of which the NT. shows many parallel instances. Thus Mark ix.1 belongs to viii.; chap. ix. should begin with the Transfiguration. A converse misdivision is at AV. vi.63–64 as compared with RV. x.191.

—SECOND PART. Stanzas 2–4 are part of a scene at the entrance to Yama's kingdom or the regions of the blessed. Yama's two watch-dogs (cf. 83¹⁷N and introd.) guard the pathway and keep out the wicked. Here one of them barks at some who would come in; and these, in turn, protest that they are godly men, and so have a right to enter in peace. See Kaegi, n.274; Zimmer, p. 421.

—THIRD PART. Stanzas 5–8 are the incantations by which the entire household is put to sleep. According to Aufrecht, l.c. (or Zimmer, p. 308), it is while a maid is receiving the visit of her lover; but that seems a little doubtful because we have plurals *nas* and *sām hanmas* and *vayām*, lines 12, 13, 15, and not duals.

With stanzas 5, 6, 7, 8 correspond respectively stanzas 6, 5, 1, 3 of AV. iv.5, and the variants are interesting. The third part has nothing to do with the second; but the diaskauasts have juxtaposed them because in both a dog is put to sleep.

2–3. *vāstospate*, see above: for *ṣ*, see 187. — *viḡvā* for *viḡvāni*, 330. — *edhi*, 636. — *Yāska*, Nirukta x.17, says *yad yad rūpaṁ kāmāyate devatā, tat tad devatā bhavati*. Sāyaṇa quotes him from memory thus, *yad yad rūpaṁ kāmāyante, tat tad devā viḡanti*.

4–5. See *dánt*. — *vīva*, accent!, 128 end: cf. 83¹⁵. U.f. *vī iva bhrājante ṛṣṭāyas*. — See *ūpa*2. — See *vhas* and 678. — ‘They (the teeth) shine like spears, in the jaws of the devouring one.’ — *nī śu* (188a) *svapa* is a refrain.

The dog here addressed is partly white and partly reddish brown, as Sāyaṇa rightly observes; and this is in accord with the adj. *gabāla*, ‘brinded,’ applied to both of them at 83¹⁷.

6–7. *punaḥsara*: for the *mg*, see vocab. and cf. Hamlet i.4.51–53. — *kfm*, ‘why?’

8. For the genitives, see 297c end, and cf. 73¹⁵. — See *vldṛ* and 1010 and 1011. — Probably the swine as a domestic animal is meant here. In that case, this stanza is a later addition to 2 and 3, and is based on a conception of the situation such as the native tradition presents.

10. Quoted at 593², which see.

11. In the Veda, ‘complete’ is *sārva* and ‘all or every’ is *viḡva*. Later, *viḡva* dies out and *sārva* does double duty. In the Veda, the use of *sārva* in the proper *mg* of *viḡva* (as here, 77¹⁷, 85²⁰, 91¹) marks the passage as late. See vocab. under *sārva*.

— *ayām* etc., ‘these here people on all sides, all the people around here.’

—STANZA 5 may be spoken by maid or by lover or by both. With the AV. reading, *svāpantu asyāi jñātāyaḥ* (see 365 3), it must be spoken by the lover. Stanzas 6–8 may be spoken by both.

12–13. *nas*, expect *nāu* — see above. — See under *yāthā* 2 and cf. *yā* 2.

14–15. See *vṛṣabhā* 1. — *tēnā sahas-yēnā* (248b), ‘by (aid of) this mighty one.’ — *vayām*, expect *āvām*? — *svap+ni*, caus., 548.

16–17. *nāris*, nom. pl., 365.2. — *Pāda* *c* may be read as catalectic.

SELECTION XLII. RV. vii. 56. To the Maruts or gods of the storm-winds. — Compare selection xxxv. (73⁴) and introduction. The hymn consists of two parts, of which the first, here given, ends with stanza 10. Number 11 is only the fragment of a stanza. The rest (12–25) is in an entirely different metre.

—The metre of the ten stanzas is without doubt a secondary one, being simply a form of the *tristubh* syncopated at the sixth place, i.e. with the prevailingly light sixth syllable left out (cf. JAOS. xi.p.lxiii = PAOS. May, 1881). Thus,

◡ ◡ ◡ ◡ ◡ ◡ ◡ ◡ ◡ ◡ ◡ ◡

Each of the parts into which the verse is broken is a ‘syllable-pentad’ or *akṣara-paṅkti*; and each is an independent *pāda*, since verbs at the beginning of the even pentads are accented, e.g., at vii.34.3^b, 3^d, 4^b, 6^b. A pentad-couplet is sometimes joined with a simply broken but unsyncopated *tristubh* verse to form a half-stanza or stanza (e.g. i.67.8^{cd}; 70.4^{cd}, 10^{cd}; x.46.1st); and this fact seems to suggest the derivative character of the pentads.

—The *gāyatrī*-stanza has 3 verses of 8 syllables; and the strophe has 3 stanzas, a multiple of the number of verses. The pentad-stanza has 4 or 8 verses of 5 syllables; and the hymn has 5, 10, or 20 stanzas, a multiple of the number of syllables. The hymns RV. i.65–70 have each 5 stanzas of 8 pentasyllabic verses; while vii.34A and vii.56A and ix.109 probably consisted origi-

nally each of 10 or 20 stanzas of 4 pentasyllabic verses. Compare Bollensen, ZDMG. xxii.572f.

18. Uf. *ké im víaktās* ·· *ādha suāgyās*.

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1. Uf. *nákis hí eṣām*: cf. John iii.8, *οὐκ οἶδας πόθεν ἔρχεται (τὸ πνεῦμα)*. — *vidre*, 790b, 798a.

2. *sva-pūbhis*, ‘with their (sva-) wings,’ taking *-pū* in the sense of *pāvana*. *Pāvana*, lit. ‘a cleaner,’ from *ṣpū*, sometimes means a ‘sieve’ or a ‘fan.’ At 104¹³ (see note), the *pāvana* used to clean or winnow the ashes from the bones of a cremated corpse may perhaps be a ‘wing-like winnowing-fan,’ and observe that German *Schwinge* means ‘winnowing-fan’ and ‘wing.’ — *abhi* ·· *va-panta*, ‘bestrew, cover.’ — *asprdhra*n, see *ṣprdh* and 834b end.

—Here the storm-gods are pictured as lusty eagles, each sportively striving with the others for precedence, and spreading his wings over them in turn, to put them down and master them.

—Ludwig interprets, ‘They vie in overwhelming each other with their blasts’ (*pāvana* has also the mg ‘wind’). This view accords with the character of the playful, boisterous, and roaring gods, but not with the conception of them as eagles; and it would seem to require the reading *abhi* ·· *vápantaḥ*.

—Roth, and after him the vocab., suggests that *svapū* is a ‘besom (that raises the dust)’: ‘they bestrew each other (in sport) with dust.’ At best, the line is doubtful.

3. *ciketa*, 787, *ṛcit* 3. — See *yád* 2. — The storm-gods are cloud-born, i.e. children of the cloud conceived under the figure of a dapple cow, *pṛṇi*. This stanza (4) ought to come immediately after the second.

4. See *vi* 2. — *sāhanti*, active: the forms are usually middle. — See *ṣpu* 2. — ‘The host heroic, with the Maruts (as a part of it or as allies), must be ever victorious, displaying deeds of manhood.’ Similarly stanza 7. The *vi* seems to mean the Maruts in alliance with Indra (cf. p. 364) or with some mortal protégé (cf. vii.50.23, i.64.13).

so by Muller, ASL. p. 540; Muir, v.67; GKR. p. 12; Hillebrandt, *Varuṇa und Mitra*, p. 64; Bergaigne, *Religion Védique*, iii 155.

—It is the prayer of a man who is varuṇa-grhīta, 'seized by Varuṇa, i.e. afflicted with the dropsy.' V. is god of the waters (cf. 7¹⁰N., 79¹⁵N.), and the disease is supposed to come from him and as a punishment for sin: see AV. iv.16.7; also AB. vii.15, atha ha_āikṣvākam varuṇo jagrāha; tasya ha_udaram jajñe; and QB. ii.5.2². Cf. Hillebrandt, p.63-65, 54. Ludwig's interpretation is quite different: see his notes, vol. iv. p. 91.

1-2. mō, see n2. —gū, 188a. —grhām, Kaegi, note 329: cf. also the AS. poem in Thorpe's *Analecta*, p. 142, entitled *The Grave*, and familiar through Longfellow's translation. —gamam, 833, 835: with mā, 579. —mrīā, 248c, vmrđ.

3-4. 'When I go, tottering along, like a bag, puffed up,—have mercy.' —vsphur implies quick or vigorous motion—see vocab. Here the iva is not a particle of comparison; it modifies the mg of the root to that of a languid shake or wobble such as is characteristic of a dropsical person. So pra-hasan, 'laughing out;' pra-hasann iva, 'smiling.'

—dhmātās, 'puffed up' (with wind) or 'bloating' (with serum), has reference not only to the bag, but also to the understood ahām. Grassmann, 'schnaufend,' i.e. 'blown, winded, puffing.' Otherwise Bergaigne, iii. 155N. —adriivas (454b), always of Indra, except here, and at ix.53.1 (of Soma)! —On this stanza the exegetes differ much.

5-6. krátvas, gen., 342. —dinātā, 305.1. —jagamā, 79¹⁵N.

7-8. Line 7 has trochaic cadences. —'On (me, thy) singer, (though) standing (803) in the midst of water, thirst has got hold' (avidat, v2vid2). See Horace's description, Odes, ii.2, *Crēsūt indulgens*, etc.

9-10. See yád5. —See 2idám. —See jāna: for loc., 303a. —dhārmā, 425d. —yuyopimā, 793e. —See vṛiṣ: caus. aorist, 1046, 859; augmentless form as subjunctive w. mā, 579.

—'If we mortals do anything (kīm ca, neut.) here (that proves to be) an offense

(masc.) against the gods, if with folly thy steadfast decrees we have thwarted, do not (cause us to take harm from this sin=) chastise us for this sin.'

—METRE, jagatī. This stanza is not a part of the hymn. The stanza is an oft-recurring one — Schroeder, MS. iv.p.290. Its repetition daily for a year is prescribed at Manu xi.253: cf. Rīgvidhāna, ii 29.1. The interesting stanza at RV. iv.54.3 = TS. iv.1.11¹ is probably a reminiscence of this. The AV., at vi.51.3, modernizes ácittī (340) yád to ácittiyā céd.

SELECTION XLVI. RV. viii. 14. To Indra. — Indra and Namuci. — For the introduction to the Namuci-myth, see 81¹⁰N. For the later forms of the myth, see selection lxxii, p. 97ⁿ.

—Division into five strophes of three stanzas is possible. In respect of contents, the first three stanzas and the last three make very good strophes. Stanzas 1, 2, and 3 form a strophe at SV. ii.1184-6; but 5, 7, and 8 form another at 980-91. The hymn is unsymmetrically divided into three at AV. xx.27-29.

11-12. ĩḡiya: form, 610; acct, 628; mode, 581b, note the second example. Similar idea at 87²²f, and often in RV., e.g. viii.19.25, 26.

—vāsvas, gen. 342.

13-14. See vḡak B2 and 1030. —ditseyam, 1030; accented at beg. of clause, though not at beg. of pāda, 593². —Note the old mg of ḡáci-pāti (vocab.), whence was evolved the later 'Mrs. Might' (see ḡáci).

15-16. U.f. dhenús te, 188b: similar combinations at 87¹⁹, 84¹⁵. —sūnftā, cf. 281¹-bN. —sunvaté, v1 su, 705; acct, 318. —'Kine and horses,' see under gó 1. —pi-py-ús-i, vpi, 802 end, 459. —duhe, 613, and 70¹⁸N.

17-18. 'Nor god nor mortal is a restrainer of thy blessing, when . . .'

19. U.f. yád ('when') bhūmim vi-avar-tayat: cf. "He taketh up the isles as a very little thing," Isaiah xl.15; also 12.

NOTES TO PAGE 81.

1. cakrāpās, v1 kṛ8, and 807. 'Putting his plume in the heaven = touching the

heaven with his plume.' Just so, RV. x. 125.7d.

2-3. See वृध३ and 807². —ji-gy-ús-as (787—strong stem ji-gī-vāns) goes also with te. —U.f. indra á vṛṇīmahe (718).

4-5 U.f. ví antárikṣam (Whitney, 90b²) atirat (vṛt). —ábhinat, vbhid, 692. —valám, cf. Indra's epithet, 51⁷.

6-7. U.f. úd gās (361c) ājat (Vaj). —āviṣ-kṛṇvān, 187, 1078.

8-9. dṛlḥāni dṛṇhitāni ca, '(were) made stable and (were) established,' both from vdrh. —parā-nūde: form of inf., 192a, 970a: use of inf., 982c. —'Steady, not for thrusting away=so steadfast they may not be moved.' Cf. Ps. xciii.1 or 2; xcvi.10.

10-11. See under vmad 1. —See vṛāj+vi and 902.

12-13. Pronounce tuám. —U.f. indra ási: acct, 595d. —stotṇām (acct, 372), objective gen. w. bhadrakṛt, which has noun construction rather than verbal.

14-15. U.f. indram íd keginā (441). —vakṣatas, 'let them bring,' 893¹. —See úpa2. —surādhasam might be joined with either indram or yañjām.

16-17. NAMUCI-MYTH. 'With foam of the waters, Namuci's head, O Indra, thou didst cause to fly asunder, when thou wast conquering all thy foes.' It appears to me likely that the natural phenomenon to which this refers is a water-spout ('Trombe') on an inland lake. This fear-inspiring thing may well be personified as a demon. The verb úd avartayas means 'didst cause to move out or fly asunder with a gyrotory or centrifugal motion.' This accords well with the facts of the not infrequent phenomenon as seen by unscientific eyes. See Major Sherwill on Bengal waterspouts, JASB. 1860, xxix.366f, with good pictures, and Th. Reye, *Die Wirbelstürme*², p. 17f. The line MBh. v.10.37=328 seems to favor my view. The whole passage is a reminiscence of the Namuci-myth.

The head of the column is twisted and made to burst asunder and scatter itself (phénena, instr. of accompaniment, lit. 'with foam,' i.e.) in abundant foamymasses. Then, with the dispersion of the column, often

comes (Sherwill, 370; Reye, 32) a heavy rain. All this is set forth as gracious Indra's prowess. —U.f. ájayas spṛdhas, see 741²N.

Bergaigne's discussion, ii.346-7, may be compared and also RV. v.30.7,8 and vi.20.6.

—The form of the myth as it appears in the Brāhmanas originates in a misconception of the case-relation of phénena (see above), which they take as an instr of means, i.e. as the weapon by means of which Indra slew Namuci. So Sāyaṇa: phénena vajri-bhūtena; see vocab., vsic3. Cf. notes to selection lxvii, p. 97.

18-19. ut-sisṛpsatas (vsrp) and ā-rúrukṣatas (vrub), acc.pl.m. of ppl., 1027, 1029. —dyām, 361d. —dásyūnr, u.f. dásyūn, prop. dásyūns, see 209 and b and 338². —See vdhū+ava and 706. —Cf. the legend at Odyssey xi.305-20, and see Eggeling, SBE. xii.286.

20-21. viśūcim (408), 'so that it was parted asunder or scattered,' as factitive predicate of vi-anāḡayas (v1 naḡ). —See úttara 1. 'Becoming victorious (after or as result of) quaffing the Soma.'

NOTES TO PAGE 82.

SELECTION XLVII. RV. viii. 85. 7, 8, 9. Indra and the Maruts, and Vṛtra. —For the corresponding Brāhmaṇa legend, see selection lxvii, p. 94⁴. Cf. also Muir, v.93.

—All three stanzas are addressed to Indra; and might be put in the mouth of the Maruts, were it not for havīṣā, st. 8⁴. If, on the other hand, they are put in the mouth of the worshippers, then úpa á-imas cannot serve as verb to marútas nor govern tvā of st. 8⁴. I therefore suspect that either pāda b or d of stanza 8 is a foreign intrusion. If it is the former, the original may have contained ānu yanti or the like.

1. See viṣ. —viṣve devās, other than the Maruts; for here, presumably, they are not included among the friends who desert Indra; and the Brāhmaṇa says expressly that they do not desert. But at RV. viii.7.31 the contrary is affirmed; cf. p. 364. —ajahus, v2hā (661, 657): its object is tvā.

2. Explanation under átha2. Similarly átha is used after an impv. implying a con-

dition (572²), at 96¹⁷, 97¹⁰. —jayāsi, 736.
—Half-line, cf. 88¹⁵.

3-4. Numerical construction, 486b. —
vāvṛdhānās (807²), 'growing strong, rejoicing
in strength.' —ūpa tvēmaḥ (accet!) u.f.
ūpa tvā ā_imas (127, end). —kṛdhī, 839.
—'Thy impetuosity = thee, the impetuous.'
—enā, 502².

—'Thrice sixty Maruts, in their strength
rejoicing, (do follow?) thee, like hosts of
morning, reverend. Unto thee come we.
Grant thou us a blessing.' Etc.

5-6. āyudham and ānikam are best made
co-ordinate with vājram. —See āsura².

SELECTION XLVIII. RV. viii.91. To
Agni. —Stanzas 7,8,9 and 13,14,15 form
strophes in the SV. The rest of the hymn
(16-22), after rejection of one stanza, forms
two strophes: 16,17,18 may be safely grouped
together; and of the remaining four, I have
followed Grassmann in rejecting st. 21, on
account of the contents and language. More-
over, the tense of idhe is proper to a final
stanza — cf. Delbrück, *Tempuslehre*, p. 106-7.
On the other hand, it must be admitted that
stanzas 20 and 21 occur in juxtaposition at
MS. ii.7.7, TS. iv.1.10¹, VS. xi.73-4, and else-
where.

7-8. Four explanations of dhītī. 1. Grass-
mann, for diti, q.v.; instances of the con-
fusion of dhi and di are adduced. 2. Lud-
wig, 'durch die künstlichen mittel des ghrta,'
see 2dhītī. 3. Sāyaṇa takes it from vdhā,
'put,' and renders by nidhānāis, 'with the
deposits' of ghee. 4. Best taken as
'draughts,' vdhā, 'drink,' see 1dhītī and
reference, and cf. RV. x.115.1.

—tepanās, 794e, 807. —vaksi, vvaḥ, 624:
so yāksi (vraj); accented, 593² middle, cf.
76¹², 77¹⁰, 78¹¹, 80¹³, etc.

9-10. tān tvā: see examples under tāt.
Sāyaṇa renders tān by prasiddham, 'illum;'
similarly tās, at 83¹, he glosses by tādṛgyas.
—ajananta (a-class and mid.!), classic ajan-
ayan. —See mātī: cf. RV. iii.29.1-3.

11-12. Pronounce tuā. —nī śedire (185),
see vśad+ni2; subject, 'men.' Cf. 88¹⁷.

13-14. Pronounce āsti (595d) āghniā.
—Perhaps, 'There is no ax (with me) de-

siring (it), i.e. I have no ax by me, = own
none.' —See etādīc.

—I have no cow from whose milk I might
make ghee for an oblation, nor an ax to
cut sticks for the sacrificial fire. So I offer
thee such as I have, i.e. gathered bits of
wood. —'One should sacrifice, if only a
bit of wood,' says tradition: cf. the widow's
mites; and see ASL. p.204 and Bhagavad-
gītā, ix.26.

15-16. VS., kāni kāni cid; MS. and TS.,
yāni kāni ca; AV., yāni kāni cid; see
1ka2d. —vdhā+ā2; ending, 548. —Pro-
nounce yaviṣṭhīa: the anomalous ending is
solely for the sake of the metre, since
yaviṣṭha makes just as good a catalectic
diambus as yaviṣṭhya. 'Youngest,' for he
starts into life anew every day.

—In old times Agni would not devour fuel
that was not ax-hewn. The Rishi Prayoga,
who was too poor to own an ax and had to
pick up his wood, made it toothsome for
Agni with this stanza, yād agne yāni kāni
ca. So TS. v.1.10¹.

—Note how the other texts make 20 and
21 into two anuṣṭubh stanzas by inserting
21^o in the one and adding 20^o to the other.

17-18. See vidh or indh. —See mānas 1.
—idhe, 'I have enkindled,' tense, see above.
Perfect used to state a thing to some one
who has just seen it transpire.

NOTES TO PAGE 83.

SELECTION XLIX. RV. x.9.1-3. To the
Waters. —Rubricated at 105²¹, funeral ser-
vice. This hymn in the RV. has nine stan-
zas; but the first three form a strophe which
recurs very often in other texts: so TS.,
thrice; MS. and VS., twice; K., SV., AV.,
and TA.

—The Gṛhya-sūtras prescribe the use of
this strophe, with the pouring or sprinkling
of water, at the wedding-ceremony, AGS.
i.14, in the choosing of a house-site, AGS.
ii.8.12, in the consecration of a new dwelling,
ib. ii.9.8, and in certain funeral rites, ib. iv.6.
14 = 105²¹. Indeed, so frequent is their use
that they have a name and are called the
"three āpohiṣṭhiya stanzas" — cf. 1215a.
The modern Hindus use them daily in their

mārjana, see Monier-Williams, as cited at p. 366.

1-2. *sthā*, u.f. *stha*, 188a, 248c. — *tās*, see 82ⁿ. — *√1 dhā2* and 669. — *cākṣase*, *veakṣ*, 970c. — Lit. 'Bring us to vigor, to great gladness, to behold:' attraction, 982a.

3-4. See *vbhaj*, caus. — *uṇātis*, fem. ppl., *√vag*.

5-6. U.f. *tāsmāi*, the master of the new dwelling. — *gamāma*, 848². — *janāyathā* (248c), 'produce, i.e. bring:' for aught the accent shows, it may be co-ordinate with *jinvatha* (595) or also not (see 594a).

— 'For him may we satisfy you, to whose dwelling ye hasten, Waters, and bring us' — whatever that may mean. It seems to have pertinence only as said by officiating priests in performing the above-mentioned consecration.

SELECTION L. RV. x.14.1-2, and 7-12. Funeral-hymn. — Rubricated at 102^{1,21}, 103¹² — see p. 402. See Whitney's essay, On the Vedic doctrine of a future life, OLS*t*.i.46-63 (= *Bibliotheca Sacra*, 1859, xvi.404f); also Zimmer, p. 408-22. On immortality as an Indo-European belief, see Kaegi, x. 265 and literature there cited, and x. 283a. On the funeral rites, see introduction to selection lxxv. and literature there cited. Translations of this hymn: Muir, v.292; GKR. p. 146; and Whitney, l.c., p. 58.

— Although *maṇḍala* x. on the whole is late, it yet contains antique passages; and among these the following seems to belong: so Roth. The hymn contains 16 stanzas, of which 13-16 are palpably later additions. Only 7-12 are actually prescribed by *Ācva-lāyana* for use in the funeral service; but 1 and 2, although not rubricated, are given for their intrinsic interest.

— The passage as it stands consists of an introductory summons to the assembled mourners (1-2); and of an address to the departed (7-8); then, after bidding the mourners disperse (stanza 9), the spokesman implores the favor of the kindly-disposed hounds of Yama, for the departed (11) and for the company (12).

— In stanza 10, on the other hand, these hounds are conceived as ill-disposed creatures standing guard to keep the departed out of bliss — see p. 370; and possibly the stanza which originally belonged with 9 has been displaced by the one in our text. Or is stanza 9 itself the intruder? See Bezzenberger's *Beiträge*, viii.202.

— The stanzas of RV. x.14 recur elsewhere, with more or less interesting variants. Those in the Reader correspond respectively with AV. xviii.1.49,50,54; 3.58; 1.55; 2.11, 12,13. Compare also MS. iv.14.16; ii.7.11; TA. vi.1.1; 4.2; 6.1, 3.1.2. For st. 9, see note thereto, 83¹⁵.

7-8. *parā-iyivānsam*, vi, 803, 783b². — 'Along after (*ānu*) i.e. unto the mighty heights,' i.e. to the other world. — *anupaspacānām*, *√1 paṣ*, 807. — *vāivasvatām*, cf. 85¹⁸n. So also in the Avesta, Yima is V's son. — 'Gatherer of the peoples;' precisely so in the Avesta, Vd.ii.21, Yima makes a gathering (*hañjamanem*) of mortals. Cf. *Ἀϊδης ἀγροῖλαος*, Preller, *Gr. Myth.* 3 i.660, Kaegi, x. 276. — Note that Yama is a king, and not, like Varuṇa (line 12), a god.

— Yama is the first mortal (see *yamā* in vocab.); the first to reach the other world (AV. xviii.3.13); the leader of the endless train of them that follow him; and so the king of the blessed (see *yamā-rājan*). The comparison of Yama with the Avestan Yima is very interesting: see Roth, *die Sage von Dschemschid*, ZDMG. iv.417-431; and SBE. iv.p.lxxv., and p.10-21.

— We read at AV. xviii.4.7,

tīrthāis taranti pravāto mahīr iti,
By passes pass they to the mighty heights, 'tis said.

This is most interesting as a reminiscence of the same traditional material of which RV. x.14.1 is another outgrowth.

9-10. 'Yamus nobis perfugium primus repperit:' *gātúm*, q.v., pregnantly, like *τόπον* at John xiv.2. — *eṣā gāvvyūtis*, i.e. the *gātú*, just mentioned. — *āpa-bhartavā u*: the *pada-pāṭha* reads -*tavāi u* (133); form of inf., 972²; use of inf., 982c. — For the thought, see an Avestan parallel, Kaegi, x. 270. — *yātrā*, 248a. — *parā-iyús*, 783b².

—*ajāññānās*, *vjan2*, 807, '(their) children,' sc. *pārā* yanti.

11-12. *prā ihi*, 617, see vocab. —The AV. modernizes the forms a little, reading *rājānāu*, *mādanātāu*. —*paçyāsi*, subjunctive (760.2), w. future mg, as in Homer. —Note the appropriate connection of this stanza with st. 2 and observe the identical *pādas*.

13-14. The derivation and mg of *iṣṭā-pūrtā* are discussed most carefully by Windisch, *Festgruss an Böhlingk*, 1888, p. 115f. —*hitvāya*, *v2hā*, 998b. —*pūnar āstam ā ihi*, 'Go back home,' as if the soul had come from heaven. Illustrative material in Kaegi, n. 275. Cf. *zu Gott heimkehren* = 'die.' —*Pāda d* is metrically defective: *te tanūā*, 'with thy (new) body,' is suggested, Kaegi, n. 278, which see; *te tanūā suvārcasā* is suggested by Sāyana's comment. Cf. the Christian conceptions at Philippians iii.21, I. Cor. xv.40f.

15-16. Uf. *āpa ita*, *vī ita*, *vī ca sarpatā ātas*. *asmāi* (accent, 74⁹N.) *etām* . . *āhobhis adbhīs* . . *vī aktam* (*vañj*). —*vīta*, acct, 128 end; so *vīva*, 77⁵N. —*akran*, 831. —Second *asmāi*, accentless, cf. 74⁹N.

—*Pāda c*. '(A place of rest) adorned with days, with waters, with nights:' i.e. where the delights of earth are found again, the change of day and night, cooling waters, etc. Note the especial mention of waters in the enumeration of the joys of heaven at RV. ix.113.7f, and in the description of the 'Assembly-hall' of Yama *Vāivasvata*, MBh. ii.8.7 = 317. And observe how very frequent are the allusions to the waters in the mentions of Paradise in the Koran, e.g. xlvii. 10-20; lxxvi.5; xliii.35.

—This *pāda* at best is bad. It is avoided by the noteworthy, but not very helpful, variants of the Yajurveda. VS. xii.45 reads

*āpeta vīta vī ca sarpatātā
yē ātra sthā purāṇā yē ca nūtanāḥ.
ādād yamō avasānam prthivya
ākranam imām pitāro lokām asmāi,*

and substantially so read MS., TS., TB. The scholiast to VS. takes this as an address to 'Yama's men.' It is a little forced to refer it to the mourners.

17-18. In this stanza, these dogs, the offspring of Saramā, are ill-disposed (*durvidātra*) — see introduction. — Pronounce *ḡuānāu*. — 'Four-eyed:' later this is taken to mean 'with two eyes and two round spots above the eyes.' Note the Parsi custom of having such a dog (cf. Vd. viii.16) view the corpse before exposure — Monier-Williams, *Mod. India*, 173-6, ed. 1878.

—Respecting Saramā, see Kaegi, n. 149. Respecting the dogs, see ib., n. 274, 274a, and Muir, v.294. Homer mentions the 'dog of Hades,' Od. xi.623f, II. viii.368. Not till later is he called 'many-headed' and *Képēpos*. With *Képēpos* is identified *çabāla* — see Benfey, *Göttingische Nachrichten*, 1877, p. 8f = *Vedica*, i.149f. In Avestan belief (Vd. xiii.9), dogs guard the entrance of the other world. These beliefs are compared, SBE. iv.p.lxxxvii.

19. In this stanza and the following, the dogs are kindly creatures.

NOTES TO PAGE 84.

1. Pronounce *tābhiām*. — Verbs, 368.

2-3. Uf. *asutpān*: admits several explanations — see vocab., and Bergaigne, iii. 72. — These messengers go about to conduct to the other world those who have received the summons of Yama. — *sūryāya*, attraction, explained at 982a. — Uf. *pūnar dātām* (839) *āsum adyā ihā*: 'may the two give back again —,' for the mourners have been in the shadow of death.

SELECTION LI. RV. x.16. Funeral-hymn, used at the ceremony of cremation. — Rubricated are only stanzas 1-9 and 14 — see p. 402. The rubricated stanzas are translated by Max Müller, ZDMG. ix.p.viii, and the whole hymn by Zimmer, p. 402. Most of the stanzas are addressed to Agni; but 3, 6, and 7, to the dead man. The hymn has two parts, clearly sundered by the metre.

—In the first, Agni is to burn the corpse, not rudely, but gently, just enough to "make it done." To this end, a sacrificial goat (st. 4) is provided, and (st. 7) the corpse is covered with a caul, in order that Agni may spend his fury on these things and spare the

corpse from too severe a burning. The original purpose of this custom may have been different. The Greeks had the custom — see Il. xxiii.165f, Od. xxiv.65f.

Moreover, Agni is to carry up the departed to the Fathers or Manes, who have their seat in the 'fore-heaven' (AV. xviii.248, Whitney, OLSt. i.59). Perhaps st. 8-10 did not belong originally to the first part.

—The second part consists of heterogeneous material, vagrant stanzas, having some connection, verbal or logical, real or apparent, with the words or ideas of the first.

—Every stanza of the hymn, save st. 11, appears in the AV., and some elsewhere also, and with interesting variants.

4-5. *enam*: the minds of all present are so exclusively upon the departed, that the first reference to him may be made by an accentless and gestureless word without unclearness. Similarly *asya*. —*vī dahas*, abhi gocas, 743, 579. The AV. reads *gūgucas* (869). —*cikṣīpas*, 869, 579. —*krnāvas*, 700. —Uf. *ātha im enam*. —*prā hiṇutāt*: n, 192c; form, 570, 704, cf. 915; mg, 571.

6-7. Pāda *d* = *atha devān vaçaṃ nesya-ti*, 'he shall bring the gods into his control' (cf. RV. x.84.3), i.e. 'win their favor.'

8-9. Note the combination of *tristubh* and *jagatī* pādas (11, 12, 12, 11). Pronounce *diām*. —See *dhārman*. —*apās*, ṣadhiṣu, cf. x.58.7. —See *hitā2*. —*ṣarirāis*, Sāyana, 'ṣarira avayavāis' ('members').

—For this stanza there is abundant and interesting illustrative material. See Muir, v.298,319; Kaegi, n. 275,275a. Man is a microcosm. Each element in him comes from some element in nature with which it has most affinity and thereto it returns (cf. Eurip. Suppl. 532f). These affinities are pointed out with much detail in QB. xiv. 6.213.

yatra asya puruṣasya mṛtasya agniṃ vāg apyeti, vātam prāṇaḥ, caksur ādityam, manaḥ candram, diṣaḥ gṛotram, prthivīm ṣarīram, ākāṣam ātmā, ṣadhir lomāni, vanaspatin keṣā, apsu lohitaṃ ca retaḥ ca nidhiyate, —*kva ayaṃ tadā puruṣo bhavati*? 'In case the dead man's . . . soul goes to the ether, the hair of his body to the

plants, the hair of his head to the trees, and his blood and seminal fluid in the waters are put, what then becomes of this spirit?'

Cf. the formula recited at the slaughter of the sacrificial victim, AB. ii.6.13,

*sūryam caksur gamayatāt,
vātam prāṇam anvasarjatāt,
antarikṣam asum,
diṣaḥ gṛotram,
prthivīm ṣarīram.*

Dissolution into the five elements (see *bhūta*) is later the stereotyped phrase for death (see *pañcatva*). Cf. the four elements *ἐξ ὧν συμπέπηγε τὸ σῶμα, γῆς πυρὸς ὕδατος τε καὶ ἀέρος*, Plato, *Timaeus*, p. 82.

—The affinity of the eye and the sun is universally palpable: cf., for example, Plato, *Repub.* 508, *ἡλιοειδέστατόν γε οἶμαι* [τὸ ὕμνα] *τῶν περὶ τὰς αἰσθήσεις ὀργανῶν*. Not less so is that of breath and wind. Bones and earth, *Timaeus*, 73E; blood and plants, ib.80E. Cf. Darmesteter, SBE. iv.187, who cites Iliad vii.99 and Empedocles, 378-82 (ed. Müllach).

10-11. 'The goat [laid limb by limb on the corpse on the fire] (is thy) portion. Burn it with burning; that let thy heat burn; that, thy flame.'—But deal gently with the dead man. —Note the emphatic position of the last two *tām*'s. —The goat is the animal most fit for sacrifice—see the legend, AB. ii.8. Later, *ajā* is taken as *a-jā*, the 'unborn' part: so Sāyana; cf. Ludwig, iii.p.435-6; *Pañcatantra*, book iii., fable 2; MBh. xii.338.3 (= 12820) fol. 255^b; Ist. i.428.

—Agni has 'dreadful forms' (*ghorās tanūas*) as well as 'kindly' ones. —See *lokā* 2b and *sukṛt*. The Hindus regard u as a particle; but it may be part of a word *ulokā*, which combination appears in old texts, and even at the head of a pāda, where u (as enclitic) could not stand.

12-13. See *vhu+ā*. 'Who, offered to thee, goes freely?' The corpse may have been conceived—now as yielding easily to the devourer, and now as struggling against it. Otherwise Zimmer, p. 408n.

—'Putting on life (as a garment), let him seek after offspring.' Where is to be found expressed the wish for children in the new life? It is repulsive. But that carnal inter-

course was by no means excluded from the (doubtless later) ideas of heaven would appear from the material gathered by Muir, v.307-9, esp. from AV. iv.34.2 and xiv.2.32. Add AB. i.22.14, and cf. Zimmer, 413.

—After all, may not *gēsas* here mean simply 'those whom we leave behind us,' viz. at the grave (see 63^{17,18}), in order to continue the journey of life without them, i.e. 'those who have gone before?' These the dead man is now to rejoin.

—Pāda *d*: cf. 83¹⁴ and *n*.

14-15. *kṛṣṇāḥ ṣakunās* is one of illomen. —*utā vā*: function of *utā* like that of *ātha* in *ātha vā*, see *athaḥ*. —U.f. *agnis tād* (80¹⁶*n*.) *viṣva āt*. —See *brāhmaṇā*: no necessary allusion to caste here. —If unclean creatures have done any harm to the corpse, Agni is to remove from it the traces of such imperfections, i.e. 'make it whole.' The 'soma' seems to stand for some purifying sacrifice at which it was used in conjunction with the fire.

16-17. Rubricated at 102²³. Cutting out the caul of the *anustāraṇī*, the celebrant covers the head and face of the dead man with it, for the purpose mentioned in the introduction. —*gōbhis*, see *gō2*: the caul, suet, and fat are meant. —*vyā+pari*: see the orig. *mg* of *vyā*. —U.f. *sām prā ūrṇṣva* (712): *acct*, 1083-84. —See *néd* and references. —*vrṣ*, intens., 1012. —*vi-dhaksyām, vdhā*, fut. ppl. —Subjunctive form, 1068, cf. 736.

—Lit., then, 'Wind a protection (*várma*) from the fire (abl.) around thyself by means of the caul etc., i.e. envelop thyself with the caul as a protection from the fire [addressed to the dead man, although the celebrant actually does the enveloping]; cover thyself completely with suet and fat: in order that the bold one (Agni), very impatient, may not with his grip firmly clasp thee around, to devour thee.'

18-19. *vi jihvaras, vhr̥*, 858¹, in form and use like *cikṣipas*, line 4. —Pāda *c*: metre faulty; read *esā u* or *esā id*? —See *vmad, caus*. 2. —This stanza seems to have pertinence only as an accompaniment of the

ritual (103¹). The hymn proper may have ended with st. 7.

20. For *n*, 192*c*. —*yamarājñas*, cf. 83⁸*n*.

NOTES TO PAGE 85.

1. U.f. *ihā evā ayám itaras, jātāvedās*, 'Right here is this other one, Jātavedas,' i.e. *agnī havya-vāhana*, as distinguished from *agnī kravya-vāhana*. The cremation has now proceeded far enough; so the corpse-consuming Agni is dismissed to the Manes, and the oblation-bearing Agni summoned.

2-3. This continues the thought of st. 9. In the presence of the Manes (who don't mind the heat), the dismissed Agni may burn as fiercely as he likes and drive his flames in or to the highest place. —'Him I remove or dismiss (*√ hr̥3*) to the *pitṛyajñā*:' this Ludwig, v.p.423, takes to be a sacrifice to the gods conducted by the Manes; otherwise vocab. —*invāt*: form, 736; quasi-root *inv*.

4-5 The diaskeuasts have put this stanza here on account of the mention of *kravya-vāhana* and the Manes. —*yákṣat*, 803⁸, *vyaj*. —U.f. *prā id u* . . . —'Both to the gods and to the Manes' —so *Sāyana*, *Mahidhara* (to VS. xix.65), and vocabulary under *ā2*. But Ludwig (see transl) says 'to the gods also, from the Manes.'

6-7. See *vr̥ag*. —*tvā*, the sacred fire. —*nī dhimahi* (cf. 74¹⁴) and *sām idhīmahi*, 837. —'Gladly would we set thee down, gladly make burn brightly' (*sām* gives to *idh* this intensive force). The optative does not imply that they do not suit the action to the word. —'Glad, bring thou hither the glad Fathers, to the oblation (982*a*) to eat' (*vād*, 970*b*).

8-9. 'Him cool thou off (see *√ vā+nis*), i.e. let him whom thou wast consuming cool off again.' And let the burning-place be so cool and moist that even water-plants (*pādas c d*) may grow there.

10-11. Rubricated at 104¹¹. —The four words in line 10 may be either voc's s.f. or loc's s.m.n.: accent, indecisive; the *i* before *k* (1222*d*) favors the first view. —*sām gamas* (active!), 848⁸. —The stanza seems to be meaningless rubbish.

SELECTION LII. RV. x.17.1-2 and 3-6. Funeral-hymn.—Under x.17 are included divers elements: **A.** the fragmentary legend of the Children of the Sun (1-2); **B.** the funeral-hymn proper (3-6); **C.** a prayer to Sarasvatī (7-9); **D.** sundry fragments.

—**A.** STANZAS 1-2. This famous fragment begins a new *anuvāka* and has nothing to do with the funeral-hymns. It smacks of antiquity; and it has become the nucleus of later legends. Of these, the oldest is that reported by Yāska, in the *Nirukta*, xii.10; and the next is that of Čāunaka, in the *Brhaddevatā*, vi.33 to vii.2. Q's version is quoted in full by Sāyaṇa, in his comment to RV. vii.72.2, in order to prove that the Rishi Vasiṣṭha was a relative (first cousin) of the Aṇvins. Both legends are given in the original and in translation by Muir, v 227-9; also by Kuhn, KZ. i.440-43; L. Myriantheus, *Die Aṇvins oder arischen Dioskuren*, Munich, 1876, p. 1-4; and in substance by Max Müller, *Lectures*, 2d series, no. xi., p. 501 Am. ed. of 1865 = 528 Eng. ed. of 1873. Late form of legend, VP, b'k iii, chap. 2.

—The verbal exegesis of the two stanzas is beset with uncertainties: see Roth, in the essay cited above (83ⁿ.), ZDMG. iv 425; Grassmann, Transl., ii p.466; Bergaigne, ii. 318; and the very suggestive discussions by Ludwig, iii 332-5 and v.391-2.

—As for their interpretation from the mythological point of view, see Roth, l.c. p.425 (reported by Müller, l.c., p.503 = 530); IST. xiv.392f; Kuhn, l.c., p.443f; Müller, l.c., p.528 = 556, and 502 = 529; Grassmann, l.c.; Bergaigne, ii.506-7; and esp. Ludwig, iii. 332-5 and v.391-2.

12. Uf. *fti idām*. — Note that *parihyāmānā* is from the same root as *vah-atūm*. —Tvaṣṭar, a god, gives the wedding; yet it takes place on the earth!

13. *yamāsya mātā*· proleptically; prop., she who afterwards became Y's mother.

14. *kṛtvī*, 903b. —*adadus*, 668.

15. Uf. *utā aṇvīnāu abharat yād tād āsit* | *ājahāt* (2hā 1) u. —*dvā mith-*, 'two pairs' (Yama, Yamī, Aṇvins): Yāska, 'the two (Y. and Y.) that formed a pair' ('she forsook').

"Tvaṣṭar's making a wedding for his daughter"—At this news all the world here comes together. Yama's mother, during her wedding, The wife of mighty Vivasvant, vanished. They hid away the immortal from mortals. Making a like one, they gave her to Vivasvant. And she bare the two Aṇvins when that happened, And left two pairs behind her—Saraṇyū.

— "A braw story, but unco short." The actual text is tantalizingly fragmentary. We can hardly hope to recover the legend with any satisfactory completeness. Yāska gives it thus:

Tvaṣṭar's daughter, Saraṇyū, bare twins (Yama and Yamī) to Vivasvant. She foisted upon him another female of the same appearance (*sāvarṇām*), and, taking on the form of a mare, fled forth. Vivasvant took on the form of a horse, followed her, and coupled with her. From that were born the two Aṇvins or 'Horse-men.' Of the *sāvarṇā* was born Manu.

That is—Vivasvant, the Sun, and Saraṇyū, were the parents of Yama and Yamī (83^s, 92¹⁴), the first human pair. But there was a coexisting belief in Manu (see *manu* in vocab., and cf. SBE. xxv p.lvii) as the father of mankind. Are not RV. x.17.1-2 the fragment of a legend which attempted to reconcile the two beliefs by fabling a *sāvarṇā* who should give birth to Manu, so that, according to either myth, the human race are the Children of the Sun?

—Yāska tells more than does the text; yet we are not sure that he (to say nothing of Čāunaka) knew anything more than is contained in the two stanzas. We are therefore not obliged to interpret the stanzas so as to fadge with Yāska's story.

A possible rendering of line 14 is (see Ludwig): 'They disclosed (*ἀπεκάλυψαν*) the immortal to mortals (*dat.*). Endowing her with visible form, they gave her to V.' Lit. 'making her (to be) *sā-varṇa*,' i.e. (see 2sa and 1304c) 'making her (to be) having an accompanying *varṇa* or making her (to be) endowed with external appearance.'

B. STANZAS 3-6. The funeral-hymn proper, addressed esp. to Pūṣan *ψυχοπομπός*, and rubricated at 103¹³. Respecting Pūṣan, see Kaegi, p. 55(77), and notes 209-12. As sun-god and heavenly herdsman, he knoweth

well the ways through the heaven and the spaces, and so is a safe guide to conduct the souls of the dead to the regions of the blessed. Translation by Muir, v.173.

16-17. Uf. tvā (=the dead man) itās cyāvayatu prā (goes with cyāv-, 1081²) vidvān. —pāri dadat, 650³.

18-19. pāri pāsati, √2pā, 893². —See prāpatha. —Uf. yātra āsate (628). —See suktf.

20. Uf. imās āçās. — See √1 vid+anu. —sārvās, see 77¹N. —neṣat, vñi, 893³

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2-3. ajanīṣṭa, 902, √jan2; as we say, 'he was "born and bred" there, i.e. is at home.' — 'On the distant-way of ways . . . : on the distant-way of heaven; etc.' No matter how long or where the journey is, P. is at home on it.

— 'Unto the two most wonted places — both to and from, he goes, knowing the way.' The construction is faulty — and yet plain enough: abhī sadhāsthe harmonizes with ā carati; but pārā carati requires sadhāsthe-bhyas (abl.).

SELECTION LIII. RV. x.18. Funeral-hymn. — Rubricated, all except the last stanza, in the later ritual — see p. 402. The simple ceremonies originally used are inferrible from the hymn. Very different are those of the later ritual. For illustrations of these differences, see Roth, ZDMG. viii. 471f. The hymn is given, with the concordants and variants of the AV., TB., TA., and VS., and the scholia of Sāyana and Mahīdhara to the concordant passages, by Windisch, in his *Zwölf Hymnen* (see p. xviii, no. 10 of my *Brief List*).

— The hymn has been translated by Roth, ZDMG. viii.467f (reprinted by Zimmer, 404f); Max Müller, ZDMG. ix., appendix; H. H. Wilson, JRAS. xvi.201f = *Works*, ii.270f; Whitney, *Bibliotheca Sacra*, xvi.409 = OLSt. i.46f; GKR. p. 150; Ludwig, no. 943; Grassmann, no. 844; Rājendralāla Mitra, *Indo-Aryans*, ii.122f; and most of it by Kaegi, 76(105)f. Roth, Whitney, GKR., and Kaegi give "the action" of the hymn.

— The hymn is remarkable for its intrinsic interest and beauty. And it has acquired great notoriety in connection with the discussions of Suttee (= satī) or Hindu widow-burning. Properly, satī (see sant 4) means a 'virtuous wife.' Improperly, but more commonly, it has come to be used of the rite of self-immolation which she practised. See the admirable article *Suttee* in Col. H. Yule's *Anglo-Indian Glossary*, with some forty pertinent extracts.

— That Suttee is an ancient custom appears from many references to it in classical authors. See Cicero, *Tusc. disp.* v.27.78; Propertius, iv.12.15; Plutarch, *Moralia*, p.499; Nicholas of Damascus, fr. 143 = frag. hist. graec., ed. Müller, iii.463; Strabo, xv.30, p. 699; 62, p. 714; and esp. the story in Diodorus Siculus, xix.33-34, according to which the rite is authenticated for 316 B.C. These passages are given in full by J. Grimm, in his masterly essay, *Ueber das Verbrennen der Leichen*, *Abh. der Berliner Akad.*, 1849, p. 261f = *Kleinere Schriften*, ii.298f. And Peter von Bohlen, in *Das alte Indien* (1830), i.293-302, cites a great deal of interesting pertinent literature.

— The custom was abolished by the British during the administration of Lord William Bentinck, in 1829. The story of the abolition is well told by H. H. Wilson, in his continuation of James Mill's *History of British India*, vol.iii.(=ix.),185-192. For descriptions, statistics, etc., see Parliamentary Doc's, 1821.xviii.; 1823.xvii.; 1824.xxiii.; 1825.xxiv.; and esp. the *Calcutta Review*, 1867, vol. xli. p.221-261. Other descriptions in *Quarterly Review*, lxxxix.257f; Shib Chunder Bose, *The Hindoos as they are*, chap. xxi.; *Das Ausland*, for 1857, p. 1057f.

— From Muller's *Essay on Comparative Mythology*, *Chips*, ii.84f, or *Selected Essays*, vol. i. (ed. of 1881), p. 333f, it would appear that the seventh stanza of our hymn had played a great rôle in Hindu history. At any rate, this idea is current, and seems traceable to the *Essay*. Here it is stated that the stanza was purposely falsified by an unscrupulous priesthood, and that a garbled version of it, reading agnēh for āgre, was

directly responsible for the sacrifice of thousands of innocent lives. That the author is in error on these points is argued with great detail by Fitzedward Hall, JRAS xs.iii.183-192. He shows that the misreading can be traced to Raghunandana, ca. 1500 A.D., and no further; and that Suttē was deemed to be amply justified by warrants other than those of the Vedic saṁhitā, which was by no means the ultimate appeal for the mediæval Hindu.

—In the literary discussions of Suttē, on the other hand, the stanza has indeed played a rôle. There is probably no other stanza in the Veda about which so much has been written. It was first cited, in mangled form and as sanction for Suttē, by Colebrooke, in 1794, *On the duties of a faithful Hindu widow*, *Asiatick Researches*, 1795, iv.209-219 = *Essays*, i.133-140. It was discussed by Wilson, in 1854, in his paper *On the supposed Vaidik authority for Suttē*, JRAS. xvi.201-14 = *Works*, ii.270-92. In answer to this, Rājā Rādhākānta Deva, in 1858, endeavored to adduce good Vedic authority for the rite, JRAS. xvii.209-17 (reprinted in Wilson's *Works*, ii.293-305). The most exhaustive treatment of the various readings of the stanza is that by Hall, l.c. Finally must be mentioned the paper read by Rājendralāla Mitra in 1870, *On the funeral ceremonies etc.*, JASB. xxxix.1.241-264 (reprinted in his Introduction to the TA., p. 33-58, and with additions in his *Indo-Aryans*, ii.114-155); see esp. p. 257f (= 50f = 147f).

—The Rīgveda gives no warrant for the custom. Čāunaka, in the Bṛhad-devatā, furnishes important positive evidence against it (see *Chips*, ii.37); and likewise Manu, v. 16-8 (= 64¹⁰f, see N.). Cf. Kaegi, N.51.

—The hymn was originally used at a burial which was not preceded by cremation. The situation and action are as follows. The corpse lies on a raised place; and by it is the widow.

STANZAS 1-2. The spokesman adjures Death to remove, and to harm not the living (1); and pronounces for them absolution from impurity (2).

STANZAS 3-4. The conductor of the cere-

mony dwells with joy on the fact that, thanks to the efficacy of their prayers, they have not joined the company of the dead (3). Now, for the better safety of the survivors, and wishing them long life, he sets a stone near the grave as a symbolic boundary of the domain of Death, as a barrier, so that he may not pass to the space beyond or domain of the living.

STANZAS 5-6. The wish and prayer for long life is here continued.

STANZAS 7-8. The women are now summoned to make their appearance together, and, provided with ointments, 'to go up to the place,' i.e. of course, where the dead man and the widow are (7).

Here we must infer that they adorn the widow (as a sign that she is to re-enter the world of life), and that the dead man's brother (devṛ, 'levir') then takes her hand in token of the levirate marriage.

The priest then bids her leave her lifeless spouse, and makes solemn declaration of the new relation into which she has entered (8).

STANZA 9. The bow is now taken from the dead man's hand, in order that the power and glory of which the weapon was the symbol may remain with the survivors; and a closing benediction is said for them and for the departed.

STANZAS 10-13. "And now, with gentle action and tender words, the body is committed to the earth."

4-5. Vi+anu-parā. —te suās, cf. 55¹⁸N. —ī tara, w. abl., like anya, 3⁴. —devayānāt, 'going or leading to the gods,' sc. pathās, abl. —U.f. mā · · rīṣas (80¹⁰N.), mā utā. Note how utā follows the repeated portion of the second clause.

6-7. See padā3. —Discussions of vyup, Ludwig, v.514, Whitney, AJP. iii.402, Roth, *Festgruss an Böhlingk*, 1888, p. 98-99. —āṭa, 620. —See v1 dhā7. —vpyā+ā.

6^a. Either 'Clogging Death's foot [by a bundle of brush (kūḍī) or a billet of wood, tied to the corpse's foot], as ye came;' or else, 'Effacing Death's foot-print' [by the same means]. I confess, I incline to the former view. But, whichever way we take padām yop-, the simple symbolism amounts

to the same thing. The clog is attached to the foot of the corpse, which represents Death, in order that Death may not get back or find his way back so easily to harm the living. See AV. v.19.12 (explained by Roth, l.c.) in connection with xii.2.29. Roth adduces the device of Hermes, in the Homeric Hymn to Hermes, 80-84.

8-9. U.f. *vī mrtāis* (283²) *ā avavṛtran* (vṛt+vy-ā): Whitney takes the form as a 3d pl. (550⁴) impf. mid. of the redup class, present-stem vavṛt, irreg. like cakṛ (expect vivṛt). —ābhūt, 'hath been,' 928. —Pāda c refers — not to "mirth in funeral," but rather — to a fresh start on a new stretch of life, in which, leaving the dead behind, they look for much joy.

10-11. Note radical connection of *paridhīm* and *dadhāmi*. —U.f. *mā-ēṣām nū gāt āparas* ('an other'). —'A hundred autumns, numerous, may they live.' Prayers like this are frequent. The love of long life is very clear in the Vedic texts as contrasted with those of the later period. We must not think of 'hundred' as just '99+1.' —See *ṽdhā+antax*, and note carefully the development of the mg. 'May they hide Death by a mountain, i.e. put a mountain (symbolized by the rock or *paridhī*) betwixt themselves and Death.' See *pāravata* 2 and 4.

—There is much evidence that the age of a hundred years was deemed entirely normal. This appears from RV. i.80.9. Again, to a question about a funeral lustration, *Pāras-kara* (PGS. iii.10.14,15) prescribes the use of a special answer "in case the departed was not yet a hundred years old." Weber, *IST*. xvii.500. SBE. xxix.356. The 'tenth decade of life' has a name, *daṣamī* (see BR.). In the *Jātaka* (Fausböll, vol.ii.p.16), the Bodhisat says to his father, when the latter sneezes,

O Gaggā, live a hundred years,
And twenty others added on. . .
Live thou a hundred autumns yet.

See also *Bhārṭṭhari's* fine stanza, *āyur varṣaṣaṭam nṛṇām* etc., *Vāirāgya-ṣaṭaka*, 50 Bohnen = 107 Telang. — Among Semitic peoples, the sacred age was 120 years; while the pious Egyptian prayed to Osiris that he might live to be 110. — Krall.

—Very interesting are the classical stories of Hindu longevity. Sometimes, according to Onesikritos, they capped a hundred with thirty more — Strabo, xv.34, p.701. The Uttara Kurus are said, MBh. vi.7.11 = 264, to live 1000 or 10,000 years, and to this fable is probably due the report of Megasthenes *περὶ τῶν χιλιετῶν ὑπερβορέων* in Strabo, xv.57, p.711 — see McCrindle's *Megasthenes*, p.79N., or Lassen, *IA*. i.2.613.

—Note that years are counted, now by winters, now by autumns, and now by rainy seasons (see *hima* and *varṣa* in vocab.), and that these differences correspond in general with differences of habitat of the people. *IST*. xvii.232, Zimmer, 371-2.

12-13. U.f. *yāthā āhāni, yāthā ṛtāvas* (see 127²): pronounce *yāthāhāni* . . | *yāthā-ṛtāva*. —'As a following one deserts not the former one, i.e. as each season lacks not a successor.' —See *evā* 1: contrast 18^{18,19}. —See *ṽkṛp*: 'so dispose their lives, i.e. make them move on in the same unbroken way.'

14-15. *yāti ṣthā* (188a), 'quot estis.' —*karati*, true root-aor. subjunctive, to 380¹. —*jivāse*, 970c, 982. —'Attain ye to (long-life, *āyus*, i.e.) fulness of days, old age your portion making, one after another, in turn (*yātamānās*) all of you' (*yāti ṣthā*). Otherwise *OLSt*. i.53.

16-17. STANZA 7. See introduction, and Kaegi, n.328. —*nāris*, classical *nāryas*, 365. 2. —See *ṽviṣ+sam*. —Pāda d: 'Let the wives ascend to the (raised) place (on which the corpse lies), to begin with' (*āgre*). — After which, they are to do their errand, see introduction to stanzas 7-8. It does not mean, 'Let them go (away from the bier) up to a sacrificial altar first, i.e. before others;' for this we should expect *prathamās* rather than *āgre*.

18-19. U.f. *ūd īrṣva (vīr) nāri* . . . — *gatāsum etām ūpa ṣeṣe*, lit. 'With this one whose life is gone liest thou.' —U.f. *ā ihi*. —'To take the hand' is the essential preliminary of wedding — see 89^{5N}. —U.f. *didhiṣós tāva idām*. See *2idām*. —*pātyus* (343b) *janitvām* means 'condition of being jāni of a pāti;' and the whole line 19 (see *bhū+abhi+sam*) means simply 'Thou hast

entered into the state of being wife of a spouse (who was) a hand-grasper (and is) thy suitor now.'

—Hillebrandt, at ZDMG. xl.708f, shows plainly that this stanza, RV. x.18.8, belonged originally to the ritual of the human sacrifice. Weber describes the ceremony at ZDMG. xviii.269f = *Indische Streifen*, i.65f. The king's first queen was obliged to lie with the dead victim. The situation is evident from the connection in which RV. x.18.8 occurs at AV. xviii.3.1-4. She is bidden to rise with our stanza, *úd īrṣva nāri*—see *Çāṅkhāyana Āraṇyaka-sūtra*, xvi.13.13.

In this light, the logical connection of *pādas a b* with *pādas c d* becomes clear. She is to forsake the corpse and "come hither" to the king.

Rise up, woman, to the world of the living
Fled is the soul of him with whom thou liest. Come hither.

Quitting the embrace of hateful Death, the queen rises and approaches him who had already once taken her hand in wedlock and now stands waiting for her as a suitor once more. Upon thus resuming her proper relation of wife again, she is greeted with the words:

To him who grasped thy hand, thy suitor now,
As wife to husband art thou become related.

—As appears from AGS. iv.2.18 = 1027, this stanza was at an early date appropriated for the funeral-service, where—as an accompaniment of the levirate marriage—it fits very well (*didhiṣṭu* means also 'a second husband'). Regarding levitation, see Kaegi, x.51. Its existence in Vedic times is proved by RV. x.40.2. —Compare also Deuteronomy xxv.5-10.

20. Uf. *dhānus hāstāt ā-dādānas* (668) *mṛtāsya | asmé* (dat., 492³) *kṣatrāya* etc. '(I, the spokesman,) taking from the dead man's hand the bow, for us for power . . i.e. that ours may be the power, glory, might'—Here the construction breaks off short, but without a jot of unclearness. —Note that the bow is left in his hand till the very last. This was their noblest and chiefest weapon: cf. RV. vi.75; the stories of Arjuna's bow, *Gāṇḍīva*; and Strabo, xv.66, p.717.

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1. Uf. *ātra evā tvám* ('thou,' the departed—sc. jayes); *ihā* . . See *ātra*2. The adverbs are contrasted as in *εὐδαιμονέστεροι εἶναι οἱ ἐκεῖ τῶν ἐνθάδε*, Plato, *Ap.* 41c. —Uf. *viṣvās*, cf. 741²x. —*abhīmātis*, as adj., 'plotting against (us)'—cf. *man+abhi*2.

2-3. Addressed to the departed. —The earth, 'a maid soft as wool to a pious man (*dāksināvate*)—she shall protect thee from destruction's lap.' —*Pāda c* has 12 syllables.

4-5. *ṛgvañc+ud*: note mg of *gvañc* and its concinnity with the metaphor of *yuvatī*. —*mā nī bādhatās* (743): compare the formulae

sit tibi terra levis!
ne gravis esse velis!
tu levis ossa tegas!

etc., cited by J. Grimm, l.c., p. 193 = 214.

—*asmāi* and *enam*, cf. 84²x. —Uf. *bhūme*. —*vi vr+abhi*, 712.

6-7. *mītas*, nom. pl.: cf. 486b. —*grhāsas*: cf. 80¹ and x., and Kaegi, x.329. —Pronounce *santu ātra*. —The like beautiful conception of committal to a place of security pervades the Eng. word *bury*, the Old High Ger. *bi-felan*, and Goth. *ga-filhan*.

8-9. Pronounce *tuāt pári*: see *pári*. —Uf. *ni-dādhat*. —See u and 1122a². —*riṣam*, 848³. —*té 'trā*, u.f. *te | ātra*: *te* is accentless (135²) and so belongs of course to *pāda c*.

—*Pāda b*: 'And laying down this clod may I not get harm.' This seems to refer to the *glebam in os inicere* (a custom which still accompanies the "earth to earth, ashes to ashes, dust to dust" of Christian burial), and to betray the natural "uncanny feeling at having to do with a corpse." Cf. Kaegi, x.330.

—*Pāda c*. The 'pillar' or 'prop' may be a rude beam or tree, laid over the corpse so as to keep the earth from caving in on it: cf. AV. xviii.2 25,

"Let not the tree press hard on thee,
Nor yet the earth, the great, divine."

Sometimes the tree was hollowed out as a coffin (AV. xviii.3.70): cf. the Germanic *Todtenbaum* of sacred oak—Weinhold, *Alt-nordisches Leben*, 497, 491.

10-11. U.f. āhani | iśvās · · ā dadhus.
'On a fitting day me, as the plume of an
arrow, have they set.' —The stanza seems
to express the poet's satisfaction at having
made a good hymn at the right time and
place and with as good skill as a skilful
horseman has. Whitney renders,

They've set me in a fitting day,
As one the plume sets on the shaft.
I've caught and used the fitting word,
As one a steed tames with the rein.

—The stanza is fully discussed, JAOS. xi.
p.xci = PAOS. May, 1884. It is interesting
as illustrating the varieties of cumulative
evidence that may be brought to bear on
the criticism of the Veda. Thus: 1. The
stanza is at the end of the hymn and out of
connection. 2. It is in a different kind of
metre. 3. The metre is bad of its kind.
4. The form iśvās is bad Vedic—for iśos;
and 5. prācīm is a late form for prācīm.
6. The stanza is ignored by Āçvalāyana;
and 7. by Sāyaṇa.

SELECTION LIV. RV. x.33.4-9. The
aged priest to the young prince. —The hymn
has nine stanzas. The first three have nothing
to do with the rest. The rest (4-9) forms
two tṛca's. This passage has more than
common freshness, and also directness of
connection with the life of Vedic time. The
situation would seem to be somewhat as
follows.

—The old priest stood well with the gods,
so that the efficacy of his intercession with
them was of unusually good repute. Accord-
ingly, the foes of king Kuruçravaṇa had
once tried to win the Rishi over to their side
and away from his master, Kuruçravaṇa;
but in vain. He had remained faithful to
the royal family in whose service he long
had been.

Now at last king Kuruçravaṇa has passed
away, leaving Upamaçravas as his son and
heir. And in presence of the young prince,
the priest tells with pride and pleasure of
the old times, and speaks with regret of the
loss of his departed patron.

—Ludwig, iii.182, has called attention to
the genealogical series of the RV. These
cover oftenest, of course, only three genera-

tions, since memory, unaided by records,
does not easily go further back. But for
preserving that amount of genealogical tra-
dition there was frequent need (Weber, IST.
x.78-88, esp. 82): thus, at the offering to
the Manes, the priest has to address by name
the father, grandfather, and great-grand-
father of the sacrificer; see ÇB. ii.4.2¹⁶ or
SBE. xii.365 or OLSt. i.60: similarly at
the pravara; cf. IST. ix.322-3, or x.78-9 or
Muller, ASL. 386.

In the present instance, however, we have
a series of five at least. Trasadasyu is a
prince of the Pūru tribe, and of the line of
Purukutsa (he is not necessarily the latter's
son—RV. vii.19.3), and is often mentioned
for his generosity and for the special favors
shown him by the gods. The series is

Purukutsa
|
Trasadasyu
|
Mitānāthi
|
Kuruçravaṇa
|
Upamaçravas.

Compare Bergaigne, JA. 8.vi.373-4, and
Kaegi, 80(110), and x.340. The Pūrus were
one of several tribes that were ultimately
fused together in the famous Kurus—Olden-
berg, *Buddha*, 403=411.

12-13. āvṛni: augment, 585²; impf. mid.
(725), 1st sing. 'I, the Rishi, preferred
king K.' (to his enemies); i.e. I chose to
keep him as my master, in order to go out
to battle with him, etc. A choice was in-
evitable. It would appear that priests who
sacrificed for many or for a village were
despised (Yājñavalkya, i.161,163, Manu, iv.
205). The purohitas marched out with their
kings to battle (AGS. iii.12), as did the
μάγιστροι, e.g. to the battle of Plataea (Hdt.
ix.33,37), and for similar motives—μεμ-
σθωμένοι οὐκ ὀλίγου—κατὰ τὸ κέρδος.

14-15. tīsrās, 482c. —stāvai (626, 617),
'I will praise,' sc. tām, meaning Kuru-
çravaṇa. —sah, sc. yajñé. —K's horses
(triga) still come to fetch the priest in state
to the sacrifice.

16-17. yása: K. is still meant. —
ūcūse, 803, vñac. —'Of whom, (namely)'
of U's father, the words (were) highly pleas-

ing to (me) the intercessor, as a lovely home.' [? The text is awkward and unclear.] Time was, when king K., to offset the overtures of his enemies, had to make very persuasive offers to the priest. No false delicacy restrains the latter now from alluding to these with satisfaction in the presence of his future patron. —The mention of K. as 'father of U.' is peculiar. Somewhat analogous is the Semitic fashion: cf. *Abd-Allah*, 'Gott-schalk.'

18-19. *ádhi* goes w. *ihi*, *vi*, q.v. —U.f. *nápāt* . . *pitús te* (80^{15N}). —*pitús* limits *vanditá* as a possessive (not objective) genitive. The objective gen. would be *devānām*. —*asmi*: the present does not necessarily imply that K. is still alive.

20. *yád íçiya*, cf. 80^{11N}. "Had it depended on me, my maghavan K. should have lived. But—" —But for *utá*, the *vā* would have to follow *mártiānaām*—cf. *atha*6.

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1. U.f. *íd*. —See *maghāvan* 1.

2-3. See *vratá* 1. —Passage explained under *caná*2. —'Accordingly, with my yoke-fellow (K.) I have parted'—*√vrt*+*vi*.

SELECTION LV. RV. x.40.10. "Wedding-stanza."—Rubricated at 100¹² and ÇGS. i. 15.2. Recurs with variants at AV. xiv.1.46. The ritual prescribes that it be recited, if, on the way from the wedding to the groom's home, the bride chance to weep. For such an occasion, its relevance lies solely in the fact that it contains the word 'weep.'

4-5. See *√mā* or *mī*+*vi*: form made after the model of *nayante*. —*ānu dīdhīyus* (AV. *dīdhīyus*), 786³. —U.f. *yé idām sam-eriré* (AV. correctly, *sam-īriré*), 'who have come together here:.' *īriré*, perf. of primary conj. (not caus. —vocab. wrong) of *√ir*. —*√svaj*+*pari*, 970a.

—The import of the very obscure (if not hopelessly corrupt) stanza is possibly this. The first half tells what happens at the burial of a wife. While the rest lament aloud, the men show their sorrow for the bereaved husband by pensive silence. The second half contains reflections on the joys

of wedlock, whose appositeness is clear, if we assume that they are uttered in the tone of mournful regret. [But cf. *IST*. v.200.]

—'They weep for the living one (the widower). They cry aloud at the service. The men thought over the long reach (of his happy wedded life now past).

'A lovely thing for the fathers who have come together here,—a joy to husbands,—are wives to embrace.'

SELECTION LVI. RV. x.52. The gods install Agni as oblation-bearer. —The *motif* is akin to that of the much superior hymn x.51, given by Böhtlingk (no. 30), and also by GKR. (no. 43), who add a translation of the Brāhmaṇa form of the legend of Agni's hiding (selection lxvi.). The hymn is in dramatic form.

STANZAS 1-2. Agni asks the gods for directions concerning his service at the sacrifice (1); and, with the help of the Aṇvins and with everything in readiness, he proposes to resume his work (2).

STANZA 3. Some gods raise doubts as to his fitness (*pādas a b*). Others answer that he is ready whenever needed (*pāda c*).

The poet accordingly announces Agni's installation, in narrative form (*pāda d*).

STANZA 4. Agni accepts the office (*pādas a b*); and the gods bid him set about his duties (*c d*).

STANZA 5. Agni promises due performance.

STANZA 6. The poet adds a kind of *envoi* in narrative form.

6-7. *√igve devās*: see *devá* 2b; note accentual unity, 314⁴ (JAOS. xi.61). —*çāstāna*: acct, 594a; form, 618. —*manāvāi*: *√man*5; form, 713, 700. —*yád* seems superfluous. —See *√sad*+*ni*.

—'Teach me (the way) in which, chosen here as *hótr*, I am to be minded (= what I am to have in view), when (*sic*) having taken my place. Declare to me (the way) in which your portion, the path by which your oblation, I am to bear unto you.'

8-9. U.f. *āhar-ahar*, 1260. —'Every day, O Aṇvins, the office of *adhvaryú* (*ādhv-*) is yours.' —U.f. *samít*, nom. s. of *samídh*. —*bhavati*, 'is on hand.' —U.f. *sá áhutis*.

10-11. Explained under yā3. As Yama is king of the blessed Fathers (83ⁿ), Yama's hotṛ must be competent to satisfy them at the monthly grāddha (p. 402). — 'Has he (see kām2) grasped (v2ūh+api), i.e. does he know, (that) which the gods take (see vañj+sam4, and Böhrling's smaller dictionary, s.v.), i.e. does he know what they like?' — Is he equal to both sets of duties?

— In pāda c the objections are met. Agni is born anew every day for the agnihotra (Ist. x.328), at which the gods take their food; and anew every month, when the Manes take theirs.

12-13. Pronounce māām. — See v1 dhā5. — √mluc+apa: 'hidden' in the waters — see 93¹⁶. — Classic, bahūni kṛcchrāpi: see vcar3. — kalp- (1043.2), 'let him—'. — Pāda d (= RV. x.124.1b): The victims of the animal sacrifice were five, 'man, horse, ox, sheep, goat' (see AV. xi.2.9 or Ist. xiii. 292); and its later surrogate is called 'five-fold' as containing the 'essence' of all these victims (QB. i.2.3⁶ — see Eggeling's note). But it may be ill-judged to try to attach special significance to these numbers. 'Three' and 'seven' are of course sacred numbers.

14-15. ā yakṣi: see √yaj+ā; form, s-aor. mid 1st sing., 882. At first the gods were mortal (90^{3f}). — See yāthā6. — Pronounce bāluor. — ā dheyām, 837². — Uf. ātha_ imās: ātha . . jayāti, 'then (if I do), he shall win,' cf. 82² and n.

16-17. See 486 for construction. '3339 gods.' — vūks, 585. — āstrñan, 725. — Uf. asmāi | āt id hótāram.

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SELECTION LVII. RV. x.536 and 8. Burial and wedding-stanzas. — Rubricated as burial stanzas at 105⁹ and 105¹⁸. The eighth is also used (100¹¹) as a wedding-stanza, in case the bride has to embark and disembark on her wedding-journey. See also AB. iii. 38. Interesting variants of the stanza and reminiscences of its traditional material at AV. xii.2.26, 27, 28^a.

1. tanvān (705), see vtan4. The metaphor is frequent. — rájasas appears to be abl. and to refer backwards as well as for-

wards, i.e. to tanvān as well as to ánv-ihī. — Note that rakṣa and Eng. *keep* coincide in having the mgs 'guard' and (as here) 'not quit.'

2. vayata, see v2vā. — See jógū and 352. — mānu, here as the typical originator of prayer, praise, and sacrifice — see vocab., and cf. QB. i.5.1⁷, manur ha vā agre yajñena_ñje; tad anukṛtya_imāḥ prajā yajante. — Note again that janáyā and Eng. *produce* coincide in having the mgs 'generate' and (as here — cf. i.31.1⁷, ā vahā dāiviam_ jánam, and 82⁸) 'fetch along or bring to view'

— STANZA 6 is really a prayer to Agni and his flames to help in the work of devotion. As the immortal messenger (see Muir, v.201) between men and gods, he is to go from earth, traverse the atmosphere (see rájas in vocab.), and pursue his way to the gods through the súar. Here he is to keep to the paths (cf. TS. v.7.7) which are made by the prayers and oblations that go up to the gods, — the devayānās or 'god-paths,' as the AB. at iii.38 calls them, on which the gods descend to man. Pāda c, continuing the metaphor of α, is addressed to Agni's flames; and d, to Agni.

Stretching devotion's web from gloom to light go on.
Keep to the radiant pathways which our prayers have made.
Without a blemish weave ye now the singers' work.
Be Manu thou. Bring to our sight the heavenly race.

3-4. 'It (sc. nadī) flows stony,' the logical predicate being ācmanvatī — cf. *πέουσι μεγάλοι*, Hdt. ii.25; cum fueret lutulentus, Horace, *Sat.* i.4.11. Others, not so well, make ācman- a proper name (die Stein-ach), or refer it to the stream from the press-stones, i.e. the Soma. — Note that vtr_ has special reference to *water*: thus, ava-tr_, 'go down into the water' (49¹⁹); ut-tr_, 'come up out of it'; pra-tr_, 'advance in crossing it.' — átra, 'there,' with a sneer: cf. amuyā, 70¹⁸ⁿ. — yé ásann (636³) ācēvās, 'qui infelices sint:' not so well the vocab. — út-tarema_ abhī, see vtr_+abhy-ud.

— STANZA 8. The situation is perhaps this. A band of men, hotly pursued by their enemies, are in the middle of a stream, which they hope soon to have put betwixt themselves and the foe. They call out to each

other encouragingly the words of the stanza. The famous hymn RV. iii.33 involves a situation which is similar (Muir, i²338), and, indeed, familiar elsewhere (Hebrews xi.29; Hdt. viii.138).

The stream is stony. Hold ye well together.
Your footing keep. On! make your crossing, comrades!
There let us leave them in a mood unhappy,
While we go out and on to happy conquests.

SELECTION LVIII. RV. x.85.36, 24-26, 32-33, 27, 43-47. The wedding-hymn. — The stanzas are here given in the order in which they are rubricated at 98^{10f} — see p. 398. Their uses in the ritual are discussed by Haas in his treatise on the ancient wedding customs of India, *IST.* v.267-412.

— The hymn is called the *sūryā-sūkta* or “The marriage of Soma and Sūryā,” and has received at the hands of Dr. J. Ehni, *ZDMG.* xxxiii.166-176, a mythological interpretation, briefly summarized in *AJP.* i.211. The hymn has 47 stanzas, with an appendix given by Aufrecht, *Rigveda*² ii.682, and comprises somewhat heterogeneous matter (*IST.* v.269). Most of the hymn occurs in *AV.* xiv.1 and 2, with many variants. Partial concordance:

RV. x.85.	AV. xiv.	RV. x.85.	AV. xiv.
36 =	1.50	27 =	1.21
24 =	1.10, 58	43 =	2.40
25 =	1.18	44 =	2.17
26 =	1.20	45	
32 =	2.11	46 =	1.44
33 =	2.28	47	

— Besides the translations of Ludwig and of Grassmann, there is one of hymn and appendix by Weber, *IST.* v.177-195. This is followed by one of *AV.* xiv. (pages 195-217) and of the other wedding-stanzas of the *AV.* (pages 218-266) — see also Ludwig, iii. p. 469-76. Most of the Reader-stanzas are translated, with explanations, by Zimmer, 311-313. See also Kaegi, 74(102), and notes 317-325.

STANZA 36. Said to the bride by the groom in the very act of taking her hand in token of wedlock.

STANZAS 24-26 and 32-33. Said just before the bride's departure for her new home. Stanzas 24 and 32 are said by a third person; 25, 26, and 33 *may* be put in the mouth of the groom. St. 33 *may*, as the *Sūtra* says,

be spoken on the way, when people come out of their dwellings to gaze.

STANZA 27. *Pādas a, b*, and *c* are said to the bride, and *d* to the couple, on their arrival.

STANZAS 43-47. The groom first prays to Prajāpati on behalf of himself and his bride (43 *a b*), and addresses the latter with good wishes and solemn benedictions (43 *c d*, 44); prays to Indra that the bride may be fruitful (45); bids her hold her own with her new relatives (46); and, finally, beseeches the gods, on behalf of himself and his wife, that they two may dwell in unity (47).

5-6. *grbhñāmi* · · *hāstam*: this, the دخترارum iunctio, is the essential feature of the simplest wedding-ritual, see Haas, 277, 316; cf. *hasta-grābhā* (86¹⁹) and *pāni-grāha* (64¹⁰); the *AV.* modernizes, reading, *grñhāmi*. With the concordant stanza of the *AV.* are grouped several others (48, 49, 51) of like import. — ‘With me as husband’ (343b). — *yāthā-āsas*, ‘ut sis.’ — *U.f. māhyam tvā-adus* (829). — *gārḥ*, ‘for (our) being heads of a household, i.e. that we may establish a family.’

7-8. *ābadhnāt*, 730. — See *ṛtā*2. — See *lokā*2b and cf. *sukṛtā* with *sukṛt*. This phrase is equiv. in *form* to the older one (84¹¹), but refers here rather to the ‘world of the pious’ on earth.

I loose thee from Varuṇa's bond,
With which kindly Savitar bound thee. —
‘At the altar, in the company of the good,
I put thee unharmed with thy husband.

— The first half-stanza is an allegorical, and the second a literal address to the bride. In the allegory, the bond of Varuṇa is night (Hillebrandt). Savitar is the ‘Impeller,’ not only of the rising, but also of the setting sun (*RV.* i.35.3^a). He brings rest (ii.38.3,4) by sending night, whose gentle bond he lays (Muir, v.235-7) upon his daughter, Sūryā, ‘The Sun,’ till she is released for her bridal with Soma, ‘The Moon’ (*masc.*), a union which is the prototype (cf. Haas, 328) of human marriages.

From the more literal point of view, the the bond of Varuṇa, as the upholder of the established order of things, is (not night—

still less sickness — but) the tie by which a maid is bound to her father till a man come to loose and take her. — See the discussions of Haas, 319–20, 277–8, and of Hillebrandt, *Varuṇa*, p. 59.

9–10. *prā . . muñcāmi: acet!* 596, 597; similar cases at 74¹ and 92¹⁶; supply either *imām*, or (since a change of address to Indra is quite natural) *tvām*. — U.f. *amútas* (171⁴) *karam* (831²) | *yáthā-iyám . . ásati*, ‘ut haec sit.’ — *mīdhvas*, 462a.

— *Sāyana* comments thus: *itaḥ pitṛ-kulāt pra muñcāmi tvām; na amuto bhartṛ-grhāt pramuñcāmi. amuto bhartṛ-grhe subaddhām karam.*

11–12. Said to the bride as she gets into the wagon. *Pūṣan* is the best of guides for earthly travellers also — cf. p. 381–2. — See *grhá, pl.* — U.f. *yáthā-ásas*. — See *√vad+ā*.

13–14. Said just as the wedding-train starts. — *√2vid*, 848. — *AV.* modernizes, reading *sugéna*. — *āti-itām*, 617. — Pronounce *āpa drāntu* (617).

15–16. *imām sam-ā-ita, págyata* ‘come near to this one together, i.e. crowd around her, (and) take a look.’ Cf. note to 100¹⁶. — *dat-tvāya*, 993, from the quasi-root *dad* (955c). — U.f. *átha-ástam ví párā-itana* (618).

17–18. *priyám* (*priya* 2b), subject of *sám-ṛdhyatām*. — *enā* (502², here = *anéna*) etc.: ‘with this (man) as husband unite thyself.’ — *ádhā jívri* etc., said to both. ‘Old,’ i.e. until ye become so.

19. This stanza (43) has interesting variants in *AV.*, and at *MS.* ii.13 end. — Pronounce *sám-anaktu* (689).

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1. *patilokám*, ‘husband’s home:’ not till later, ‘husband’s heaven.’

2–3. *edhi*, 636. — Pronounce *vīrasúur . . sionā*. — *AV.* reads *devī-kāmā*.

— Note that 44a, b, and c are of 11 syllables, while 44d (= 43d) is of 12. Although this discrepancy is not very rare, it yet helps to bring out the character of *d* as a *formula sollennis*:

— ‘Be a blessing to our bipeds, a blessing to our quadrupeds.’ It is most interesting

to note that a similarly comprehensive formula occurs elsewhere: in the *Avesta*, *Yasna* xix.8(18–19), *Vd.* xv.19(59), see *KZ.* xxv. 195; and on the *Iguvine Tables*, VI b 10–11, see *Bréal’s* ed., pages XL, 125.

4–5. U.f. *dāḡa-asyām putrán ā dhehi* (668). There is no end of evidence (e.g. *Zimmer*, p. 319) to show that the desire for male children was very strong, and that the birth of daughters was unwelcome. A wife who bears only daughters may be put away — *Manu* ix.81. — *kr̥dhi*, 839. — ‘Put ten sons in her. Make her husband an eleventh.’ The logical incongruity is paralleled by *Paradise Lost*, iv. 323–4, and by the Greek classics.

6–7. Pronounce *ḡvagrūám*: specimen of a very rare form of transition to the devī-declension, see 358. — Pronounce *nánāndri: AV.* reads *nánāndus*. — See *ádhi*.

— This throws an interesting light on ancient family-life. — Note that of the Ger. correspondents to *ḡvāgura* and *ḡvagrū*, viz. *Schwäher* and *Schwieger*, the former has died out and given place to the term *Schwiegervater*. The mothers-in-law have thus made their mark in the language — see *Kluge*.

8–9. U.f. *sám* (sc. *añjantu*) *āpas hṛḍa-yāni* (note neglect of dual) *nāu* (gen.). A real anointing of both took place. — In line 9, a *dadhātu* goes with each *sám*, and *nāu* is acc. — *Dhātṛ* is esp. the deity who ‘puts’ fruit in the womb — *RV.* x.184.1. — See u 1 end.

SELECTION LIX. *RV.* x.137. Exorcism for a sick person. — Tradition assigns each stanza to one of the Seven Rishis as author. Stanza 4 is spoken by the Wind, personified; the rest, by the exorcist. Respecting the general character of the hymn, see *Kaegi*, 85–86(115). See also the beautiful essay of *Kuhn*, *KZ.* xiii.49–74 and 113–157, who compares similar Vedic and Germanic spells. *Nearchus* says (*Strabo*, xv.45, p. 706) that the Hindus trust to wandering enchanters (*ἐμφοδοί*) for cures, and that this is about all their *ιατρική* amounts to. The hymn is translated by *Aufrecht*, *ZDMG.* xxiv.203. It corresponds in general to *AV.* iv.13; but see note to stanza 6.

10-11. Note the accentless and accented vocatives. —See *ñi+ud* and 248c. —U.f. *utā-āgas cakrūsam* (= *cakrīvānsam*, 462c). The disease is a punishment for sin, cf. p. 374.

12-13. See *lidām* end. —Zimmer queries, p. 45, whether the two Monsoons are here meant. —*ā sīndhos*, see *ā* 4. —‘Away let the other blow what infirmity (there is,’ 512b).

15. Pronounce *tuām*. —See *vi*.

16-17. *ā . . agamam* and *ā abhārṣam* (882): note use of aorists (928) —‘I have just come and brought,’ says the Wind. —*ātho*, 1122a², 138c. —*v2su+parā*.

18-19. *Pāda c*, bad metre. —*ayām*, the sick man.

20. U.f. *id vāi*, see *vāi*.

NOTES TO PAGE 91.

1. ‘The waters are healers (lit. healing) of everything.’ On use of *sārva*, see 77¹¹x. The AV.-concordants of this stanza are at AV. vi.91.3 and iii.7.5 and read *viśvasya*.

—STANZA 6. In place of this stanza the AV. has interpolated RV. x.60.12, evidently because it has to do with the laying on of hands — see the following.

2-3. That the laying on of hands has especial virtue is a wide-spread belief — cf. Acts viii.17f, and above, p. 369^a top. The Greeks attributed to each of the *Δάκτυλοι ἰδαῖοι* a name and a particular healing power. The finger next to the little finger (see note to 104¹¹) is called, *digitus medicus* by Pliny, and *medicinalis*, in the laws of Henry I. of England; and it has a special and beneficent magic power. — W. Grimm, *Kleinere Schriften*, iii.440f, 442.

—‘With hands, ten-fingered (the tongue is leader of the charm), healing, — thee with these thee we touch.’ The parenthesis may mean that the tongue brings out a charm to precede the laying on of hands. Text probably corrupt; AV. variants interesting.

SELECTION LX. RV. x.154. To Yama. — Funeral-hymn. — Rubricated at 103¹³, see p. 402. Recurs at AV. xviii.2.14-18, with interesting variants. Translated, Muir, v.310. To judge from the ritual, the subject of *āpi gacchatāt* in each stanza is the spirit of the

departed. He is to go and join the Fathers — saints, warriors, poet-sages, — a description of whom makes up most of the hymn. In stanzas 4 and 5, *gacchatāt* (see 570) is a 3d sing., ‘O Yama, let him go;’ in the rest, it may be a 2d or a 3d. — Ludwig, ii 394, v.311, interprets otherwise, taking *mādhū* as subject of *āpi gacchatāt* (*vgam+api*).

4-5. ‘Some . . others’ (*éke*), i.e. of the Fathers, “who revel in bliss with Yama” (83¹⁸). — See *vās+upa*. — ‘For whom *mādhū* flows:’ Yama and the Fathers are the eager recipients of sweet drink-offerings — cf. AV. xviii.2.1-3, and RV. x.15 passim. — *tāṅg cid* = ‘those:’ *tāṅg cid evā* = ‘just those.’

6-7. Pronounce *sūr*. — ‘Who made *tāpas* their glory.’ — Heaven can be won only by the pious and (stanza 3) the brave: cf. MBh. iii.43.4 = 1759, and 42.35 = 1748f.

10-11. See *cid2*. — U.f. *pūrve ṛtasāpas*. — Cf. 85⁴.

12-13. ‘Who keep (= confine themselves) to the sun, i.e. who hover about the sun.’ The righteous after death are transformed into rays of the sun or into stars (Muir, v. 319f; see 100⁸x.). Thus QB. i.9.3¹⁰, *ya eṣa tapati, tasya ye raṁmayas, te sukr̥tas*. So MBh. iii.42.38 = 1751f:

ete sukr̥tinah, Pārtha,
yān dr̥stavān asi, Vibho,
tārārūpāni bhūtale.

SELECTION LXI. RV. x.155.5. Burial-stanza. — Rubricated, 105²¹. The preceding four stanzas are a *deprecatio* addressed to *Arāyī*, a vile and murderous witch. This stanza, the last, dwells upon the safety of the godly.

14-15. *pāri . . aneṣata* and *pāri . . a-hṛṣata*, 882; *akrata*, 834a. Note the use of the aorists, 928 — where all is translated. — *ā dadharṣati*, perf. subj., 810b.

SELECTION LXII. MS. ii.13.23. *Hiranyagarbha*. — The god Ka or Who (see notes to selection lxviii.). — The RV. version (x.121) of this famous hymn has been translated by Max Müller, ASL. 569, and *Chips*, i.29; by Ludwig, no. 948; and by Muir, with comments, iv².15-18.

—STRUCTURE of the hymn. The seven stanzas here given (or perhaps only 2-6) constitute the original stock of the hymn. To this is added, in the MS.-version, an eighth stanza, quite impertinent to the rest; and in the RV.-version, three stanzas (8, 9, 10), whose character is determinable by various and interesting criteria.

Pāda *d* of each stanza is a refrain, 'Whom as god shall we worship with oblation? i.e. Who is the god that we are to worship with oblation?' The later Vedic texts understand it, 'We will worship the god Who or Ka,' making of the interrogative pronoun a deity whom they identify with Prajāpati (selection lxviii.). The other pādas of stanzas 2-6 are relative clauses with *yás*, *yásya*, *yéna*, *yásmin*. These may refer

A. To *devāya*: 'Who (interrog.) is the god, — who (relative) became king, etc. etc., — that we are to worship?' Ludwig: 'Ka, the god, — who is become king, etc. etc., — we would wait upon with havis.' — Better, perhaps,

B. To *hiranyagarbhás*, although stanza 1 (and 7 as well) looks as if it might have been an afterthought. This leaves the connection of the refrain with the rest of each stanza very loose; but this is perhaps just what it ought to be.

—The hymn corresponds to RV. x.121. The comparative study of the differing versions of the same traditional material, as it appears in different Vedic texts, is interesting and instructive; and there is no better opportunity for it than this (see Preface, p. v, n.2).

The hymn occurs also at TS. iv.1.8; in the VS., with the stanzas scattered, at xiii.4, xxiii.3, xxv.13, xxv.12, xxxii.6,7, xxvii.25; and at AV. iv.2. The TS. version follows that of the RV. most nearly. Disregarding the order, the same is true of the VS. The AV. version looks like an unsuccessful attempt at writing down a half-remembered piece.

—ACCENT-MARKS, etc. The vertical stroke designates the acute accent; the horizontal hook, the circumflex. Details in L. von Schroeder's ed., book i., preface, p. XXIX.

Phonetic peculiarities, *ibidem*, XXVIII. Final *m* before sibilants, *y*, *r*, and *v*, is marked by the 'dot in the crescent,' e.g. *praçisam*, line 4. See also Preface to this Reader, p. v, note 7.

16. Cf. 57ⁿ.

NOTES TO PAGE 92.

1. *dyám* · *imám*, see div3.

2-3. *pra_anatás* (192b), gen. s., pres. ppl. — *ige*: form, 613, cf. 70¹³ⁿ.; acct, 628. — *asyá*, acct1, 74ⁿ. — *dvipádas* etc., see 90ⁿ. — RV.-reading better in this stanza.

4-5. 'On whose command all wait, on whose (command) the gods (wait) —.' — *chāyá* etc.: cf. Bhagavad Gītā, ix.19.

6-7. *mahitvā*, as instr. sing., 280. Müller's rendering — 'Whose greatness (as acc.n.pl.) the mountains and sea (neuter, as at vi.72.3) with the *Rasā* proclaim' — would require *pra_āhús*. — *devís*, as adj. (see *devá* 1), 'heavenly = of heaven,' not 'divine.'

—Pāda *c*: *diç*, q.v., is 'a point of the sky:' of these there are usually four; sometimes are mentioned 5, 6, 7, 8, and 10 (explained by BR. s.v. *diç*). When five are mentioned, we may understand them as N., E., S., W., and the zenith: cf. AB. vi.32, *pañca vā imā diçaç*: *catastras tiraçcya*, *ekā_ūrdhvā*. Occurring with *diçaç*, the word *pradiçaç* may mean 'intermediate points,' and, with the zenith, count as five. But considering the (faulty) concordant of RV., TS., and VS.,

yásya imáh pradiçā yásya bāhú,

further, RV. ix.86.29b, AV. i.30.4c, and esp. iii.4.2b,

tuám imáh pradiçāḥ pañca devíḥ,

I am inclined to deem the pāda before us a jingle of incoherent reminiscences.

Whose (are) all these mountains, by reason of (his) greatness; Whose (possession) they call the ocean, with the *Rasā*; The points, whose are the five fore-points of heaven; ...

8-9. *dr̥dhā*, spondee, 224a. — U.f. *súar*, see 178 and 173a, and 74¹²ⁿ. — The adjectives *ugrá* and *dr̥dhā* may be attributives, and *stabhitá* or *stabhitás* supplied as predicate for the substantives of line 8. — Pāda *c* = RV. ii.12.2c. — *vi-mamé*, vl mā. Respecting the tripartite world, see under

rājas, and Kaegi, 34(49) and notes 117-8.
— antārikṣam: ÇB. i.2.1¹⁶, antarikṣeṇa
hi ime dyāvā-prthivī viṣṭabdhe; cf., at
Od. i.54, the κίονας

μακρὰς, at γαῖαν τε καὶ οὐρανὸν ἀμφὶς ἔχουσι.

10-11. Pronounce -prthvī. — See ádhi
and vtan+vi. — U.f. sūras éti: in the MS.,
final -as and -e if accentless, become -ā
before an accented initial vowel. So 93¹².

12-13. U.f. yád mahatís vígvam áyan
(620). See vígva 1c. — The RV., TS. [with
nír for sám], and VS. read

táto devánām sám avartata ásur ékaḥ.

The athetesis of the hypermetric ékaḥ, made
by Bollensen, *Orient und Occident*, ii.485
(1864), and again by Grassmann, is here
beautifully confirmed by the MS.

SELECTION LXIII. MS. i.5.12. Legend
of Yama and Yamī. — The creation of night.
— Respecting Yama and Yamī, see notes to
85^{12f}.

— The prose of the Brāhmaṇas is not difficult. In
reading it, the chief thing is some familiarity with
the style, i.e. ability to divide up the discourse aright
into the little clauses and choppy sentences with
which it proceeds. As a help to this it is important
to observe that the particle átha marks the beginning
of a new clause, and that the postpositive vā marks
the foregoing word as the first of its clause. Analogue
is the use of nāma to distinguish a proper name
from an identical appellative. Cf. Pliny, *Epp.* vi.31,
evocatus in consilium ad centum cellas (hoc loco
nomen) . . .

As my colleague, Professor A. P. Peabody, has
observed in his translations of Cicero's *Offices* and
Tusculans, there are certain connectives and illatives
which are employed as mere catchwords for the eye.
In manuscripts (Greek, Latin, Sanskrit) written with
letters of one size, with no separation of words, and
with very few stops, these particles serve the purpose
effected now-a-days by capitals, by division or
spacing, and by punctuation. In spoken language it
is often wrong to render them otherwise than by
inflection or by stress of voice.

14. U.f. vāi. — See vbrū+apa.

14-15. U.f. tám yád āprchan (207), sá
abravit: "adyá amṛta" iti. té abruvan:
"ná vāi iyám etc." — Difference between
imperf. amriyata and aor. amṛta (834a)
illustrated at 928³. — Accent of tè, Whitney
84d, 135.

15-16. Lit. 'Not (if things keep on) in
this way (itthám) does she forget him.'

16. Note the fine distinction. The gods
use the solemn old Vedic form rátrīm; the
narrator, the later and more colloquial

rátrīm. Similar distinction at ÇB. xi.5.4⁴:
cf. 98^{20N}, 103^{14N}. Not uncommon is the
assumption that the gods have words or a
dialect peculiar to themselves. Thus ná
with the gods means the same as iva, AB.
ii.2.14.15. Cf. Iliad i.403, ii.814, xiv.291,
xx.74, Od. x.305; and A. F. Pott's *Anti-
kaulen*, p. 71.

— srjāvahāi, faulty reading for -mahāi?

— U.f. áhar vāvá tárhi ásit, ná rátris:
verb-acct, cf. 89^{9N}.

— 'Yama died. The gods sought to console Yamī
for the loss of Yama. — When they asked her, she
said, To-day hath he died. They said, In this way
she will never forget him. Night let us create. Only
day in those times existed — not night. The gods
created night. Then came into being the morrow.
Then she forgot him. Therefore they say, 'Tis days
and nights make men forget sorrow.'

SELECTION LXIV. MS. i.10.13. Legend
of the winged mountains. — The myth is
often alluded to by the later poets: see
Stenzler's note to Kumāra-sambhava, i.20,
and Bollensen's to Vikramorvaçī, str. 44.
BR. observe that it is often difficult to dis-
tinguish between the mgs 'mountain' and
'cloud' which belong to párvata. In letting
loose the heavenly waters, Indra splits open
the 'mountains' as well as the 'clouds.'
The Maruts house on the 'heights' or in the
'clouds,' etc.

19. Explained under yá3.

NOTES TO PAGE 93.

1. U.f. parā-pátam (995) āsata, yátra-
yatra (1260 — see yátra) ák-. — iyám, see
1 idám, middle: so imám, line 2.

2. téśām = párvatānām. — achinat, 692.
— táis = párvatāis, used evidently in the
manner of paper-weights. — adrihat, vdrh.
The like achievement at RV. ii.12.2.

3. Explained under yá3.

4. U.f. yónis hí eśām (accentless, 74^{9N}).
eśás, 'For this is the'r place-of-origin.'

SELECTION LXV. MS. ii.1.12. The potency
of the sacrifice. — A passage much resembling
this occurs at TS. ii.4.13 = Muir, 12.21. Re-
specting the myths of Indra's birth and
Aditi's motherhood, see Hillebrandt, *Aditi*,
p. 43; Perry, JAOS. xi.127f, 148f; and *Lit-
eratur-Blatt für Orient. Philol.*, ii.4.

5. 'The Āindrābārhaspatyan oblation he should offer (nir-vapet), who, as a sovereign, shouldn't exactly succeed in his attacks.' This is a typical Brāhmaṇa passage. It invents a legend showing the efficacy of some ritual observance in former times, to prove the usefulness of repeating the same rites in analogous circumstances. — Peculiar interest attaches to this occurrence of the √stigh—see Schroeder's ed. of MS., Introduction, p. XIV; also ZDMG. xxxiii.194f, where the substance of the passage is given.

6. U.f. odanām apacat. —ūñṣṭam, see this: final t (=d) before ḡ becomes ñ in MS. —āḡnāt, √2aḡ.

6-7. U.f. tām vāi indram antár evá · sántam · · āpa_āumbhat (vubh; augment, 585): 'Indra, being (yet) an embryo, within (her), she bound with an iron bond.' — āpa_ubdhas, 160.

8. ayājayat, see Vyaj, caus.

9-10. tāsya = indrasya. —vyāpadyata = of course, ví-apadyata: cf. Whitney, 84a. —U.f. abhi-pary-ā_āvarata, 1080, 1083.

10. U.f. yás · ·, tām eténa yājayet · ·, 'One should teach him to sacrifice with this Āindrābārhaspatyan (oblation), who etc.'

11. eśás, same as yó and tām, line 10.

12-13. U.f. nir-upyáte, impers. 'it is offered:' combination, 921_N; form, √vap, 769; accent!, 596. kriyate, √1kr 12, 'it is sacrificed.' — 'Offering is made to B, sacrifice is made to I.: (then) on all sides (the god) releases him' (enam). 'Him,' i.e. the sin-bound king of lines 10-11, who is also the subject of abhi-pary-ā_ā-varata.

SELECTION LXVI. TS. ii.6.6. Legend of Agni the oblation-bearer, and of the fish.— This is the Brāhmaṇa form of the myth which is the subject of RV. x.51, and is adverted to in x.52 = selection lvi. To their version of x.51, GKR. add on p. 106 a translation of the selection before us (lxvi.). It is also rendered by Muir, v.203, and by Eggeling, SBE. xii.452. Ludwig, v.504-5, gives other Brāhmaṇa forms of this myth: cf. esp. ÇB. i.2.3¹ = SBE. xii.47. For Epic forms of the same, see Ad. Holtzmann, *Agni nach den*

Vorstellungen des MBh., p. 11, and esp. MBh. iii.222 7 = 14214f.

14-15. tráyas, 482c. —√2mi+pra, 770a.

15-16. 'Agni feared, (thinking,) "In this way, surely, he (syás) will get into trouble, i.e. if things keep on in this way, I shall get into trouble."' He speaks of himself here (as also at x.51.6^a) in the 3d person (syás). Note the common root of ā_artim and ā_arisyati.

16. nīlāyata: in strictness, to be divided thus, nīl-āyata, 'he went out, took himself off, hid.' This is for nīr a-ayata, an imperf. mid. of √i (after the model of a-jayata from √ji) with the prefix nis or nīr; for according to Pāṇini (viii.2.19), the r of a preposition with forms of the verb-stem aya is regularly changed to l—cf. 1087c.

In the Hindu mind, these forms of the verb-stem nīl-aya were evidently confused with those of nī-laya, which yield a like mg—see BR. under √li+ni. On this account, doubtless, the pada-pāṭha, which usually gives the division of compound verbs, refrains here. The confusion is further attested by the analogous passage of the ÇB., which has, in the Mādhyamādhina text (i.2.3¹), nī-līye, and in the Kāṇva text, nī-layām cakre—see SBE. xii.p.xlvi. The proper form from √li in the passage before us would of course be ny-ālayata.

16-17. U.f. pra_éṣam (see √2iṣ+pra2 and ref.) āicchan (√1iṣ, 585). In the metaphor, Agni is implicitly likened to a hunted beast.

17-18. tām aḡapat etc., 'Him (the fish) he (Agni) cursed (as follows): "dhiyá · · pra_āvocas."' See dhī 1. —vadhīyāsus (form! 924) and ḡhnanti (637) have as subject 'people.' —The loose use of sás, tām, etc., is one of the chief stylistic faults of the Brāhmaṇas.

19. ánv-avindan: √2vid; subject, 'the gods.' —See √vrt+upa_ā.

NOTES TO PAGE 94.

1-2. U.f. ḡhītāsya (sc. ḡhṛtāsya) á_hutas-ya (see √hu) · · skāndāt (730), tād me · · asat. —bhrátrṇām: the TS. reg. has short ṛ in the gen. pl. of these words. —'He said: "Let me make a condition (√2vr): Just what of the (sc. ghee) (when) taken (into the

sacrificial ladle, but) not (yet) poured into the fire (â-hutasya), may fall outside the enclosure, let that be the portion of my brothers.”

SELECTION LXVII. AB. iii.20. Legend of Indra and the Maruts, and Vṛtra. — Translated, Muir, v.93. In selection xlvii. = RV. viii.85.7f, the Maruts are praised because they stood by Indra when all the other gods forsook him. The passage before us is an expansion of that myth, a “reproduction plus ou moins amplifiée d'un cliché emprunté au livre des hymnes.”

From other passages, it would appear that the Maruts also were faithless, cf. Muir, v. 92 and 82^N. Both views are involved in the explanation of the Mid-day Soma Feast, ÇB. iv.3.3^f, where the Maruts first withdraw from Indra and afterwards help him (SBE. xxvi.334f).

4-5. hanisyan, 948². — U.f. “anu mā upa tiṣṭhadvam; upa mā hvayadvam” (vñū). Note the free position of the prefixes (1081). — tathā iti, “Yes,” said they.’

5-6. U.f. sas (Vṛtra) avet (see √I vid³, and 620): “mām etc.; hanta! imān bhīṣayāi” (vñhī, caus., 1042f, 1043.2).

7. √gvas+abhi-pra: imperf., 681. — adraṇan: simple root dru, without prefix; note that the prefix ā with √dru exactly reverses its meaning; so with √dā, hr, and muc.

8-9. U.f. m- ha eṇam na ajahus (√2hā, 661, 656): “prahara bhagavas! (454b) jahi! (637²) vīrayasva!” iti eva eṇam . . upa atīṣṭhanta. See vāc.

9-10. tad etad (see etad) = ‘this.’ — See √vac+abhy-anu. — ‘The Rishi, seeing this (occurrence), described (it) in the Vedic words, “At Vṛtra’s snorting, thee.”’ These words are a quotation of the beginning of RV. viii.85.7f, and illustrate the way in which the Vedic stanzas are cited in the secondary literature.

10-11. U.f. sas (Indra, this time) avet: “ime . . ; ime . . ; hanta! imān asmin ukthe ā bhajāi.” See vñhaj+ā: the subjunctive has the force of a future.

SELECTION LXVIII. AB. iii.21. Legend of Indra and the god Ka or Who. — Compare selection lxii. and see Muller, ASL. 432f. The identification of Prajāpati with Ka is very common: see, e.g. ÇB. i.1.1¹³, vii.4.1¹⁹, xi.5.4¹.

13-14. U.f. . . vi-jitya, abravīt prajāpatim: “aham etad asāni (636), yad tvam (sc. asi); aham mahān asāni.”

15. U.f. “yad eva etad avocas.” The etad, q.v., goes appositively with yad, marking the thing designated by yad as something preceding, and so may be rendered by ‘just’ or ‘a moment ago.’ P. asks, “Who am I, then?” “Exactly what thou just saidst,” replied Indra.

15-16. ‘Then P. became Ka by name = got the name of Ka. (For) P. is Ka by name = has the name Ka.’ Note that the predicate comes first.

16-17. See yad². ‘As for the fact that Indra became great, therein (lies) Great-Indra’s Great-Indra-ness’ (cf. ÇB. ii.5.4⁹). This is a specimen of the verbal and etymological explanations of the Brāhmaṇas: cf. 64^N.

SELECTION LXIX. ÇB. ii.2.2⁶. The two kinds of deities, the gods and the Brahmanas. — A little oratio pro domo of an oft-recurring kind (see ISt. x 35). Translated by Muir, i².262 (he quotes TS. i.7.3¹ by way of illustration), and Eggeling, SBE. xii.309.

18 U.f. devās (predicate) aha eva devās (subject): ‘The gods of course are gods.’ So mārtyā ha vā āgre devā āsuh, ‘In the beginning, the gods were mortals’ (not ‘The mortals were gods’). — Delbrück, *Altindische Wortfolge*, p. 26.

18f. ‘Then (they) who are the Brahmanas, the learned (√ṛu 1), the scholars (see √vac+anu, and 807), — they are the human gods’

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2-3. ‘For (lit. of) the gods, (the sacrifice is) just the oblations; for the human-gods, the B., the learned, the scholars, (it is) the dakṣiṇā.’ — prīṇāti, subject indefinite.

4. U.f. brāhmaṇān ṣuṣruṣas, 203. — Note the fond repetition. — eṇam, same as subject of prīṇāti.

SELECTION LXX. ÇB. ii.2.2^{10f}. Truth, untruth, and silence.—Translated by Delbrück, *Wortfolge*, 29,79; Eggeling, SBE. xii. 312,452.

6-8. abhi-ñīcet, 758. —‘Of this fire-consecration a (concomitant) duty is TRUTH. He who speaks the truth,—as (if) the enkindled fire, it with ghee he should besprinkle, so he makes it blaze up; of him greater and greater the dignity becomes; from day to day better he becomes.’ —Note the childish verbal anticipations and repetitions, esp. of pronouns.

11-12. Uf. tad u ha api: Eggeling renders all four particles by a simple ‘Now.’ —“Thou’rt old (enough). Establish thy two fires.” See v1 dhā+ā3. This ceremony was an essential preliminary to matrimony and to setting up in life as a householder. Described at IST. v.285f, x.327f.

12-14. Uf. sas ha uvāca: “te mā etad brūtha: ‘vācamnyamas eva edhi’ na vāi . . vaditavyam; na vadan jātu, na anṛtam vadet. etc.” ‘He said: “What ye say to me, then, amounts to this: ‘Just hold thy peace.’ By no means by an āhitāgni may untruth be spoken. By not speaking at all, one would not speak untruth. (I.e. Only by silence can one wholly avoid untruth.) To such an extent (of silence, namely), is truth a duty.” —See ha end. —See ta2. Lit. ‘Ye, those, to me this are saying.’ —See tāvant2.

SELECTION LXXI. ÇB. x.4.8^{1f}. How the gods got immortality and how Death got his share.—Translated, Muir, iv².57f; in part, v.316f. Cf. iv.54f and v.12f. Metrical paraphrase by Monier-Williams, *Indian Wisdom*, 34, = Hinduism, 35, = *Religious Thought and Life in India*, 24. On the symbolism of the Brāhmanas, see p. 357, § 92; Oldenberg’s *Buddha*, 19(20)f; Schroeder, ILuC. p. 127f.

15-18. ‘Death (subject) is this thing (eṣas, predicate, masc. to conform in gender with mṛtyus—cf. 78²⁰ and x.), what the Year is. For this one, by means of days and nights, exhausteth the life of mortals. So they DIE. Therefore ’tis this one that is called DEATH. The man who knoweth this

Death to be the Year, not of him doth this one before old age by days and nights exhaust the life. To perfectly complete duration of life attaineth he.’ —Uf. sarvam ha eva āyus: cf. 86^{11N}.

19. Uf. āyusas antam gacchati, see vgam3.

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3-5. Uf. antakāt . . bibhayām cakrus (1071d) yad (see 38^{1N}) etc. ‘The gods were afraid of this Ender, Death, the Year, Prajāpati, [hoping] “May this one by days and nights not get at the end of our (no) life.”’ Similar construction (yad . . na and optative) after verb of fearing, ÇB. iv.3.3¹¹.

5. Uf. te . . yajñakratūn tenire (794e).

5f. THE SACRIFICES are described by Weber, IST. x.321f. The Hindus did not class them according to their purpose, as thank-offerings, expiatory offerings, etc. They grouped them

A according to the MATERIAL used, as: 1. oblations of milk, ghee, corn; 2. animal sacrifices; 3. libations of Soma. And again

B. according to the TIME, as: 1. at the beginning (x.328) of each day and of each night (agnihotra); 2. at the beg. (x.329) of the lunar half-month; 3. at the beg. (x.337) of the three seasons,—spring, rains, autumn; 4. at the beg. (x.343) of the two harvests. The offering of first-fruits or nava-sasya, iṣṭi; in the spring, of barley; in the autumn, of rice; 5. at the beg. (x.344) of the solar half-year, the paṇu-bandha; 6. at the beg. (x.352) of the new year, the Soma-sacrifice.

With this last, often occurs the elaborate ceremony of building the fire-altar of bricks, IST. xiii.217-292. This ceremony is called the ‘Fire-piling,’ agni-cayana (see v1 ci), or briefly agni.

Schröder gives in brief compass a sketch of a specimen-sacrifice, ILuC. p. 97-109.

7. Uf. na amṛtatvam ānaṣire (788⁴). te ha api agnim (= agni-cayanam) cikyire (787). —That the gods were once mortal (94^{18N}) is doubtless a late notion. The path of Death is itaro devayānāt, 86⁴: cf. also ZDMG. xxxii.300.

8-9. See v1dhā+upa. —Uf. yathā idam

(see 2idam) api etarhi eke upa-dadhāti: "A polemical hit aimed by the author of the Brāhmaṇa at some contemporaries who followed a different ritual from himself."—Muir. Cf. Chāndogya Upaniṣad, i.124 = SBE. i.21. —See iti 1.

10-11. Ppls w. cerus, see √car2 and 1075b. —See √1 rudh+ava, *desid.*, 1027.

11-13. U.f. "na vāi . . . upa dhattha: ati vā eva . . . ; na vā . . . ; tasmāt na . . ."

13-14. See ha end. —See explan. under ta2. —See yathāḥ.

15-18. The protasis-clauses begin with *saṣṭim* and *saṣṭim* and *atha lokampnās*: the apodosis-clauses, with *atha me* and *atha amṛtās*. The second protasis-clause has an appendix, *adhi saṣṭriṅgatam*, see *adhi*. —For impr. with conditional *mg*, cf. example under *atha2*, and 82²N. —For *daça* etc., see 480.

—'Put ye on 360 P's; 360 Y's, and 36 besides; then 10,800 L's. Then (if ye do) shall ye etc.' The days of the year number 360; and $360 \times 30 = 10,800$. But see also Weber, *IST.* xiii.254-5. Note that $108 = 2^2 \times 3^3$.

18-19. The acquisition of immortality is otherwise related, QB. ii.2.2⁸f, Muir, ii³.372.

21-23. U.f. "na atas . . . asat (636³). yadā eva . . . harāṣāi (736), etc." See atas3. "From this time on, not any other with his body shall be immortal: just when thou this (thy) allotted-portion shalt seize, then parting with his body he shall be immortal, who is to be immortal either by knowledge or by works."

23f. See yad2 end. 'As for their saying that, "Either by knowledge or by works,"—this is that knowledge, (*lit.* which is *agni*) namely *agni*; and these are those works, namely *agni*.' Here *agni*=*agni-cayana*. —Cf. 66²³.

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1-2. U.f. *te, ye evam etad vidus, ye vā etad karma kurvate*, etc. Promises to them "who have this knowledge" recur times unnumbered in the Brāhmaṇas. As between 'knowledge' and 'works,' knowledge is the better: QB. xiv.4.3²⁴ = SBE. xv.96. On this passage, see Oldenberg, *Buddha*, 46 = 47.

4. U.f. *te etasya (=mrtyos) eva annam*.

SELECTION LXXII. QB. xii.7.3⁴f. Legend of Indra and Namuci. —For the origin of this story, see 81¹⁶f and notes. Translated, Muir, v 94. Other forms of the story: Muir, iv².261; Ludwig, v.145. The MBh. has it at ix.43.33 = 2433f; see ZDMG. xxxii.311.

6-7. 'N. stole I's strength etc., along with his surā.'

7-10. U.f. *sas* (Indra) . . . *upa adhāvāt*: "ṣepānas asmi (see √ṣap, as) namucaye, 'na tvā . . . na ārdreṇa; 'atha me idam ahārṣit. idam me ā jihirṣatha?" iti. —Note the difference (929, 928) between *aharat* and *ahārṣit*. —Note reversal of *mg* (94⁷N) effected by ā with *jihirṣatha* (1028b): "Are ye willing to fetch it back for me?"

10. "astu nas atra api; atha ā harāma:" "Let there be of us in this also (a share); in that case, we'll fetch (it) back."

10-11. "Together ours (is) that; so fetch it back." Thus said he.'

11. *iti* (the one before *tāu aṣvināu*) = 'on the strength of that agreement.'

12. *asiñcan*: see √si3.

13. *vy-uṣṭāyām* (√*vas*) *rātrāu*, 303b. So *an-udite āditye*.

14. √*vas*+*ud*—a queer verb to use for this *mg*. —U.f. *ṛṣiṇā abhy-anu-uktam* "apām phenena" (81¹⁶) *iti*.

SELECTION LXXXIII. Nirukta ii.16. Explanation of RV. i.32.10, selection xxxii, page 70^{19,20}. —See Roth, *Erläuterungen*, 21f, and Muir, ii³.174f.

15-16. The *iti* marks *aniviṣamānānām* as a gloss to the quoted "ātiṣṭhantīnām." So *asthāvarānām* is a gloss to the "aniviṣamānām" of the sacred text; and in like manner, *meghas* to "ṣārīram."

16. Starting from the 3d pers. s. pres. ind. act. of a verb-root (e.g. *ṣamṇāti* from √*ṣam*), and treating it as a declinable noun-stem, like *matī*, the Hindu forms an ablative sing., e.g. *ṣamṇātes*, to express "derivation from a root." Render: 'ṣarīra is from the root ṣr break, or from the root ṣam harm.' So with *drāghati* and the following two.

19f. After the verbal explanations, comes the mythological discussion. 'Who then is Vṛtra? "A cloud" say the etymologists.

"An Asura descended from *Trasṭar*" say the tellers of old legends.' There were, then, already schools of conflicting opinions. Cf. Muir, ii. 170f.

NOTES TO PAGE 98.

1. The genitives limit *miṣṛibhāva*, 1310.
- 2-3. *-karmaṇas* is abl. — 'In this process (tatra), · · battles, so to speak, take place.'
- 3 *ahivat* etc.: 'The m- and b- (sc. speak of V.) as a dragon.'
4. *vī vr̥ + ni* (1045): subject, *Vṛtra*.
5. U.f. *tadabhivādini eṣā ṛk bhavati*.

SELECTION LXXIV. Wedding-customs and the wedding-service. *Ācvalāyana Gṛhyasūtra*, book i., chap's 5, 7, 8. — Stenzler published the text in the *Abhandlungen für die Kunde des Morgenlandes*, vol. iii., 1864; and the translation, vol. iv., 1865. Cf. Weber, *Indische Streifen*, ii. 296f. The text appeared with a Hindu comment in the *Bibliotheca Indica*, 1866-69. English translation by Oldenberg, SBE. xxix. 159f.

—On the subject-matter of this selection, the following essays and books may be consulted. The most important is the essay of Haas, with additions by Weber, *IST.* v. 267-410; cf. esp. the synoptic index, 410-12. Haas gives the text and an annotated translation of our selection at pages 289f, 322f.

See also notes to selection lviii., p. 389. Further, Kaegi, 74(102), and notes; Zimmer, 309f; Kaegi in *Fleckeisen's Jahrbücher*, 1880, 456f; and Colebrooke's *Essays*, i. 217-38.

—Birth, reproduction, and death are the three great facts of all organic life. It is therefore natural that the customs connected with marriage and burial should take so important a place in the traditions of primitive peoples. It can hardly be doubted that a considerable body of these customs have their root in Indo-European antiquity. For we find, as between the various members of this family, many and most striking coincidences of usage. The systematic exposition and criticism of these coincidences form one of the most interesting chapters of comparative philology. It is not feasible to point them out in detail here. In lieu of this may be cited —

For purposes of comparative study: Joachim Marquardt, *Privatleben der Römer*, i. 23f; A. Rossbach, *Die Römische Ehe*, Stuttgart, 1853; G. F. Schömann, *Griechische Alterthümer*, ii. 529-36; K. Weinhold, *Die*

Deutschen Frauen (Wien, 1851), p. 190-274, or *Altindisches Leben* (Berlin, 1856), 238-59; Spiegel, *Eränische Alterthumskunde*, iii. 676-81.

—SYNOPSIS of the subject-matter (with references to passages in vol. v. of the *IST.*, where Haas and Weber treat of the Hindu customs or cite analogous ones):—

CHAPTER v. Test of the bride by means of exorcised lumps of earth. See *IST.* v. 288f.

CHAP. vii. The marriage ceremony. *Dextrarum iunctio* (v. 277, 311). Bride led around the fire and water (v. 318n. 2, 306n.). *Amo 'ham asmi* (v. 216). Mounting the stone (v. 318n. 1). Oblation (v. 318n. 3). Loosing braids (v. 320). Seven steps (v. 320f, 321n.).

CHAP. viii. Wedding journey (v. 327f). Arrival at new home (v. 329). *Pellis lanata* (Rossbach, 113f, 324; Marquardt, 50). Continence (v. 325f, 331).

VEDIC CITATIONS. If the entire first *pāda* of a stanza is quoted, the entire stanza is meant. If only part of the first *pāda* of a hymn is quoted, the entire hymn is meant. If more than a complete *pāda* is quoted, then three stanzas are meant. — Stenzler, note to *AGS.* i. 20.9.

SYNOPSIS of RV.-mantras
cited at

98 ¹⁹	<i>gr̥bhṇāmi te</i>	= 89 ⁶
99 ²²	<i>pra tvā muñcāmi</i>	= 89 ⁷
99 ²²	'The following'	= 89 ⁹
100 ¹⁰	<i>pūṣā tveto</i>	= 89 ¹¹
100 ¹¹	<i>açmanvati</i> ($\frac{1}{2}$ stanza)	= 89 ⁸
100 ¹²	'The following' ($\frac{1}{2}$ stanza)	= 89 ⁴
100 ¹²	<i>jīvaṃ rudanti</i>	= 88 ⁴
100 ¹⁴	<i>mā vidan</i>	= 89 ¹³
100 ¹⁵	<i>sumaṅgalīr</i>	= 89 ¹⁵
100 ¹⁵	<i>iha priyam</i>	= 89 ¹⁷
100 ¹⁸	<i>ā naḥ praṣāṃ</i> (4 stanzas)	= 89 ¹⁹
100 ¹⁹	<i>sam añjantu</i>	= 90 ⁸

6. 'The family (of the intended bride or groom) in the first place one should consider, according to the rule, "Who on the mother's and on the father's side,—" as aforesaid.'

The rule referred to is in *Ācvalāyana's* *Çrāuta-sūtra*, ix. 3.20 (p. 714, *Bibl. Ind.*), and continues thus,

"—for ten generations back, are endowed with knowledge, austerity, and works of merit." See Weber's interesting discussion of ancestor-tests, *IST.* x. 84-8.

8-11. U.f. *aṣṭāu piṇḍān kṛtvā* (127²), ... *piṇḍān abhimantrya, kumārīm brūyāt, "eṣām ekam grhāṇa"* (722). 'Making eight lumps (of earth), conjuring the lumps with the mantras "*ṛtam . . . dr̥ṣyatām*," he should say to the girl, "Take one of these."'
—Germanic bride-tests cited, *ISt.* v.288n.

11-12. U.f. *kṣetrāt ced ubhayataḥ-sasyāt gr̥hṇiyāt, "annavatī asyās prajā bhaviṣyati," iti vidyāt.* 'If she take (the lump made) from the field that bears two crops a year, "Rich in food will her children be," that he may know.' —'Two crops.' cf. *Megasthenes*, as preserved by *Diodorus* (ii. 35,36) and *Strabo* (xv.20, p. 693).

12-15. Most of the remaining seven conditional periods are abbreviated to two words: thus *goṣṭhāt* answers to *kṣetrāt* and *paṇumatī* to *annavatī*; and the rest is to be supplied from the first period. No's 4, 5, and 7 begin respectively with *avidāśinas, ādevanāt, and iriṇāt.* But *patighni* is predicate to a supplied *kumārī* rather than to *prajā*.

14. *dvi-pravrājīnī*: to be preferred, perhaps, is the reading *vipravrajīnī* (*vr̥raj+vi-pra*), 'wandering hither and thither;' but the mg amounts to the same thing.

16. In order of extent stand *deça, 'country,' janapada, 'district,' nagara, 'town,' grāma, 'village,' kula, 'family.'* But at weddings and funerals, village-customs stand first in importance—*PGS.* i.8.11,13 or *SBE.* xxix.285. On conflicts, cf. *Stenzler's* note to *AGS.* i.7.2, and 59¹⁸n. —*tān* begins new clause. —*prati-iyāt*, 616.

17-21. *dr̥ṣṭadām agmānam, 'a millstone* (which is) stone' (not, e.g. burnt clay). Ap-
position, cf. 101¹². —See *vr̥abh+sam-anv-ā.* sc. *kumāryām*, loc. absol. —Note how the quoted sacred text has *gr̥bhṇāmi*, while the later one has *gr̥hṇiyāt*: cf. 92¹⁶n. —*kāma-yita* (1043.3), as if of the 1st gen'l conj., instead of *kāmayeta*. So *vācayita*, 101², 106⁴; *kalpayīran*, 105¹. —*pumānsas* etc.; *δύνασθαι . . . ποιεῖν καὶ ἀρρενογόνους καὶ θηλυγόνους* etc., *Megasthenes*, in *Strabo*, xv.60, p. 713; also *QB.* xiv.9.4¹⁴f or *SBE.* xv.219f.

—'To the west of the fire, a millstone setting, to the north-east, a water-jar, while

she touches him, he, offering, standing facing west, of her, facing east, seated, with *RV.* x. 85.36, the thumb only should grasp, in case he should desire "*pumānsas . . jāyeraṇ*."

NOTES TO PAGE 99.

1. *pari-ṇayam*: we should read *pari-ṇay-añ* or (B.I.) -an, pres. ppl. —'Leading (her) thrice to the right around the fire and the water-jar.' The analogies are remarkable: cf. *ἐπιδήξια*, the Roman *dextratio*, the Gaelic "walking the deasil," etc. Consult *SBE.* xii.37, 45, 272, 442; *Roszbach*, 231, 314f; *Marquardt*, i².51 and x.1. Circumambulations followed the course of the sun on occasions of joy; and were reversed (104²¹) on occasions of sorrow.

2-3. Pronounce: *sā tvam asi; amo aham.* —These interesting formulae occur at *AV.* xiv.2.71; *QB.* xiv.9.4¹⁹; *PGS.* i.6.3; *AB.* viii.27; *QGS.* i.13.4. For *pāda d*, the first three have *sāmāham asmi; ṛk tuam.*

—The *sāman* is conceived as male (*QB.* iv.6.7¹¹), and as sprung from the *ṛc* (as it is), or as husband of it (*QB.* viii.1.3⁶). But to the Hindu mind this lugging in of *sāma* has a charming mystic significance, inasmuch as *sā* plus *ama* makes *sāma* (see *AB.* iii.23; and *SBE.* i.13). —The conception of heaven as male and of earth as female is common —see *Preller, Gr. Mythologie*³, i.37f.

—The Vedic formula has a general significance not unlike that of the ancient *quando* (or *ubi*) *tu Gaius ego Gaia* and the German *Wo ich Mann bin, da bist du Frau, und wo du Frau bist, da bin ich Mann.* For the Latin formula, see *Roszbach*, p. 361; *ISt.* v.216; *Fleckeisen*, 1880, p. 457; and esp. the discussion by *Marquardt*, i².49n.2. For the German, see *ISt.* v.216. Another use of the Vedic formula, *ISt.* x.160.

4-5. *ehi*, used just like *ἔγε* or *φέρε*; but cf. the variants noted *ISt.* v.332n. —If we could read *priyāu*, the metre would be in order (8+8+11+8); but cf. *TS.* iv.2.5¹.

6. Force of repetition —'With each leading-around' (1260). —She mounts the stone or puts her foot on it as a symbol of the way in which she is to put her foot on her enemies.

9. U.f. *vadhv-añjalāu* (134 end) *upa-stīrya* (see *vstr+upa*). The loc. is adjunct of *ā-vapati* as well as of the gerund.

9-11. The first pouring (*upastaraṇa*) of *ājya* and the two strewings of parched grain on the bride's hands, and the second sprinkling (*pratyabhghārāṇa*) of *ājya*, constitute the four portions "cut off" or separated from the *havis* or sacrificial food. The first is done by the groom; the rest by the brother. The descendants of Jamadagni used to "cut off" five such portions (ISt. v.366; x.95) and so had to strew grain three times. — Oldenberg's note. — *eṣas*, refers back.

— ' (The groom) having poured the sacrificial butter on the bride's hollowed-and-joined-hands, her brother or brother's representative strews parched grain (on her hands) twice [Thrice (is the custom) of the Jamadagnians.], sprinkling again (sc. *ājya*) over the *havis* (= what he has left of the grain in the basket) and over the *avatta* (= what grain he has strewn on her hands). This (as just stated) is the cutting-off-usage.'

12-17. *ayakṣata*, 882. — *pra . . muñcātu* (cf. 89⁹), *impv.*, w. lengthening (ISt. v.340n.): so *nudātu*, *svadātu*. — These stanzas are mere adaptations of blank forms, so to say. For examples of the changes (called *ūhās*) which circumstances demand, see AB. ii.6.6; cf. AGS. iii.8.7. The forms are filled out (see *nigama* in BR.) with a deity-name, which, as here, does not always fit the metre.

18. 'With the above mantras (uttered by the groom), she, not-parting (fem.) her joined-hands, should offer (the grain in them), as with a *śruc*.' The nose of the *śruc* is at the side. She is therefore to pour out the grain so, — not over her finger-tips.

— For the case of families who do not strew grain but twice, we must assume that the bride, when making her second oblation, does not offer all the grain in her joined-hands, but leaves some for her third oblation. Her fourth is from the basket.

18-19 (§ 14). 'Without (any) leading around (on the part of the groom), (the bride should offer grain) with the nose of the basket towards herself in silence the fourth time.' The "silence" refers of course

to the groom. The bride does not say anything at any time (cf. SBE. xxix.37).

— As prescribed above, the rites are performed in the order following:

I. II. First and second rounds:

- a. leading around, § 6;
- b. mounting stone, § 7;
- c. strewing grain, § 8;
- d. oblation w. mantra 1 or 2, § 13.

III. Third round:

- a. leading around;
- b. mounting stone;
- c. sprinkling *ājya*, § 10;
- d. oblation w. mantra 3, § 13.

IV. Fourth time:

- a, b, and c fall out;
- d. oblation in silence.

19-20. U.f. *ā-upya ā-upya* (127 end) *ha* (see *ha*) *eke* etc. 'Some lead her around after each strewing (of) the grain. In this way (*tathā*) the last two oblations do not fall together.' That is, some do the rites in the order:

- c. strewing or sprinkling;
- d. oblation w. mantra;
- a. leading around;
- b. mounting stone.

In this way, the fourth oblation comes directly after the third mounting of the stone.

20-21. *asyāi*, 365.3. 'Then he loosens her two braids, if they are made; (i.e. if) two braids of wool at her two temples are tied.'

22. He loosens the right one with RV.

x.85.24. — *uttarām* (sc. *ṣikhām*) *uttarayā* (sc. *ṛcā*): see *uttara* 3, 4.

23. The AB. at i.14.5f tells why the NE. is called *a-parājītā*. See also A. Kuhn, *Entwicklungs-stufen der mythenbildung*, *Abh. der Berliner Akad.*, 1873, p. 126f.

NOTES TO PAGE 100.

1-3. U.f. *iṣe ekapadi* (sc. *bhava*), etc., 'be taking one step for strength = take one step for strength; two for vigor;' and so on.

— The body consists of *five* elements. At one period, the seasons are reckoned as *six*: *śigīra*, *vasantā*, *grīṣmā*, *varṣā*, *ṣarād*, *hemantā*.

4. See *saptapada* in vocab. Seven, as a sacred number, became the symbol for 'many' or 'all.' Doubtless the word always suggested both the literal and the transferred mgs. Orig., *sakhā saptapado bhava*,

'Be a constant friend,' was a mere general formula, used on sealing a friendship, e.g. between two men, who would take seven steps together hand in hand by way of ratifying their bond. *Sāptapadam māitram*, 'Friendship (if genuine) is constant,' became a common proverb.

—The application of the formula to the wedding-ceremony is prob. only a secondary and special use; although it came to be exceedingly important. Here *sāptapadī* being taken with strict literalness, it became necessary to lead up to it by six other formulae—as in the text. The matter is explained at length and illustrated, by Haas and Weber, *IST. v.320–22*: cf. *BR. s.v. sāptapada*; and *AV. v.11.10*.

6. The two gerunds seem to go with the subject of *abhy-ut-kṛāmayati*, i.e. the groom.

8. *vaset*: subject, the bride. —*sapta ṛṣiṇ*, 127². —See *iti* 3.

8-9. *dhruvam*, as symbol of fixity and constancy (see *PGS. i.8.19* and *QGS. i.17.3*). For the legend of Dhruva's translation to the skies, see *Viṣṇu Purāṇa*, book 1, chap. 12. —*arundhatim*: cited, with many other examples of faithful and happy wifehood, at *MBh. i.199.6* = 7352 and *v.117.11* = 3970; cf. also *IST. v.195*. There was a superstition that one whose life was near its close could not see these stars (*IST. v.325*: *Indische Sprüche*, 2d ed., no. 2815). —*ṛṣiṇ*: here, as so often, the heavenly lights are the souls of pious sages and saints departed—see note to 91¹². —The bride has nothing to say during the ceremony, and keeps silence after it until (cf. 103²⁰) starlight.

10. *Uf. prayāṇe* (loc. 303b), the wedding-journey, from the bride's village to the groom's. See *IST. v.327f*.

11-12. Rules 2 and 3 are for the case that they have to cross a stream.

12. *rudatyām*, 'if she weeps,' loc. abs.

13. So in Rome a boy went ahead with a nuptial torch. Cf. *Roszbach*, 362-3.

14-15. 'At every dwelling'—as the wedding-train passes it. The procession called out eager gazers then, as now. Indeed, to judge from *AV. xiv.2.73*, even the Manes were supposed to crowd about for a look at

the bride (*IST. v.277*). —*Uf. . . iti ikṣakān ikṣeta*.

17. *Uf. ānaḍuham carma ā-stīrya*: compare the *pellis lanata* (*Roszbach*, 112, 324). —*tasminn* = *carmaṇi*. The two foll. words are loc's s. fem., supply *kumāryām* (303b).

18-19. *catasṛbhis*, sc. *ṛgbhis*.

19-20. *dadhnaś* (431) etc.: 'Partaking of curds, he should offer (them) in turn (to her); or, with the rest of the *ājya*, he anoints (*anakti*, *vañj*) his and her heart.' *hrdaye*: better as dual, on account of the *nāu* (dual, 90⁸) in the stanza which accompanies the action.

20-21. See *ūrdhvam*. —*brahma-cāriṇāu*: see *IST. v.325N.3*, 331. —*Uf. alam-kurvāṇau*, 714.

22. Counting of time by nights: see *Kaegi*, n.68* and citations, and *Zimmer*, p. 360. —'Or, "(They should be continent) a year," (say) some: a Rishi is born in this way (*iti*).' 'In this way' = 'on condition and as reward of such self-restraint.'

NOTES TO PAGE 101.

1. Marital intercourse is declared by *Āpastamba* to be a duty resting on the authority of Holy Writ (*brāhmaṇa-vacanāc ca sam-veṇanam*, ii.1.19 = *SBE. ii.101*). The Scripture-passage, acc. to *Bühler*, is *TS. ii.5.1⁵, kāmam ā vījanitoḥ sām bhavāma*, 'Let us have intercourse after our heart's desire till a child be begotten.' Explicit is *Bāudhāyana*, iv.1.17 = *SBE. xiv.315*; *MBh. xii.21.12* = 626. Cf. *Ludwig*, v.549 (n. to *RV. i.179.2*), and *iv.315*: also *Exodus xxi.10f*, and *I Cor. vii.3*.

2. See *śvac*, *caus.*: form, cf. 98^{2N}.

SELECTION LXXV. The customs and ritual of cremation and burial. *Āçvalāyana Gṛhya-sūtra*, b'k iv., chap's 1-6.—Text and translations as at the beginning of introduction to selection lxxiv. *Roth* compares the ceremonies here described with those implied by the text of *RV. x.18* in his essay, *die Totenbestattung im indischen Alterthum*, *ZDMG. viii.467–75*, reprinted in part by *Zimmer*, p. 404f. The same subject is treated at length by *Max Müller*, *ZDMG. ix.p.I–LXXXII*. We may mention also *Colebrooke's*

Essays, i.172-95; the papers of Wilson and of Rājendralāla Mitra, cited above, p. 382f; and especially Monier-Williams, in *Religious Thought and Life in India*, chap. xi., *Death, Funeral Rites, and Ancestor-worship*, and in *Ind. Ant.* v.27. Cf. also in general the introduction to selection liii., p. 382f.

The ceremonies in question have three main parts: the cremation; the gathering and burial of the bones; and the expiation. — These are followed by the grāddha, described at AGS. iv.7, SBE. xxix.250f, 106f.

SYNOPSIS of RV.-mantras
cited at

102 ¹	apeta vīta	= 83 ¹⁵
102 ⁷	ud irṣva nāri	= 86 ¹⁸
102 ⁸	dhanur hastād	= 86 ²⁰
102 ²⁰	agner varma	= 84 ¹⁶
102 ²¹	ati drava	= 83 ¹⁷
103 ¹	imam agne	= 84 ¹⁸
103 ¹²	prehi prehi	= 83 ¹¹
	and 23 others, see note	
103 ¹⁷	ime jivā	= 86 ⁸
104 ¹¹	ḡitike	= 85 ¹⁰
104 ¹⁴	upa sarpa	= 87 ²
104 ¹⁵	'The following'	= 87 ⁴
104 ¹⁶	'The following'	= 87 ⁸
104 ¹⁸	ut te stabhnāmi	= 87 ⁸
104 ²¹	kravyādāṃ (½ stanza)	= 84 ²⁰
105 ⁵	ihāivāyam (½ stanza)	= 85 ¹
105 ⁹	tantuṃ tanvan	= 80 ¹
105 ¹¹	ā rohatāyur	= 86 ¹⁴
105 ¹²	imam jivebhyah	= 86 ¹⁰
105 ¹⁴	param mrtyo (4 stanzas)	= 86 ⁴
105 ¹⁵	yathāhāni	= 86 ¹²
105 ¹⁷	imā nāri	= 86 ¹⁶
105 ¹⁸	aḡmanvati	= 89 ⁸
105 ²¹	āpo hi ṣṭhā (3 stanzas)	= 83 ¹
105 ²¹	parime gām	= 91 ¹⁴
103 ³	'Sun-hymns,' see note	
106 ³	'Blessings,' see note	
106 ³	apa nah (8 stanzas)	= 72 ⁸

—For purposes of comparative study (cf. p. 398) we cite: Joachim Marquardt, *Privatleben der Römer*, i².340f; Schömann, *Griechische Alterthümer*², ii.539f; K. Weinhold, *Altnordisches Leben* (1856), 474-504; the same author's *Heidnische Todtenbestattung in Deutschland* (with illustrations), *Sitzungsberichte der Wiener Akad.*, 1858, 1859; Spiegel, *Eränische Alterthumskunde*, iii.701-6; Geiger, *Civilization of the Eastern Irānians*, i.84f; and finally the masterly essay of J. Grimm, *Ueber das Verbrennen der Leichen*, *Abh. der Berliner Akad.*, 1849, p. 191f = *Kleinere Schriften*, ii.

211f, who treats of the custom among almost all peoples of Indo-European stock. See p. 230=261f for the custom among our Anglo-Saxon forefathers, a remembrance of which lives in the modern English *Bale-fire*. Cremation is common throughout the MBh. — Holtzmann, *Agni*, p. 10.

3-4. Protasis, .. ced upa-tapet; apodosis, .. ud-ava-syet (vśā).

5. enam, the sick householder.

6. U.f. .. paḡnā istyā iṣtvā (vyaj), ava-syet. See Stenzler's note to § 4. — See vṣṭhā + sam.

7-8. The quarter and the slope are in general to the south, the region of the dead (cf. ÇB. i.2.5¹⁷).

9. ity eke, see iti 2c. — tāvad-āyāmam (sc. khātām syāt), 'the trench should be having so much length.'

10. vitasty-avāk, 'span-deep': or, for vitasti-mātram avāk. — 'On all sides, the ḡm- should be an open space.'

11. "But thorn-plants and milk-plants" as aforesaid' [viz. at AGS. ii.7.5, "he should dig out with their roots and remove them"]. Cf. 98ⁿ.

12 ḡm- is both a burning-ground and a burial ground: here, the former, as is shown by ādahanasya. For a similar definitive apposition, cf. 98¹⁷.

13. 'This has been stated above' — at Çrāuta-sūtra, vi.10.2, given in Stenzler's note.

14. Rule 17, sc. 'should be.'

16 etām diḡam, 'to that quarter,' mentioned 101⁷.

16-18. Rules 2-7: nayanti may be repeated w. the accusatives. Rule 2, cf. 104⁹.

20. The cord is usually worn over the shoulder; cf. Stenzler's note to AGS. iv.2.9. — On returning (103²¹), the order of march is reversed.

21. evam, in the order named. — kartā, subject of pra_uḡsati, next line. — pra-savyam, cf. 99ⁿ.

NOTES TO PAGE 102.

2-3. The oblation-fire, the householder's fire, and the southern fire are the three sacred fires which are to be started and maintained in every family. Here they are

set respectively in the SE., NW., and SW. parts of the sacred place.

3-4. enam, 'for him,' i.e. the dead man (Oldenberg), or the conductor of the ceremony (see Stenzler). This second accusative with (idhmacitim) cinoti is strange.

4-6. The first tasmin, masc., refers to -citim, fem. !; the second, neuter, to -ajinam. 'On it they set the dead man, carrying (hṛtvā) him to the north of the g, with his head towards the ā.'

6. 'To the north (of the corpse) they set the wife; and a bow for a Kṣatriya.'

7-8. U.f. tām (= patnim) ut-thāpayet . . . vā, "ud īrṣva nāri etc." See 86¹⁸N.

8. 'The conductor of the ceremony should repeat (the stanza) in case of a Čūdra (= in case a Č raises her up from the pile).'

9. dhanus, sc. apa-nayet. — Rule 21 = exactly 'Ditto in case of a Čūdra.'

9-10. 'Having strung it, without (= before) piling the pile (of things mentioned below), breaking (√ḥṛ) it, he should throw it on the fuel-pile.'

11 f. Müller gives pictures of these various implements, ZDMG. ix.p.VII f, LXXVIII f.

14. bhittvā ca ekam, 'and breaking (it in two pieces, in case there is only) one (sruva).'

18. āsec, sc. pātrāṇi. — See √1 pr. — putras, the dead man's.

19. 'And the metallic ware (and) pottery.'

21-22. U.f. vṛkkāu (134 end) ud-dhṛtya (√1 hr). — dakṣiṇe (sc. pāṇāu) dakṣiṇam (sc. vṛkkam ā-dadhya), etc.

22-23. "And two meal-cakes," (say) some [, he should put on the hands of the corpse]. "(Only) in the absence of the kidneys," (say) others.' — sarvām, sc. anustaraṇīm.

NOTES TO PAGE 103.

1-2. See √mantraya+anu: 'accompanies the fetching . . w. the stanza "imam etc."'

2-4. U.f. . . jānu ā_acya, . . juhuyāt, "agnaye svāhā etc." — pañcamīm (sc. ājya_āhutim juhuyāt) urasi pretasya —

4-5. U.f. "asmāt (accent, asmāt, 74^N.) vāi (see vāi) . . . tvat adhi (see adhi) jāyatām," a metrical mantra, substantially

identical with VS. xxxv.22. — asāu, voc., 'O so-and-so.'

6. See √2ig+pra3.

6-8. 'If the āh- should reach (the corpse) first, "In the heaven-world it has reached him"—this may one know. Happy will that one be in that world: so (will) this one, that is, the son, in this (world).' U.f. rātsyati (√rādh) asāu amutra: evam ayam asmin, iti putras. The last iti marks putras as an explanation of ayam.

8-11. Rules 3-4 are counterparts of 2.

11-12. Rule 5: loc. = 'in case of.' — ṛddhim vadanti, see √vad 3. — "The higher the smoke of the pyre rises, the more distinguished will the departed be in the other world." — Weinhold, *Altnord. Leben*, 480-1.

12. tam, like sas (line 13) and eṣas (18), refers to the departed.

12-13. . . . iti samānam, 'with the mantras "prehi prehi etc." in the same way' — as indicated, namely, in the Črāuta-sūtra, at vi.10.19-20 (p. 505-6), i.e. with the 24 stanzas there enumerated. They are RV. x.14.7,8,10,11; x.16.1-6; x.17.3-6; x.18.10-13; x.154.1-5; and x.14.12. The text of all these stanzas is given in the RV. order in the Reader, pages 83-91.

14. svargam lokam: note the fine distinction between this and the later svargalokam (as cpd). The old two-word form is used in lines 14 and 16, as virtual quotations from an older text; and above, at line 5, a quoted mantra; but the cpd is used in the Sūtra proper, line 7. Cf. 92¹⁶N.

15. U.f. avakām, gīpālam iti (marks gī- as a gloss to avakām) ava-dhāpayet. tatas (= gartāt) ha (see ha) vāi etc.

17. With regard to the pertinence of the mantra, see Roth, ZDMG. viii.472, 468. — savyāvṛtas, cf. 99¹N.

18-20. The end of each clause is marked by a gerund. — U.f. udakam a-vahat . . un-majjya, . . gṛhitvā, ut-tīrya, . . enāni (= vāsāṇsi, i.e. the ones they had on before changing) ā-pīḍya, . . āsate. — See ā4. — Similarly, the bride keeps silence till starlight, 100²N.

— See nāman2. — Each of the relatives, facing southward, performs the lustration,

saying to the departed, "O thou of the family of the Kāçyapans, O Devadatta, this water is for thee" (kāçyapagotra, devadatta, etat te udakam). — Scholiast.

21. 'Or, while (a bit) of the sun is (still) seen, they may go home.' — Rule 12: cf. 101²N.

22. U.f. prāpya agāram, . . . a-kṣatān, tilān, apas etc.

NOTES TO PAGE 104.

1. More fully, kritena vā, utpannena vā (sc. annena): see vpad+ud.

3f. Render the locatives by 'in case of,' i.e. here 'in case of the death of.' — dāna-adhyayane, acc. dual n., 1253a.

8. See ūrdhvam. — 'Tenth' (see daçamī) — counting from the day of death. — kṣṇapakṣasya ayujāsu, sc. tithiṣu. — See eka-nakṣatra. Of the 28 lunar mansions, six form three pairs, named 'former' and 'latter' Phalgunī (9-10), Aṣādhā (18-19), and Bhādrapadā (24-25). Accordingly, under these asterisms, or in the lunar months named after them, the gathering is forbidden.

See Whitney, OLSt. ii.351f, 360. But cf. Weber, *Abh. d. r. Berliner Akad.*, 1861, p. 322.

9. 'In a plain male urn (they put) a man (i.e. his bones); in a plain female (urn—sc. kumbhāyām), a woman.' If the urn has protuberances on it, like a woman's breasts, it is regarded as a female urn. Many such have been found by Schliemann—see his *Ilios*, numbers 986, 988-93. A male urn is one without these breasts.

9-10. § 3, cf. 101¹⁷. — prasavyam, 99¹N.

11-12. U.f. aṅguṣṭha upakaniṣṭhikā-bhāyām (cf. 105¹⁶) ekāikam asthi a- etc. Even the Brāhmaṇas give evidence of a well-developed body of popular beliefs about the fingers: cf. ÇB. iii.1.3²⁵; iii.3.2²-18f, and Eggeling's Index, SBE. xxvi.461, s. v. *fingers*. See the beautiful essay of W. Grimm, *Ueber die bedeutung der deutschen fingernamen*, *Kleinere Schriften*, iii.425-50.

But with the finger next the little one is associated—now something mysterious, now something uncanny (as here): this appears from the fact that it is the 'nameless' one

not only in Sanskrit (a-nāmikā), but also with Tibetans, Chinese, Mongols, Lithuanians, Finns, and North American Indians. See Grimm, l.c. 441-47; and 91²N.

13. The scholiast takes pavana as a 'winnowing-basket' used to sift out the small bones yet remaining among the ashes, and not picked up by hand. Is it not rather a 'fan to blow the ashes from the carefully gathered bones in the urn'?

13-14. U.f. yatra . . . na abhi-syanderan, anyās varṣābhyas, tatra (sc. kumbham) . . . ava-dadhyus. 'Whereunto from all sides no water other than rain would flow.'

15-16. Rule 8: uttarayā (sc. ṛcā) = RV. x.18.11 = 87⁴. — ava-kiret, √3ṛ. — Rule 9: uttarām (= RV. x.18.12 = 87⁶), sc. jāpet.

16-17. U.f. kapālena (sc. kumbham) api-dhāya, atha an-avekṣam praty-ā-vrajya, apas etc. — asmāi, the deceased.

18. See √1mṛ+abhi. For the force of the prefix, cf. what was said by a little newsboy, as reported by my colleague, Professor Lane, "My mother *died on me* and my father *runned away*." — See √2kṣi+apa.

19. U.f. purā udayāt.

20-22. tam = agnim. — ny-upya, √2vap. — See under yatra. — prasavyam: the left is associated with evil or sorrow (see 99¹N.); cf. Latin *laevum omen* or *numen*. — U.f. savyān ūrūn ā-ghnānās (637).

NOTES TO PAGE 105.

1. upa-kalpayiran (for -yeran, see 98²⁰N.), 'they should provide': the verb has 11 objects (lines 1 to 4).

2-3. U.f. çamimayyāu arañi. A legend explaining why the sacred fire is made with sticks of çamī (see this) is given at MBh. ix. 47.14 = 2741 f.

4-5. agni-velāyām, 'at the time of the (evening) agnihotra': cf. 96⁵N.

6. U.f. āsate etc., similarly 103²⁰.

7. U.f. itihāsa-purāṇāni iti (see iti?) ā-khyāpayamānās (1042d). Story-telling followed the cremation in Germanic antiquity also—cf. Weinhold, *Altord. Leben*, 482, and the very end of the Beowulf.

7-10. 'When sounds are hushed (vram),

or when (the others) have gone home or to bed, starting (pra-kramya) from the south side of the door, a continuous water-stream (the conductor of the ceremony) should offer, with the words "...," (going round) to the north (side of the door—u.f. iti ā uttarasmāt).'

10-12. Rule 8: cf. 100^{16f}.

13-15. uttaratas, with agnes. —U.f. amātyān ikṣeta.

17. U.f. akṣiṇi (343f) ā_ajya (vañj) parācyas (407³) vi-srjeyus (sc. taruṇakāni).

18. añjānās (sc. yuvatis) ikṣeta (subject, 'the conductor,' kartā).

19-22. 'Then, standing off (ava-sthāya) in the NE., while (the others) circumambulate (pari-krāmatsu) with fire, and bull's dung, and a continuous water-stream, with the trca "āpo hi ṣṭhā etc.," he should repeat "parime gām etc.'" —ud-ā-haranti, compare 101⁴,

NOTES TO PAGE 106.

1. U.f. yatra abhi-ransyamānās (vram, 939) bhavanti, 'where they are about (= intending) to tarry': not so well the vocab. —See ahata. Respecting the Hindu washerman, his work, and tools, see G. A. Grierson, *Bihār Peasant Life* (Trübner, 1885), p. 81f.

2. U.f. ā udayāt. udite etc.

3. The scholiast to AGS. ii.3 end, enumerates the "Sun-hymns" and the "Blessings." The "Sun-hymns" are RV. x.158; i.50.1-9; i.115; and x.37. The "Blessings" are RV. i.89; v.51.11-15; and x.63. Cf. SBE. xxix.114. Of all these, only the second is given in the Reader—see Preface, page v, note 4.

3-4. U.f. annam saṁskṛtya (1087d), "apa nas ṣoṇucat agham" (= RV. i.97 = 72^{8f}) iti pr- hutvā. Cf. Preface, p. v, n.4.

4-5. vācyita (see vvac, caus.): we should expect -yeta—cf. 98²⁰ⁿ.

POSTSCRIPT.

Not without grave misgivings can a Vedic commentary be put forth. The hard places are very hard. Nevertheless, an unsatisfactory bit of exegesis may be a valuable approximation to the truth or may even suggest the correct solution of a difficulty.

Inasmuch as Professor Whitney has been so kind as to look over the manuscript of the Notes, it ought to be said that there are various things in the Vedic part of the work of which he does not approve.

The earliest English version of the Fables of Bidpai, *The Morall Philosophie of Doni*, by Sir Thomas North (see above, p. 313), has just been reprinted, with a valuable introduction by Joseph Jacobs, and published by David Nutt, London, 1888.

The second edition of Whitney's Grammar may soon be looked for. The section-numbers are substantially unchanged; but the subsections are marked with a, b, c, etc. The references in the Notes (see p. 289, above) are to the first edition of the Grammar. Users of the second edition will often have to seek, e.g., 844² under 844a, 371¹² under 371k, and the like.

In addition to the lexicons mentioned above, page xviii, there has recently appeared a *Sanskrit-Wörterbuch nach den Petersburger Wörterbüchern bearbeitet von Carl Cappeller* (Strassburg, Karl J. Trübner. 1887. Royal 8°, pages 541. Price 15 Mark). This is so excellent, cheap, and convenient as to deserve the warmest commendation. An English version is in progress.

C. R. L.

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